



Drawn by A. E. Zimmerman from a sketch by W. F. Williams, Esq.

*'Puna in Galilee.*

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**TRAVELS**  
IN  
**EGYPT**  
AND  
**THE HOLY LAND.**

*THE SECOND EDITION:*

WITH  
**A Journey**  
THROUGH  
TURKEY, GREECE, THE IONIAN ISLES,  
SICILY, SPAIN, &c.

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By WILLIAM RAE WILSON, Esq. F.A.S.

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*EMBELLISHED WITH THIRTEEN ENGRAVINGS.*

LONDON:  
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1847



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TO  
HER ROYAL HIGHNESS  
MARIA LOUISA VICTORIA OF LEINENGEN,  
DUCHESS OF KENT AND STRATHEARN,

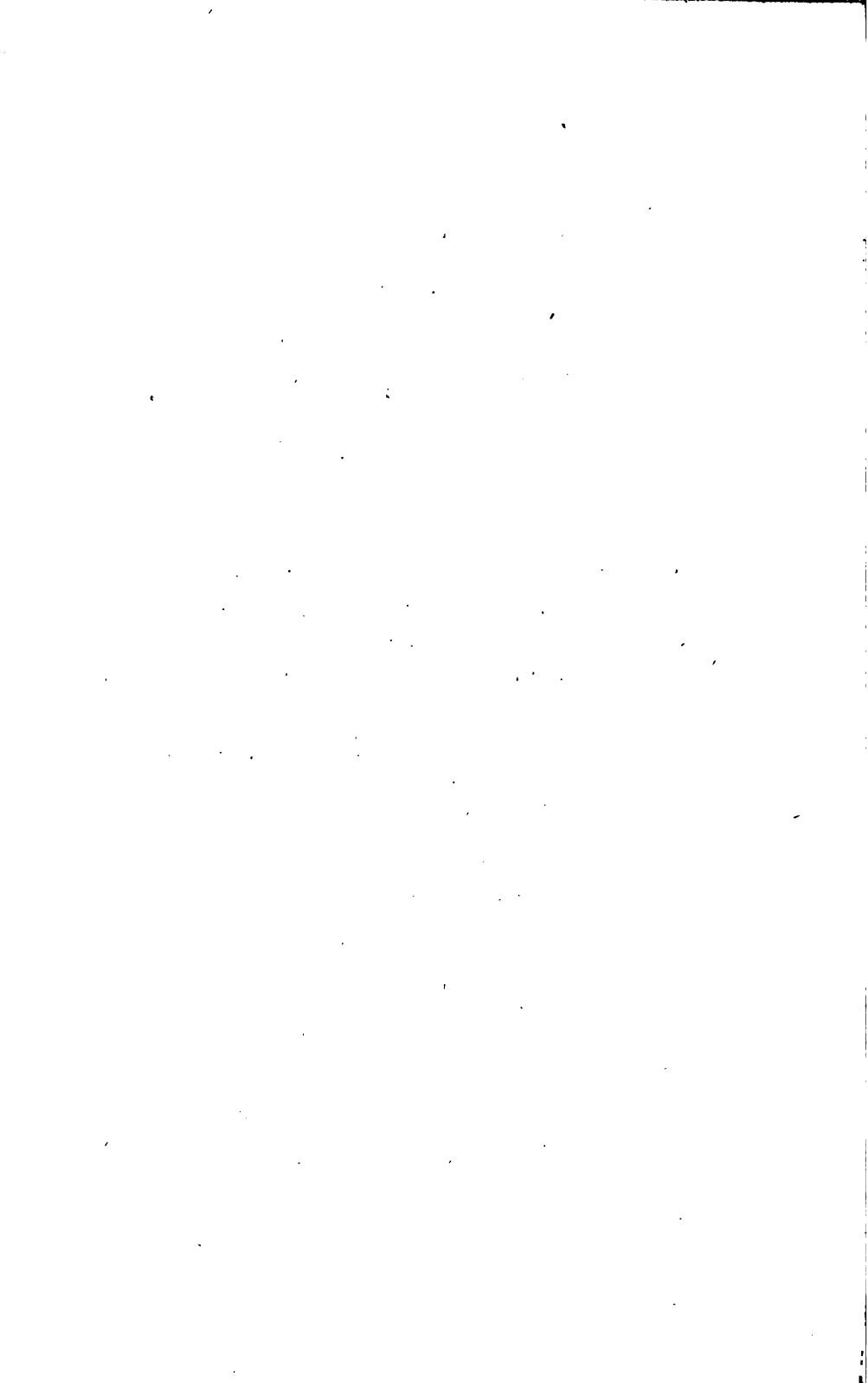
*THESE TRAVELS;*

WHICH WERE HIGHLY PROMOTED BY  
HER LATE ILLUSTRIOUS CONSORT  
EDWARD DUKE OF KENT AND STRATHEARN, EARL OF DUBLIN,  
FIELD-MARSHALL OF HIS MAJESTY'S FORCES, K.G. G.C. B.K. S.P.  
GOVERNOR OF GIBRALTAR,  
AND COLONEL OF THE ROYAL SCOTS REGIMENT OF FOOT,

WHOSE DEATH,  
AS AN ADVOCATE OF SUFFERING HUMANITY,  
WILL BE LAMENTED,  
AND HIS MEMORY REVERED,  
BY EVERY BENEFACTOR OF MANKIND;

IS DEDICATED,  
WITH HER ROYAL HIGHNESS'S PERMISSION,  
BY HER DEVOTED,  
AND FAITHFUL SERVANT,

WILLIAM RAE WILSON.



## INTRODUCTION.

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**T**HE favourable reception which the first edition of these Travels, so far as regards Egypt and the Holy Land, received from the public, by its rapid sale, has encouraged the Author to offer a second. This has afforded him an opportunity of not only introducing additional information, but of inserting an account of the whole journey through other countries, from his departure until his return to Great Britain.

The remarkable state of the Jews, who are not collected in a body, or under any proper form of government, but are dispersed throughout the world, retaining all the characteristics of a peculiar people, and yet unmixed with those nations among whom they sojourn, bears most striking testimony to the accomplishment of the truth of prophecy in the New Testament, while the actual existence at the present day of many customs described in the Old may be considered as a species of monumental evidence to the general veracity of the whole of the Sacred Volume. This opinion I am

strongly disposed to entertain, since, repeatedly in the course of travelling over the Holy Land, I felt as if I was an actual witness to some of the most impressive incidents recorded in the Book of Inspiration, so distinctly were events brought before me by the living manners and usages of the present inhabitants, with that wonderful accuracy which still renders Biblical descriptions mirrors, as it were, of the scenery and customs of this most interesting portion of the globe.

Although it is not under an apprehension that I shall be able to add any thing of importance to the information contained in the works of those travellers who have visited this distinguished region, that I arrange into the shape of a narrative the notes and memoranda of a long and perilous journey, yet it is in the expectation of contributing something, which may have the effect of disposing sceptics and unbelievers to express surprise that objects of such antiquity as those customs described in this sacred fountain of truth, should have been protected and preserved from the changes produced by the lapse of time and the vicissitudes of human affairs, as if they had been sustained in their original state to confirm to all ages, the authenticity of that record which they are so wonderfully calculated to illustrate.

This leads me to presume that "the true and faithful" may be otherwise affected. This peculiar class of persons, in all probability like myself, instead of expressing emotions of surprise, will, on the contrary, feel the glow of a more exalted sen-

timent in their souls, accompanied with reverence and delight, when they discover the mute things of those hallowed scenes, and the mountain and cavern, giving testimony to that trust which may be most confidently reposed in the sacred promises of the Eternal Jehovah.

To three descriptions of persons I shall beg leave to address my sentiments, namely, to the believer, the sceptic, and the scientific.

Of the sceptic, I only presume to request a patient and attentive hearing; and although I cannot express a confident hope that he will sympathise in that devotional feeling with which I was impressed, yet since he professes to entertain some degree of respect for truth, he may, perhaps, in the simplicity of my statements, discover circumstances which, if he denies the particular inference which I deduce from them, he must at least be obliged to acknowledge it as remarkable in its nature.

From the former I claim more regard, since I call on him to contemplate and admire the astonishing wisdom which, with such materials as the manners, localities, and customs of countries, which, in general, have undergone such a variety of changes, and passed under the dominion of so many masters, has contributed, as it were, to constitute a durable monument, so as to corroborate that glorious revelation which has been unfolded of its own eternal and unchangeable nature. Lastly, from the scientific, I can only flatter myself with the expectation of obtaining some degree of indul-



ence, having never appeared before the Public as a writer. I trust the reader will do me the justice to believe it never entered into my contemplation; at any time during the journey, to send forth to the world a publication of this nature, otherwise I might have been prompted to prolong my residence, with the view of examining more critically these countries, with their peculiar customs. He will, I trust, credit my assertion, that on returning to my native isle, I was strongly urged by many friends, to commit the Travels to writing, under an idea they might remove, in some degree, the opinions entertained by sceptics, as to any correspondence between the actual situation of the Holy Land and the narrative imparted of it by Scripture. Further, in an age like the present, it might contribute to counteract the poison and blasphemy disseminated in publications, not only with the view of undermining the great and established bulwark of the Christian faith and hope, but to bring the person of my gracious sovereign, his family, and also the government of this country into contempt.

Let it be specifically kept in view, that it forms no part of my pretensions to aspire after literary fame, since that exclusively pertains to genius and talents. I am perfectly aware there exist many inaccuracies; and although I may be found not to have the pen of a ready writer, "be rude in speech, yet not in knowledge,"\* I shall wil-

\* 2 Corinth. xi. 6.

lingly submit to censure, on the ground of literary deficiencies, on being permitted to enjoy, which I own it is the utmost extent of my ambition to attain, the humble merit of having viewed all the different objects I have attempted to describe, under the influence of reverential awe, and a serious frame of mind.

Should it be found in any part of the present volume that I express myself in warm and, perhaps, rapturous terms, I entreat it may not be placed to the account of superstitious enthusiasm, but from a heartfelt conviction of the importance of the subject, the deep effect produced on my own mind, and an anxiety to press it on those of my fellow-creatures, as directly connected with their interests, not only in this life, but in that which is to come.

In leaving this volume with the Public, whatever may be their decision, I shall at least, in retirement, have the consolation to review with feelings of pure delight, the many countries I have visited, especially that of the Blessed Land, and a spectator not altogether indifferent to their customs and localities, rejoicing that an opportunity has been afforded me of claiming at least an additional niche in the page of history, with those who have already appeared, to transmit their observations to future ages, on this interesting region.

On the other hand, should any thing I have advanced contribute to show the coincidence of these countries and their manners, as existing at this very hour, with the great fountain of truth; if the believer's faith is confirmed, the scruples of scép-

tics, and the speculations of visionaries removed, and a blow is struck at those diabolical writings which stalk abroad with gigantic strides, the object whereof is to root out the word of Revelation, although of sovereign authority, which, as the oldest record in existence, has been, during all ages, the support and consolation of millions of the human race, and is worthy of all possible acceptation, and the glory of the King Eternal is in the slightest degree promoted, any expenses I may have incurred, and any labour experienced in these long journeys, will be amply compensated, and the object of the present publication fully accomplished.

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*Extracts from Reviews of the First Edition of this Work,  
respecting Egypt and the Holy Land.*

THERE is one satisfaction in perusing his narrative, that his veracity appears to be beyond all suspicion. We have seldom met with a traveller who seemed to be so free from all design of giving a false colouring to what he saw, or what befel him. He has another merit; he is thoroughly versed in the book, to illustrate which he wrote; and he writes without affectation. We leave his book with sentiments of respect for his diligence as a commentator on the Scripture, and implicit confidence in his veracity as a narrator; which will afford matter of interesting perusal and reflection to students of the Bible. — *Edinburgh Review*.

The object of this work is, to render his travels a sort of commentary on those portions of the Old Testament, which relate to the habits and customs of the people of Judea. We know of no traveller who has taken equal pains with Mr. Wilson. These Travels contain much curious information. He possesses a strong memory, which has enabled him to recall these passages in the sacred writings, which were capable of being illustrated by what he saw. — *London Museum of Literature*.

There is some serious information in his work, which likewise contains many explanations of Scripture imagery and manners. The well intended object of it is, to convert the sceptical, by his illustrations of Scripture; and the many serious exhortations which the author has intermingled with his narrative. — *Monthly Magazine, December*.

Unassuming in manner, it is evident he writes from the genuine impulse of pious feeling. We are aware, that to a certain, and rather numerous class of readers, this volume will prove highly acceptable and advantageous. — *Literary Register*.

We have rarely taken up a book of travels with a more earnest desire to explore the contents than this, being unbit by the Satanic School, and truly grateful for the "light and immortality" bestowed by the Gospel. We are, in truth, edified by the unaffected piety, and warmed with the ardent enthusiasm with which he pursued his pilgrimage, in despite of obstacles the most appalling, and circumstances the most annoying. Christians of every denomination will unite in thanking the Author for his labours in the cause of their Great Master; and the sceptic will, with still more gratitude, peruse that detail which serves to elucidate and confirm the sacred writings. The description of the Dead Sea is more full than we have met with before. This is a work likely to become a favourite, equally with the religious reader and general enquirer. — *Gazette of Fashion*.

The last book on Egypt and the Holy Land claims most attention, particularly as the production of so entertaining and intelligent a traveller as Mr. W.R. Wilson. In both respects we can recommend this modest octavo to the perusal of our readers. The portions which relate to the Holy Land leave us little more to desire. We have not seen a recent Book of Travels more worthy of extended notice. — *Monthly Mag.*

**TRAVELS**  
**IN**  
**EGYPT, THE HOLY LAND,**  
**TURKEY, &c.**

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**CHAPTER I.**

**DEPARTURE. — PARIS. — LYONS. — AVIGNON. — MARSEILLES**  
**— PROFANATION OF THE SABBATH. — EMBARKATION. —**  
**CANDIA. — COAST OF EGYPT. — TEMPEST. — ENORMOUS FISHES.**  
**— ARRIVAL AT ALEXANDRIA. — HARBOUR. — PACHA OF**  
**EGYPT. — ENGLISH CONSUL.**

**H**AVING long entertained an ardent desire to visit that country, where transactions of the most sacred and important nature to the best interests of the human race are recorded to have occurred, and which rendered it in my apprehension more attractive than any other spot on the face of the earth; and being favoured with letters of recommendation from my lamented friend, his Royal Highness the late Duke of Kent, the Marquis of Londonderry, Secretary of State, and several private individuals, together

with a patent letter which I obtained at Rome from the Propaganda Fidei, addressed to the convents in the Holy Land\*, I left London in September 1819. On arriving at Paris I obtained additional letters of introduction from his excellency Sir Charles Stewart, the British Ambassador, Viscount Chateaubriand, who had himself travelled through Palestine, and several Greek and Arab ecclesiastics.

Departing from the French capital, I soon reached Lyons, a place famous for its manufactures of silk. I embarked in a rude barge employed in the conveyance of goods on the Rhone, on each side of which river the most beautiful and diversified scenery presents itself to view. I was quickly carried down the stream, and passed under the bridge of St. Esprit. This passage is attended with considerable danger from the great body of water which rushes through the arches. I arrived at Avignon, formerly part of the papal dominions. Here still remain the ruins of an extensive ecclesiastical palace, on an elevated spot, commanding a view of the town below. Leaving this place, I proceeded to Marseilles, the principal streets of which are broad, and adorned with trees on each side. It has an excellent port. Here I accidentally met with Mr. Barker, the British Consul, who had just arrived from Aleppo. Having explained to him the nature of the journey I had in contemplation, he recommended me to forward to Sir Robert Liston, the British Ambassador at Constantinople, a letter addressed to him by his Royal Highness the Duke of Kent, requesting him to procure and transmit to me at St. Jean d'Acre, the necessary firman or passport from the Grand Signior. This suggestion I immediately adopted. Mr. Barker also gave me letters to different Consuls, and in a handsome manner afforded me whatever information might facilitate my expedition. During my residence at Marseilles, I was occupied in making the necessary preparations for the

\* I regret that having lost this curious document I am unable to insert it in the Appendix.

voyage. These chiefly consisted of a proper quantity of specie to defray expences, being assured by a banker that it could not be obtained at Alexandria. I also procured a number of watches to offer as presents, according to the practice of the East, to the chiefs from whom I might have occasion to claim protection, require escorts, or other favors.

On Sunday the 25th of October, I attended divine service in the Protestant Church, where an interesting discourse was delivered by a young clergyman on Proverbs xxiii. 26. *My son give me thine heart, and let thine eyes observe my ways.* It was highly gratifying to enjoy the blessing of the gospel preached in a foreign land, especially in the prospect of such a journey as I was about to undertake. Accustomed to our own simple and impressive mode of worship, the pomp and pageantry of the Romish ritual appeared like the mere mimic exhibitions of the stage.

I was much concerned to find in this place, that in the evening, as in other parts of the continent which I had visited, the Catholics gave themselves up to all kinds of sensual gratifications: every species of folly, buffoonery, and amusement was indulged in; even the public theatre was open, and crowds of people were pressing for admission into it. It appeared to me peculiarly inconsistent to find the members of a church, professing such strict opinions with respect to all institutions connected with their religion, entertaining so little reverence for the Christian Sabbath. This sacred day seemed almost totally disregarded, though so solemnly and expressly appointed by God himself, in commemoration of the creation of the world in six days, and who loudly proclaimed to mankind, in reference to the seventh, that great commandment, *Remember that thou keep holy the Sabbath day.*\* When I passed through Amiens, I saw a great number of people come out of a church, situated on one side of a street, and go into a theatre

\* Exodus xx. 8. xxxi. 13, 14. 17.

directly opposite to it, on the Sabbath-day.\* Even the bells of the churches appear to have no effect in banishing the enemy of mankind, though at the erection of such sacred edifices it forms part of a benediction pronounced by the Bishop, that when they sound, the devil may tremble and fly away, and his fiery darts recoil backward.†

It is remarkable, that notwithstanding the extreme passion which has been manifested by the French for theatrical amusements on the Sabbath, it has been expressly condemned by one of the most enlightened fathers of the church, ever produced by that nation, in a very celebrated discourse.‡ Considering that there are about forty theatres and public spectacles in Paris, and that in the different departments in France, the population is estimated at 30,407,907, and in every town or village where there are from three to five thousand inhabitants, two or more theatres are thrown open on the evening of the

\* This circumstance forcibly brought to my recollection the words of the satirist : —

“ Where’er the Lord erects a house of prayer,  
The devil’s sure to build a chapel near :  
And ’twill be found, upon examination,  
That Satan has the largest congregation.”

† It is the practice in Catholic countries to baptize bells; and on these occasions some persons act as godfathers and godmothers, and a prayer to this effect is offered up. “ O Lord, sanctify it by thy Holy Spirit, that when it sounds in thy people’s ears, their faith and devotion may increase, the devil be afraid, tremble, and fly at the sound of it. O Lord, pour upon it thy Holy Spirit, that the fiery darts of the devil may be made to fly backwards : and grant that all who come to the church at the sound of it, may be free from all temptation to sin.”

‡ “ You have only to decide, whether you can connect the glory of Jesus Christ with the pleasure of a theatre. What ! The theatres are the works of Jesus Christ ! These blasphemies strike me with horror. Would Jesus Christ preside in assemblies of sin, where every thing we hear weakens his doctrines ; where the poison enters the soul by all the senses, and every art is employed to inspire, and awaken, and justify the passions he condemns ? Every Christian ought to abstain from them, however innocent he may flatter himself to be, in bringing from these places an untainted heart. It is sullied by being there ; since by his presence alone he has participated in

sabbath; some calculation may be formed of the extent of the evil which arises from so flagrant a violation of the divine command. This occurs in a land where pure and undefiled religion is professed, and declared to be practically regarded. It is, however, a just subject of gratitude that no such profane conduct is to be seen in our own happy country.\*

The extraordinary circumstances which here fell under my observation are awfully instructive. They clearly evince that the forms of superstition have lost their energy, even for maintaining formal decency. As to the worship of Protestants, although they who adore the Almighty in that character, are seldom so grossly profane as to go direct from a church to a theatre, yet they require admonition, and ought to take warning, and studiously avoid the rock on which so many have made shipwreck of faith. When men discover a spirit of frivolity and levity, it betrays the secret that their worship has not been spiritual. Many persons spend part of the sacred day in walking or visiting, merely for the purpose of amusement or empty talk. They thus proclaim that their conduct in the church was an impious lie. It frequently is the preparation for bolder iniquity in the closing scenes of the day. Many are thus induced to sanction bull-fighting, cards, dancing, and other amusements, which are at open variance with that spirit in which we ought to be on the Lord's day.

On Monday the 26th of October, I embarked on board a new French vessel, the St. Jean Baptist, sailing direct

"the works of Satan, and violated the most sacred promises he had made to Jesus Christ, and to his Church." MABILLON.

"It is at the theatre our daughters are taught the art of skilfully conducting an intrigue, of concealing from their parents the secrets of their hearts, and of cherishing a passion condemned by propriety and morality." ABBE CLEMENT.

\* ————— I love thee still,

My country! and while yet a nook is left,  
Where English minds and manners may be found,  
Shall be constrain'd to love thee.

COWPER.

for Alexandria, in Egypt. I agreed to pay for the passage fifteen Napoleons, (12*l.* 10*s.* sterling), to lay in my own stores, and if, at the end of the voyage, I was satisfied with the civility and attention given me by the captain, I promised something more as a gratuity.

A voyage in the Mediterranean has been so frequently described, that no novelty can reasonably be expected from my pen, as to any circumstance which occurred to me. I encountered the usual baffling and tempestuous winds, which are so often alluded to in the classical writers and the sacred scriptures, as attending the enterprises of ancient navigators. At one moment we were in a dead calm, and at another a hurricane set in, which threatened to upset the vessel. In passing the Island of Candia, formerly denominated Crete\*, (for the Franks only have superseded the classical name, and it is still so called by the Greeks,) I could not avoid the recollection, that here the gospel was planted by St. Paul himself. But now, alas! the vineyard is overrun with the weeds of Greek and Roman error, and Mahomedan devastation; thus verifying the declaration of the inspired Apostle, that Paul may plant, and Apollos water, but God giveth the increase. That this great convert to the faith was the first to carry the glad tidings of salvation to Crete, no doubt can be entertained; his address to Titus clearly proves the fact.

The cloudy and tempestuous weather which prevails between this island and the coast of Greece, has in all ages been the cause of so much alarm to mariners, that the hazards of the passage are proverbial. Revelation, in my judgment, is in some degree rendered authentic, and derives the strongest confirmatory evidence, from what is recorded respecting the voyage of this ambassador of Christ, when considered with reference to what happened to him at that place.†

It may be proper here to observe, that many persons are disposed to think that swallows, from disappearing in

\* Titus i. 5.

† Acts xxvi. 20—23.

winter, secure a retreat in some sequestered spot, where they sleep or sink into a torpid state, and are only awakened by the influence of spring. I apprehend, however, this is a mistake. The fact is, their migration is annual and regular. Of this I had the fullest proof in the immense bodies of those birds which I perceived pushing their way in the direction of Egypt from Europe, during the present month, when the winter sets in. When they depart early, it is considered as a prognostication of severe weather. They return to our climate in the beautiful season of the year. This circumstance is expressly alluded to in the scriptures.\* There are indeed many passages in which this bird is particularly referred to. It appears to have been of a privileged kind, and was permitted to construct its nest in the cloister of the sanctuary of Jehovah.† It was ranked among those whose likeness, as an object of idolatry, was reprobated under the Mosaic dispensation.‡

After passing Candia, we had a pleasant run to the coast of Egypt. The wind was in general favorable, the weather cheerful, and very warm for the season, as we approached Alexandria. When, however, the famous pillar of Pompey, became visible, the breezes from the low sandy coast came off, and forced us to beat about. Nothing in the course of the voyage was more disagreeable than this tantalizing situation. At night I was gratified with the sight of a phenomenon, which had never struck me so forcibly on any former occasion. The sky appeared remarkably serene, and its azure so pure and beautiful, that the stars shone with a brilliancy of which it is not

\* Jer. viii. 7. † Psalm lxxxiv. 3. ‡ Deut. iv. 15, 16, 17.

In speaking of these birds, I cannot refrain from mentioning a circumstance related to me by a friend, expressive of their industry, and fidelity to each other. A swallow had built her nest under the porch of his house, which happened to fall during a storm. In consequence of this the place was soon surrounded by a number of swallows, who, with the utmost diligence, co-operated, rebuilt the nest, and after putting the original proprietor in possession, quietly left it.



possible to convey an adequate idea to the inhabitants of our humid atmosphere. The view of the heavens off this coast I shall ever consider as one of the most splendid displays of the magnificence of creation. When I looked at those glorious orbs as they sparkled in the clear crystal of their spheres, I could not refrain from exclaiming in the language of holy writ, if the "stars are not pure in God's sight, how much less man that is a worm, and the son of man which is a worm!"\*

On the second night the wind from the shore freshened into a gale, and a considerable degree of anxiety began to prevail on board, lest our provisions should be exhausted before the completion of the voyage. The captain, who, it may be observed, had previously boasted he had holy-water on board, without which he never attempted to put to sea, appeared now to have no confidence in his only safeguard, but in a frenzy of passion blasphemed the name of God, and chided the winds with horrid oaths and imprecations, as if they were capable of being controlled by the angry remonstrances of a feeble mortal. The gale increased to a frightful tempest, which forced us to stand out to sea. At a distance we saw water spouts of a prodigious height, and were under great apprehension of coming in contact with them. Another passenger and myself were shut up under hatches. Every sail was furled, the helm lashed, and the vessel allowed to encounter the pitiless gale under bare poles. The thunder at this time was terrific. The bark frequently appeared as if enveloped in flames by the lightning. The cracking of the masts, threatening to fall every moment; the stammering of the mariners on deck; the violent whistling of the wind through the ropes; with the breaking of articles below, and the violent tossing to and fro of the ship, excited an apprehension every moment that she was going down, and rendered this a most awful night. The stars, as they were seen through the clouds, appeared as if they were driven from their courses, and the surrounding billows

\* Job xxv. 5, 6.

sparkled and flashed. It was with the greatest difficulty that the captain and mariners were able to keep a firm footing on the deck of the vessel, which groaned as she plunged into the hollow of the waves. We naturally concluded that we should quickly be hurried into the eternal world. Every thing indeed proclaimed that it was impossible for human power to save us, and that we were altogether in the hands of that almighty Being, who "measureth the waters in the hollow of his hand."\*

In the course of the following day, when this dreadful tempest had abated, we observed several very large fishes sporting about the ship, some of which could not be less than sixty feet in length, and appeared as long as the vessel itself. Sceptics are known to be in the practice of disputing, nay, even reviling the veracity of the book of Jonah, by contending that there are no fish of such magnitude in the Mediterranean sea, as that described to have been the miraculous preserver of the Prophet.† But exactly in the same portion of the sea where the vessel with Jonah encountered the tempest, I have been witness to their existence, after the subsiding of a storm, in which perhaps the agitation of the waters roused these enormous monsters from their oozy beds in the caverns of the great deep.

About four o'clock in the afternoon of Saturday the 28th of November, we at last entered the port of Alexandria, when an armed Arab came on board to act as a pilot. I was surprized to find so many vessels of all nations in the harbour, to be loaded with grain, having been led to expect from the desolated state of Egypt, that I should have seen this great ancient port almost deserted. But Egypt, under her change, is so endowed by nature with extraordinary fertility, that she still continues to pour her corn and fruits from the horn of abundance into the lap of other nations. In opposing avarice to tyranny, commerce has here still preserved her seat, and by the benefits which she has shewn herself capable of bestowing,

\* Isaiah lx. 12.

† Jonah i. 17.

has obtained in Mohammed Ali, the present popular pacha or governor of that extensive country, a most indefatigable and powerful protector.

On landing I proceeded to the house of Mr. Lee, the British Consul, who was polite and hospitable. I found I had been deceived by the information given me by the banker at Marseilles, and that the coin of this country could have been obtained for my money in return for bills on England; a hint which may be useful to future travellers. I engaged a servant who spoke different languages; this is an indispensable requisite. I strongly recommend an attention to this qualification, and that proper certificates as to honesty and integrity be produced, since an almost unlimited degree of confidence must be placed in them as guides. Life and safety are in their hands, and a successful termination of the journey chiefly depends on their fidelity.

## CHAP. II.

**ALEXANDRIA.—ABOLITION OF THE DISTINCTION OF HARBOURS FOR THE MAHOMEDANS AND CHRISTIANS, BY THE COMMANDER OF THE BRITISH ARMY.—CONTRAST BETWEEN THE ENGLISH AND FRENCH FORCES.—EXALTED OPINION ENTERTAINED OF THE FORMER BY THE EGYPTIANS.—OPPRESSIONS OF THE FRENCH.—SHORT HISTORY OF THE WAR.—REVOLUTION.—MAHOMMED ALI DECLARED PACHA, AND CONFIRMED BY THE PORTE.—IMPROVEMENTS UNDER HIS GOVERNMENT.—GRAND CANAL FROM THE NILE TO ALEXANDRIA.—ANTIEN PREJUDICE AS TO THE HARBOURS RENEWED.—DEMAND OF BRITISH CONSUL THAT THE PRIVILEGES CONCEDED TO SIR JOHN STUART SHOULD BE EXERCISED.—GRANTED.—IMPORTANT EFFECTS TO EUROPEANS.—OBSERVATIONS ON THE PLAGUE.—HOSPITAL AT ALEXANDRIA.—PACHA'S FLEET.—LANGUAGES SPOKEN AT ALEXANDRIA.**

OF all countries on the face of the earth, Egypt has perhaps a claim to the highest antiquity. It is supposed originally to have been peopled by Mizraim, the son of Ham, and is called by his name in Scripture. In the Psalms it is denominated the Land of Ham. The etymology of the name by which it is now known to us, is involved in great uncertainty. It was here that memorable acts were exercised by the stretched-out arm of the Almighty against Pharaoh\* and his band, and redeeming the children of Israel from captivity, and establishing them high above all nations in power and holiness. †

Alexandria, or *Scandaria*, as it is sometimes called, was built by Alexander the Great. It is divided into three different parts, the upper, middle, and lower districts; but no part of the old city can now be described otherwise than as a mass of ruins, weeping, as it were, over fallen gran-

\* Deut. xi. 3.

† Ib. xiii. 13. xxvi. 19.

deur and the ravages of time. A portion, however, of the antient walls is still standing.

The modern town, in its general appearance, is wretched and mean, and has an air of poverty which it is extremely difficult to depict; in fact, with the exception of the palace of the Pacha and the houses of the Consuls, especially that of the *British*, the habitations are deplorable in the extreme, and every thing is totally at variance with English manners, customs, and comforts.

Most of the inhabitants are in rags. Those who are occupied about the harbours are in a complete state of nudity. The number of females is not in proportion to that of males. They are miserable objects, having their faces covered with ragged cloths, and small holes for the eyes, a custom which is founded on certain religious tenets which they profess. The Franks live in a part of the town distinct from the Mahomedans, and there appears no remarkable prejudice to their dress as Christians. One of the regulations of police is, that no person is permitted to go abroad at night without carrying a light. There is a convent at a short distance from the town, said to be built on the spot where the church of Athanasius was founded.

Before, however, I proceed further with a description of Alexandria, it may not be improper to bring into view some observations with regard to that period when the English and French armies were in Egypt; those beneficial effects which have arisen to Europeans in consequence of the exertions of some of the commanders of the British forces; the estimation in which our army was and is still held by the natives; with a sketch of the character of the present Ruler, whose friendship it appears to be so much the interest of England to cultivate and secure.

When the expulsion of the French took place in 1801, the British army finally evacuated the country in 1803. On this occasion a variety of privileges were secured to the inhabitants of Alexandria, which extended to all Europeans, in consequence of the exertions of Sir John Stuart. One of the most important was giving permis-

sion to the vessels of Europeans to enter, and make use of the *Western* harbour, from which they had always been expressly excluded, by motives of jealousy on the part of the Mussulmen; a port, in fact, which may be considered as the only one of perfect security on the coast of Egypt.

Previous to the invasion of Buonaparte in 1798, ships of war, and those of merchants from Europe, had only liberty to enter the Eastern harbour, which, from the little depth of water and its rocky bottom, was always attended with a degree of danger. Independent of the great advantage possessed by the one harbour over the other, the exclusion from that of the western had become offensive to Europeans, from the consideration that it was denominated by the Mahomedans "*The Harbour of the Faithful*;" while, on the other hand, the eastern port, appropriated for the Europeans, was branded with the appellation of "*The Harbour of the Infidel*."

This invidious distinction occupied the particular attention of Sir John Stuart, who had the merit of accomplishing its abolition, by throwing open the western harbour to European vessels of all descriptions. Incalculable advantages have in consequence followed, as they now ride in all possible security, in sufficient depth of water, which is moreover capable of admitting any number of ships of the greatest burthen.

It may be observed, that under the government of the Mamelukes, no Christian was permitted to ride on horseback along the streets of Grand Cairo, the capital, or in any quarter of the country, that animal having been exclusively reserved for the Mahomedans, who permit only the ass to be used by Christians, who in fact were formerly obliged to dismount and walk till the infidels had passed them. Sir John had also the credit of giving a blow to this indignity, and making a special stipulation, that Christians should be entitled to the privilege of *riding on horses in all parts of Egypt*.

With regard to the conduct of the English and French armies, it is impossible to conceive a more striking contrast

than that which existed between the one and the other, to the truth of which the natives bear the most ample testimony. That of the French rendered itself peculiarly odious, while the former commanded universal respect. Buonaparte, without any provocation or declaration of hostilities, suddenly invaded the country, which roused against his troops, in no ordinary degree, all the religious and political feelings of the Egyptians. The operations commenced in taking Alexandria by assault, when the garrison was put to the sword, with many of the inhabitants. This was followed by heart-rending scenes throughout the whole range of Lower and Upper Egypt; outrages which the French appeared to justify on the ground of that resistance which they had met with at all points, both from Mamelukes and natives. The authenticity of this fact is strikingly confirmed by a French traveller who accompanied the armies during the campaign in that quarter.\*

\* We who had boasted that we were more just than the Mamelukes, committed daily a great number of *iniquitous acts*. The soldiers sent out on scouting parties frequently mistook for Meccans the poor merchants belonging to a caravan, with whom they fell in, and before justice could be done them, two or three of them had been *shot*, a part of their merchandize either *plundered* or *piisfered*. The gains which resulted from these outrages fell invariably to the share of the *bloodsuckers* of the soldiers, who sought every opportunity to enrich themselves, being constantly obliged to abandon their projects by the drums beating to arms, or the trumpet sounding to horse. The situation of the inhabitants, for whose *happiness* and *prosperity* we were no doubt come to Egypt, was no better. If through terror they had been obliged to quit their houses on our approach, on their return after *we were withdrawn*, they could find nothing but the mud of which the walls were formed; utensils, ploughs, doors, roofs, every thing in short of a combustible nature, had been burned for cooking, the earthen pots broken, corn consumed, and the fowls and pigeons roasted and devoured. Nothing was to be found except the bodies of their *dogs killed in endeavouring to save the property of their masters*. If we made any stay in a village the unfortunate inhabitants who had fled on our approach were summoned to return, under penalty of being treated as rebels who had joined the enemy, and of being made to pay double contribution. When they submitted to these threats, and came to *pay the miri*, it sometimes happened that they were so numerous as to be mistaken for a body of men in arms, their clubs considered as muskets, in which case *they were sure*

The destruction of the French fleet at Aboukir had the effect of cutting off all communication with France, and thus confined the army to its own resources. In consequence of this, rigorous contributions were levied on the country for its support, which increased the exasperated feelings of the natives, and prompted them to engage in a most vindictive warfare. The object of the English army in landing in Egypt, was to assist the forces of Turkey in their operations of wresting the country from the hands of such oppressors. Instead of forcing any exactions after the example of the French, the conduct of the British was marked by principles most honourable and just. Ample funds accompanied the troops, not only for their own payment, but for every article which was supplied to them by the natives. No army, in short, stood on higher ground to command admiration than that of Great Britain, not only in this respect, and the strict discipline which was maintained, but the protection it afforded to property, and that strictly impartial justice which it administered to all the inhabitants during its occupation of Alexandria.

These considerations, added to the advantages derived from the revival of foreign commerce, were calculated to impress the Egyptians not only with feelings of gratitude, but to exalt still more their opinion of the liberality and justice of the English. Indeed, I repeatedly had the grati-

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*of being assailed by several discharges from the riflemen and patrols, before an explanation could take place. Those who were killed were interred, and the survivors remained friends with us until a proper opportunity presented itself for retaliation. It is true, that provided they did not quit their dwellings, but paid the miri and supplied the wants of the army, they not only spared themselves the trouble of a journey, and avoided the unpleasant abode of the desert, but saw their provisions eaten with regularity, and might come in for their portion of them, preserving a part of their doors, selling their eggs to the soldiers, and having their wives and daughters ravished. We also seized a convoy of eight hundred sheep, which, without much difficulty, we persuaded ourselves belonged to the enemy, and in the evening it consoled our troops for the fatigue of the day! — Denon, vol. i. and ii. p. 243 and 375.*



fication of hearing on the spot, Great Britain eulogized in terms the most glowing and grateful.

The Ottoman troops co-operated cordially with those of the British during the campaign, but they were afterwards alienated in consequence of a decided part taken by them in rescuing the Mameluke Beys, seized in violation of the faith pledged to these chiefs, under the guarantee of the British.

On the evacuation of Egypt by the British forces, in March, 1803, Major Misset was appointed British Resident at Cairo, and Samuel Briggs, Esq. Consul at Alexandria, for the purpose of supporting the political and commercial interests of England, and strictly preserving those privileges which had been granted through the activity of Sir John Stuart.

At the period of the embarkation of the English troops, a considerable degree of alarm had been excited among the European inhabitants, but Hourchid Pacha, the Turkish Governor of Alexandria, by confining the Albanian troops within the forts, prevented those scenes of tumult and disorder which otherways would probably have occurred. Two months, however, had scarcely elapsed from the departure of the British, before important events arose; a revolution at Cairo, which threw the whole of Egypt into confusion, and a renewal of the war between England and France. This change of circumstances excited apprehensions, that it had formed part of the plan of Buonaparte to lay his devouring hand upon Egypt, and our Indian possessions. The revolution was effected by the Albanian soldiery, on the ground of arrears of pay being due to them. The Turkish Viceroy was besieged in his palace, took to flight, and escaped to Damietta, at the mouth of the Nile. The Albanians again, weak in themselves, incited the Mamelukes to join; and thus, by a co-operation of force, Damietta was taken, and followed by the expulsion of the Viceroy from the country. The authority of the Porte over Egypt, with the exception of Alexandria, was nominal, and the jealousy of the Alba-

nians and Mamelukes kept the country, for two years, in a state of anarchy and confusion.

Hence may be dated, that remarkable crisis which called forth the superior talents and courage of Mahomet Ali Pacha, the present Ruler of Egypt. He at once stood forward as its deliverer, boldly laid hold of the helm of public affairs, and was proclaimed Viceroy of Egypt, an elevation which was confirmed by the Porte. He afterwards gradually restored tranquillity to the country; since which the most beneficial effects have followed.

Among other acts of liberality and policy, the Pacha opened Egypt for the reception of the natives and artisans of all other countries, under every religious denomination, that they might take up their abode, exercise their professions, and receive every possible protection. Every encouragement was likewise given to improvements in Agriculture. The finances of the State were put into a proper train; a person of abilities and integrity was constituted Minister; and, in short, improvements were adopted in various ways throughout the country.

The want of internal navigation in Egypt being severely experienced, particularly in 1817, when a scarcity having prevailed over Europe, vessels from all quarters resorted to it for supplies, which were there in abundance, a bar, or bank of sand, was thrown up near Rosetta, at the mouth of the Nile, so that during tempestuous weather, no grain could be transported to the ships at Alexandria. Such indeed was the pressure, that at one time three hundred sail of vessels were waiting for cargoes, at the same moment, some of which incurred heavy demurrage, others sailed half loaded, and many returned in ballast. Much of the grain also received damage, from being exposed to heavy rains, in open boats, which were detained sometimes from twenty to forty days, waiting for an opportunity to cross the bar.

Various expedients were adopted to remove these embarrassments, which afforded, however, only temporary relief. The advantages of a proper navigable Canal, were then strongly pointed out to the Pacha, whose interests

had been as much affected as those of the merchants. Accordingly, in the year 1818, it was resolved, that such an operation should be commenced with expedition. With this view, the labouring class of Egyptians, to the amount of 250,000, were put in a state of requisition, and received a month's pay in advance. In each village and district, the work to be performed was marked out, and the important undertaking happily concluded. This grand Canal extends forty-eight miles in length, is ninety feet in width, and about twenty in depth, and was opened with great pomp, to the joy of the Pacha and the inhabitants, on the 7th of December, in the same year.\*

In February, 1805, Lord Nelson appeared off Alexandria, under an idea that the French fleet, which escaped from Toulon, had directed its course to Egypt. On ascertaining, however, from Consul Briggs, it was not in those seas, that gallant Admiral turned round, and with the most indefatigable activity, pursued the enemy to the West Indies; never relaxing his vigorous and gallant efforts in the cause of his country for one moment, until he terminated his career, in the month of October that year, at the memorable victory of Trafalgar.

England, by its alliance with Russia, having become a party in the war which took place between Russia and the Porte, in 1806, a British squadron was dispatched in the spring of the following year, to force the passage of the Dardanelles; and at the same time, British troops were ordered from Sicily, to occupy Alexandria, not only with the view of forcing the Porte to accede to proper terms; but to prevent the French from acquiring the possession of

\* It has come to light since these pages were written, that it formed part of the numerous schemes of Buonaparte when in this country, to have made a canal from the Red Sea to the Nile. "I had the Red Sea surveyed, and found its waters were thirty feet higher than the Mediterranean when they were highest, and twenty at the lowest. The Nile was seven feet lower than the Red Sea, when at the lowest, but fourteen feet higher during the inundation. The expence was calculated at eighteen millions of franks, and two years labour."—*O'Meara*, p. 438.

Egypt. During this crisis the English Consuls considered it proper to decline the means afforded them by a British ship of war, for their embarkation, and resolved to remain firm at their posts, under a conviction that they would still be respected, as heretofore, by the local government and population.

The disastrous events which occurred at Rosetta, and the expedition in contemplation against Portugal, led to the recal of the British troops from Alexandria, when it was given up to Mahomed Ali, in September, 1807. Had the city indeed been considered any longer of moment, it might have been secured against any force. By delivering it up, however, to the Viceroy, and placing it under the same government as the other parts of Egypt, it evidently strengthened the country, in a greater degree than when subject to the government of Constantinople; and accomplished one object of the expedition, the chance of its falling into the hands of the French, and keeping our Indian possessions, which Buonaparte had long coveted, in a state of security. This fact has been most clearly demonstrated by information afterwards imparted by himself during his captivity at St. Helena.\* The acquisition of the port of Alexandria and its fortifications must have been considered invaluable to the Viceroy, as they contributed to extend his resources, and consolidate his power as Governor of Egypt.

During the war which continued between England and the Porte, the British Consuls were withdrawn from Egypt, and the ancient prejudice was revived, of shutting out from the use of the *western harbour* of Alexandria all the European shipping. On the return of peace in 1809, Mr. Briggs resumed his functions as Consul in that place, and strenuously insisted on the immediate and free exercise of this important right, which had been originally claimed by, and given up to, Sir John Stuart. This was followed

\* "Egypt once in possession of the French, farewell India to the English. This was one of the grand objects I aimed at."—*O'Meara*, p. 75.

by a long negotiation, when it was at last conceded by the Viceroy.

This right, added to the other, with respect to the Christians riding on horseback, are uninterruptedly enjoyed at the present moment; and thus, when an Englishman treads the soil of Egypt, he has the pride of reflecting, that under the arms of Britain and the vigorous exertions of her Natives, he is indebted for these peculiar advantages in that remote quarter of the globe.

Having considered it expedient to bring these circumstances into view, so interesting to the English nation, and honourable to her Sons, I shall mention some of the leading objects which are to be seen in Alexandria. Before, however, proceeding to this, I may be permitted just to advert for a moment to the "arrow that flieth by day,"\* namely, the *plague*, which always creates so much alarm to the traveller.

Opinions have been entertained that the disease in Egypt is endemial: but it is a singular fact, that although some of the soldiers of the British and French armies were infected during the year 1801, yet it gradually diminished by the adoption of certain judicious regulations, established at a Board of Health by the English, till it ceased in 1803. From this time, during a period of ten years, the whole country was exempted from this pestilence. It made its appearance again in the year 1813, when it was imported from Constantinople, where it raged the whole of the preceding year; and from that season down to the period I was in Egypt, the country had (with the exception of the Upper Provinces and mountainous districts, which are rarely visited with it), been regularly during spring afflicted. In general, this scourge is checked by the intense heats during the months of July and August. It may be further observed, that among the anomalies of this extraordinary disease, there is one authenticated fact, viz. that the vessel which was presumed to have communicated the infection from Alexandria to Malta during the same

\* Psalm xci. 5.

year, was not only navigated, on her return to that port by a fresh crew without losing an individual, and who were discharged in good health, but the cargo, consisting of flax and leather, (which convey the contagion,) was landed by the native Arabs with impunity.

To administer relief, so far as human means could accomplish, to the European seamen who might be infected with this frightful disease, a subscription was entered into, for founding a proper Hospital at Alexandria for their reception, and a small sum was imposed on vessels and cargoes, to promote so benevolent an object, from which great benefits have arisen.

The Pacha has a few ships fitted out as men of war. The admiral or commander of these is Ismael Gibraltar, a man of great ability, who has obtained a full share of approbation.

The Arabic language is spoken at Alexandria. Those persons, however, who maintain commercial intercourse with Europeans, use the Italian. The number of resident Franks is estimated at two hundred.

On the 2d of December the thermometer of Fahrenheit stood at 75 degrees.

## CHAP. III.

POMPEY'S PILLAR.—COURAGE OF A BRITISH FEMALE IN ASCENDING TO THE TOP OF IT.—THE TWO FAMOUS OBELISKS CALLED CLEOPATRA'S NEEDLES.—EFFORTS OF THE BRITISH ARMY TO TRANSPORT ONE OF THESE TO ENGLAND.—SUBSCRIPTIONS MADE WITH THIS VIEW, BUT FOUND INADEQUATE TO THE SUM REQUIRED.—MAHOMED ALI'S SHIP OF WAR, WHICH ARRIVED IN LONDON, REPAIRED BY ENGLISH GOVERNMENT.—RETURNS TO EGYPT WITH PRESENTS FROM THE PRINCE REGENT.—THE PACHA'S LIBERALITY IN PRESENTING TO THE PRINCE THE OBELISK.—OFFICERS DISPATCHED TO ALEXANDRIA, TO EXAMINE AND REPORT ON MEASURES TO BE ADOPTED TO REMOVE IT.—OPINION OF A BRITISH ADMIRAL.—PHAROS.—ALEXANDRIAN LIBRARY.—KHALIS.—INTRODUCTION TO MAHOMED ALI.—DESCRIPTION OF HIM, AND CONVERSATION ON THE OCCASION.—WAR WITH THE SECT OF WACHABRES.—POWER AND RESOURCES.—POPULARITY.—LAWS.

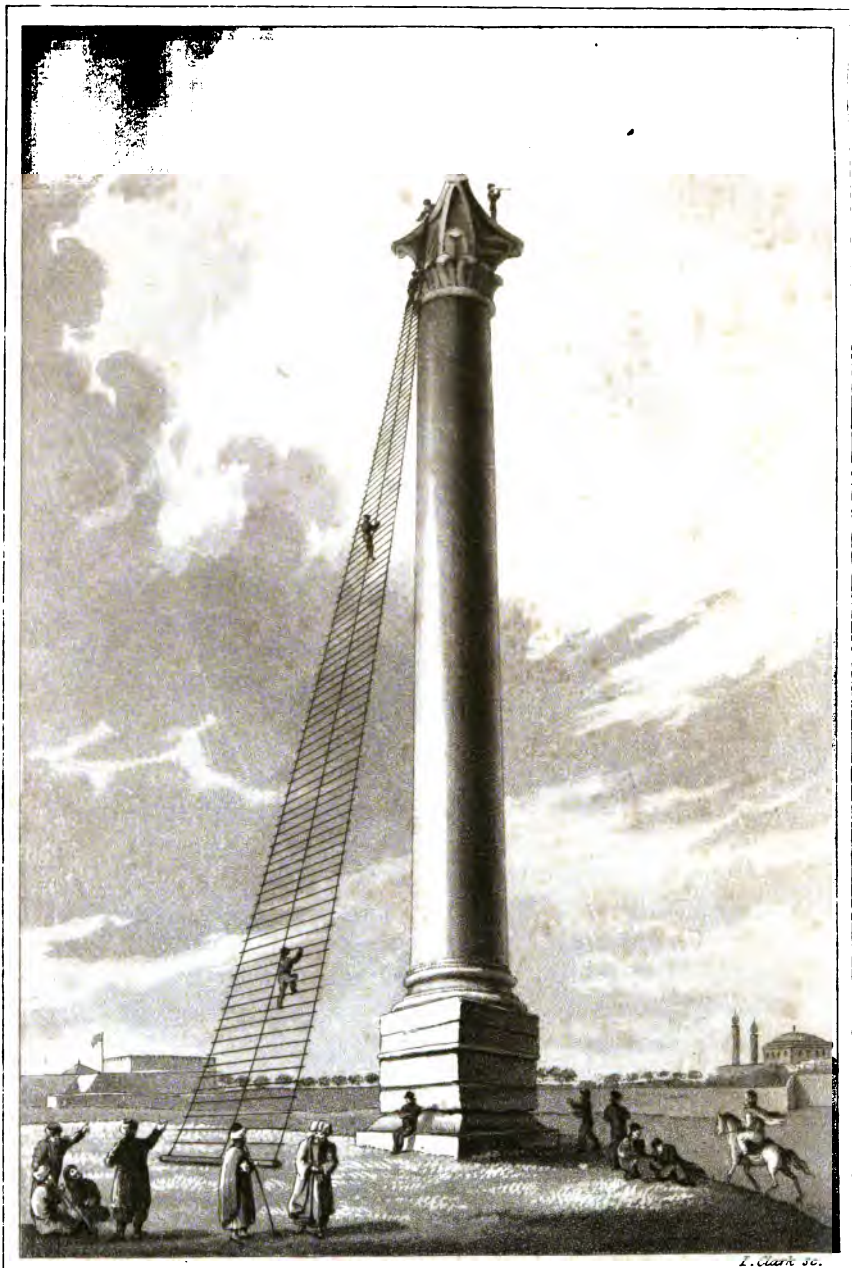
I SHALL not attempt to describe the remains of former days, which present themselves in different parts of Alexandria and the neighbourhood, since this has been amply done by other travellers. I visited the most remarkable objects of interest; the walls surrounding the city may be four miles in circumference. In going along, the Christian cannot fail to recollect the fact, that this place gave birth to one, who stands recorded in the inspired volume, as having been greatly distinguished for eloquence, and a profound knowledge of Revelation.\*

I was particularly struck with a famous column, denominated that of Pompey, situated a short distance to the south of the walls. It is about 100 feet in height, of red granite, with a Corinthian capital, calculated, in the whole,

\* Acts, xviii. 24.







*Column of Pompey;*

*Pub.<sup>d</sup> by Longman, Hurst, Rees, Orme & Brown; 1824.*

to weigh about 400 tons, and is beautifully poised. As great part of the stones or pedestal on which it is erected, have been excavated or taken away, the column leans a little, and it is astonishing this noble object of antiquity has not long ago bowed to the ground. I was surprised at being told that an Irish heroine had the courage to climb to the top of it, an act which she accomplished by a rope thrown round it by means of a kite.

This was repeated on another occasion by an officer of the English navy, who applied a set of rigged shrouds to ascend to the summit of the pillar, where he made some observations. I have attempted to give a sketch of this undertaking in the annexed plate. The column is seen at a great distance, and forms an important landmark for mariners approaching the flat shores of Alexandria.

On the western part of its pedestal is an inscription, which having been decyphered, is found to record, that it was consecrated to the memory of Diocletianus the tutelary deity of Alexandria. A circular cavity has been discovered in the centre of the capital, where it is conjectured that a statue had been placed. Others have supposed that it contained an urn, in which the ashes of some person of distinction were deposited. It may in either case be regarded as a sepulchral pillar or funereal relic. The French displayed the cap of liberty from its summit; but this was quickly levelled to the ground by the British troops. At one time it narrowly escaped from being blown up with gunpowder by the barbarous hand of an Arab.

The two Obelisks, under the denomination of the Needles of Cleopatra, were the next attracting relics. Each of these colossal objects, which have been celebrated for ages, and excited just admiration for exquisite workmanship and antiquity, are formed of one solid block of red granite, originally conveyed from the quarries in Upper Egypt near the cataracts, and are situated close to the sea shore. One of these stands perpendicular, and the other lies in an oblique position on its pedestal. Each is about 70 feet in height, from 180 to 190 tons in weight, upwards of seven feet square at the base; the four sides of both are

richly adorned with hieroglyphics, sculptured upwards of an inch in depth. They have no eyes. The pedestals are formed of the same granite, each of them about nine feet square, and seven in height. These Needles have been considered as part of the proud and lofty monuments which once ornamented the entrance to the Palace of Cleopatra. It appears to have been a very ancient practice to set up such Obelisks before Edifices of splendor.\*

On the termination of hostilities in Egypt in the year 1801, several officers of rank proposed to convey the Obelisk, which lay horizontally, to England, in order to be exhibited in some proper situation, as a monument of British achievements. It had, evidently, at one time, entered into the contemplation of Buonaparte to remove it to France. Lord Cavan, Admiral Donally, and others, who were so fully competent to decide on its importance to England, examined it with attention. Subscriptions were set on foot among the officers of the army and navy serving in Egypt, to raise a sum to transport it to London. The design was abandoned at the time, though it was resolved that some memento should be left on the spot. Accordingly there was engraven, on a Tablet of white marble, an inscription explanatory of the valour and intrepidity which was so eminently displayed by the British Army under General Sir Ralph Abercromby, and the Navy under Earl Nelson and Sir Sidney Smith, and placed under the pedestal. All travellers have deplored that this invaluable piece of antiquity has not, by some expedient, been brought to England. The idea of removing it, however, at some future period, was not lost sight of by Mr. Briggs.

In the year 1810, the Ship of war, *Africa*, belonging to the Pacha, having occasion to proceed to England, Government, no doubt, calculating on the beneficial effects which might be obtained for Britain in a commercial and political point of view, by securing the friendship of the Pacha, saw the expediency of making some repairs to this vessel. In consequence of this she was admitted into the

\* 2 Chron iii. 15.

1 Kings, vii. 6.

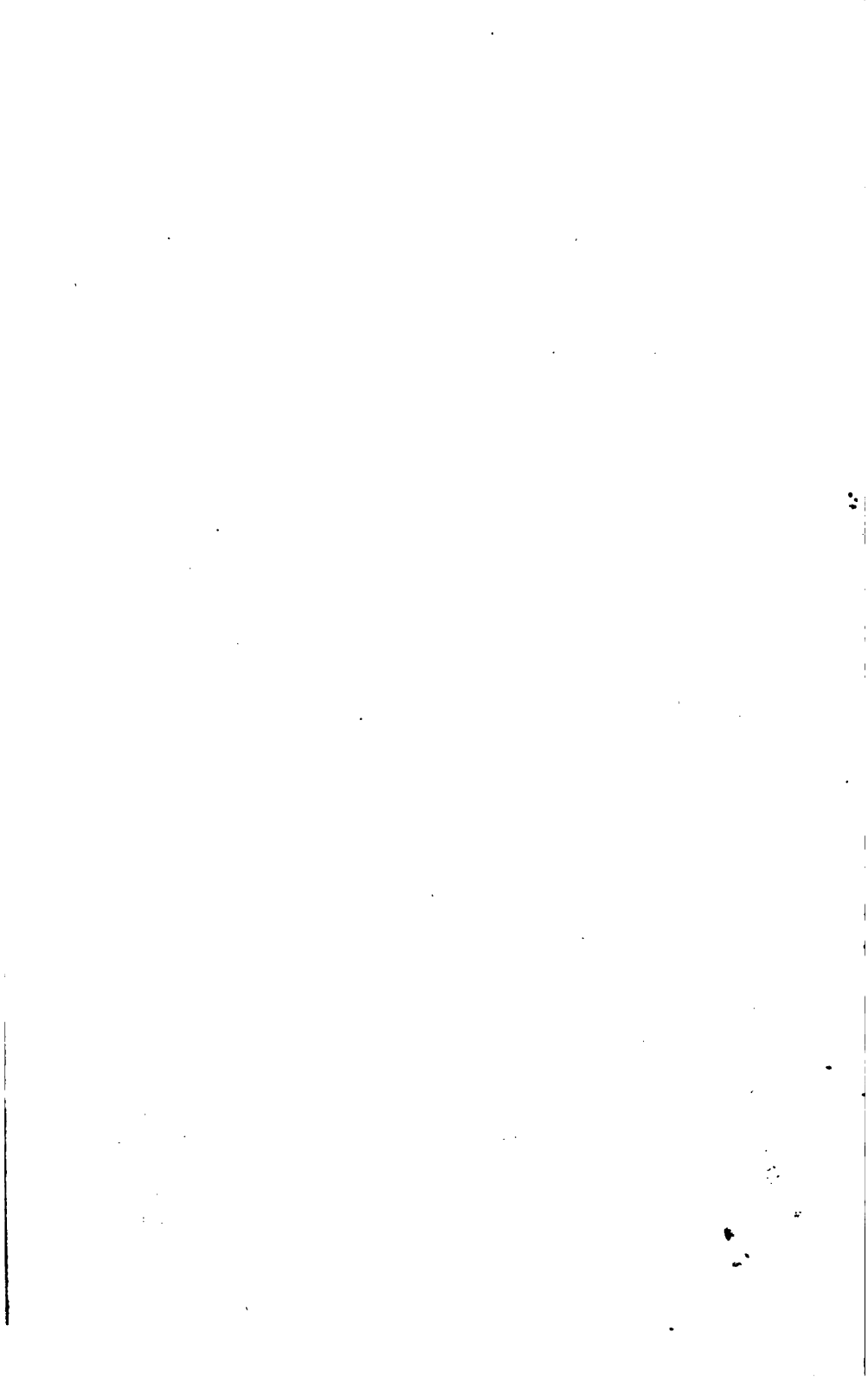


Pub<sup>d</sup> by Longman, Harot, Ross, Orms & Brown, 1822.

L. Clark sc.

*Obelisks at Alexandria.*

*Drawn by A. P. Harrison from a Sketch by W. R. Wilson Esq.*



Royal dock at Woolwich, coppered, rigged, ornamented, and fitted like a British man-of-war; and returned to Alexandria with presents from the Prince Regent to his Highness. These acts of liberality were never forgotten, but, on the contrary, made a proper impression on the mind of the Viceroy, and laid the foundation of a friendly understanding between the Governments of the two countries. On the application of the English administration, he agreed to supply horses from Egypt to mount a regiment of British dragoons engaged in the Spanish campaign; and notwithstanding the general prohibitions of the Ottoman Government to export grain, yet he furnished supplies of corn to the island of Malta, and our forces in the Mediterranean.

Still entertaining an idea that he had not, by these means, discharged his obligations, he consulted Mr. Briggs whether any further compensation should be made by him for the mark of attention he had received from our Government; that gentleman suggested the propriety of offering to his Royal Highness the Prince Regent, the Obelisk, called the Needle of Cleopatra. On this subject several personal conferences took place with the Pacha and Mr. Briggs, and a correspondence was opened between the latter and the Egyptian Minister.

Accordingly, on Mr. Briggs returning to this country in 1820, he received a letter from the Minister, authorising him to offer that relic to the Prince Regent, "as a mark of gratitude and esteem for the favours received," and the Needle was from that moment at the disposal of the British Government.

On this, a suitable communication was made to Government, when his Majesty was graciously pleased to accept the offer, and orders were given to consider the proper means to be adopted for its conveyance to England. Officers of ability were dispatched to Alexandria, who surveyed it, and determined on the necessary operations to convey it to its destination, and a report, it is understood, has been drawn up on the practicability of its removal. A variety of opinions have been entertained by persons of skill and

ability on this subject, and I have now particularly to refer to one which has been lately expressed to me by the gallant Admiral inserted in the Appendix.\*

Since it therefore now remains with the British Government to decide, if the measures suggested are to be followed up, to transport this relic of antiquity to the British Capital, I would express a hope that no time may be lost in carrying them into execution. But if, contrary to expectation, this is declined, on the ground of expence, there cannot be a doubt but that some spirited individuals will be found in Britain, and especially among the Army and Navy which fought in Egypt, and wrested from the enemy the standard denominated INVINCIBLE, † who, highly appreciating such an object, will at once contribute the sum necessary to transport it hither, and which I conceive cannot exceed 12,000*l.* sterling. Should this enormous Obelisk be landed in England, and set up in some commanding situation, it will form a noble and striking object; which probably will not be exceeded by any of those monuments or columns which have been erected either in the Roman, Parisian, or British Capitals, or, perhaps, on any other spot of the globe. It will be eminently calculated to keep alive and hand down to future ages, that ever memorable contest which took place in the "land of Egypt," between our brave soldiers and sailors, with the forces of that extraordinary man who became the tyrant of the world and the destroyer of the peace of mankind.

The ruins of the celebrated Pharos, of which the lower part is about an 100 feet in length, also arrests the attention of a traveller. This has been with justice considered one of the seven wonders of the world, not only on account of its grandeur, but its utility, and dedicated "to the Gods protectors of the safeguard of sailors." On the top of it, a vast mirror of polished metal was so disposed as to present the image of distant vessels before they became visible to the naked eye; and, during the night, the same plate, illuminated by lamps, served to direct their course.

\* Append. p. 1. † March 21. 1801.

Here I may be allowed to remark, that the polished reflector used at the Pharos of Alexandria, appears to have been in some respects a kind of telescope. I am not aware, however, that any accurate account exists of the telescopes which were in use among the antients, though, that such instruments were known and employed for astronomical purposes, cannot be doubted. I am inclined to think it might have been to such telescopes, whatever may have been their construction, that Saint Paul alludes\*, in speaking of the doctrine of faith, and not to Looking-glasses or Mirrors, as some have been led to suppose. Of this celebrated one, little is now discoverable. The basis has perhaps served for the nucleus of the castle at the entrance of the new Port, as there are several columns and shafts of marble visible in the sea near the walls, which, it may be reasonably conjectured, belonged at one time to that superb structure.

Alexandria has long been marked as the scene of many interesting events connected with the history of our holy religion. It was in the royal Ptolemeian library, that the famous translation of the Bible called the Septuagint, was executed; and in the libraries of the Alexandrian schools flourished many of those eminent Divines who are considered as the Fathers of the church. This library was, indeed, famous for many ages, and not more remarkable on account of the vast number of books which it contained than the circumstances in which it was at different periods destroyed.

The first collection was formed by the Ptolemies, the ancestors of the renowned Cleopatra, and destroyed during the siege of the city, in what was pompously denominated the Alexandrian war of Julius Cæsar. The second was made by that Royal personage herself, assisted by Mark Antony, who contributed 200,000 volumes, pillaged from the libraries of the Eastern provinces. This was undoubtedly the most magnificent of all the libraries of antiquity. It was established in the temple of Serapis, in

\* 1 Cor. xiii. 12.



spacious chambers, adorned with beautiful statues, and the most exquisite productions of art, the offerings which the Egyptians had presented to the idol. This was destroyed in the year 389, when idolatry was abolished in the city by the zeal of Theophilus, bishop of Alexandria. The account of what took place on that occasion, as illustrative of the spirit of the age, and the influence which idolatry still maintained on the minds of the Christians, merits a recital here.

This distinguished ecclesiastic had long observed, with grief, that many of the baptized still venerated the Pagan rites paid to Serapis, at the periodical inundations of the Nile; and having procured authority from the Emperor at Constantinople, he determined to put an end to this abomination. When he promulgated this warrant, the true Christians flew to arms, but the Pagans fled to the temple, resolved to defend their idol and altars to the uttermost. A dreadful conflict ensued. The brazen gates, which led to the courts of it, were forced open, the accumulated treasures of ages plundered, the libraries were scattered as records of folly, and the whole external and surrounding edifices totally dilapidated. The votaries of Serapis, who during the tumult had retreated to the temple, imploring the aid of this dumb idol, still resolved not to surrender; and they were accordingly attacked in their strong hold.

This Temple was constructed of massy materials, the doors of which, being of solid brass, resisted the impetuosity of the zealous Christians; but they were ultimately burst open, and the colossal statue of Serapis exposed to view. This was esteemed a sovereign piece of art, and the magnitude of the object, with the magnificent style of the workmanship of its countenance, excited a great sensation in the assailants, who had been accustomed to hold the statue in such high religious veneration; and a belief was still entertained by many of them, that, should any impious hand dare to attack the God, he would with his sceptre instantly smite the globe of the earth and shatter it to pieces.

This superstition, combined with the grandeur of the

statue itself, and that awful obscurity in which it was enveloped within the spacious edifice, had for some time the effect of restraining the impetuosity of the multitude. At last, a soldier attempted to enter the sanctuary, brandishing his battle-axe. The assailants, astonished at his intrepidity, gazed upon him in silent wonder, while the terrified pagans, in all the recesses of the building, crouched, trembling with terror. The soldier, however, appeared to be undaunted, and struck the idol with his weapon; the blow started the plate of metal which formed part of the external coating, from the wood to which it was fastened, and it fell to the pavement with a noise that resounded throughout the temple. The Christians shouted, the Pagans stood aghast, and almost incredulous to the evidence of their own sight; the triumphant soldier repeated his blows, and soon found companions to co-operate with him in the work; and in the course of a short time the huge idol was demolished. The metal covering was torn from the frame of timber of which it was constructed, the limbs and members dragged through the streets, and ultimately consumed in the flames of fire of the Circus.

Although the great Alexandrian collection of literature was much injured and dispersed on this calamitous occasion, yet it was not till the year 639, when the city was taken, in the time of Caliph Omer, that its destruction was completed. In the palace of the Governor, the relics of the ancient library had been again arranged, and a vast number of controversial writings added to the collection. Some of the learned theologians who resided at that time in Alexandria, implored the conqueror to preserve the library for the use of students, a request which was submitted to the consideration of the Caliph. "If these books," observed Omer, in his answer, "agree with the book of God, (Koran,) they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." They were destroyed accordingly, and many are disposed to believe that a great mass of human presumption was consigned to oblivion. The historian, however, with the classical scholar, and the student of

sacred literature, must ever deplore the event as an irreparable loss. Since that period, Alexandria, which had formerly been held as the very fountain of knowledge, has become the seat and receptacle of ignorance, as gross as the idolatry of the worshippers of Serapis, and equally dark, with respect to religion, as if the lamp of Revelation had never shed its glorious radiance to disperse the clouds of Egyptian mysteries.

On the 8th of December, Mahomet Ali, the present Pacha or Governor of Egypt, the Regenerator, as he is called by many, having finished a war, in which he had been long engaged with the Wachabees, in the course of a tour through his possessions, arrived at Alexandria. Previous to this great preparations had been made, especially by several of the Europeans residing there, to celebrate his visit by a splendid illumination.

This leads to a remark, that the Egyptians have been always celebrated for their ingenuity and splendour in such exhibitions. I understand that illuminations are still very common at all their festivals. It appears, in fact, to be considered, that there is no proper rejoicing among them which is unaccompanied with a display of light. For this purpose they make use of earthen lamps, which are put into deep glass vessels, in such a manner that the glass is at least two-thirds higher than the lamp, to prevent it from being extinguished by the wind. Nothing can exceed the beauty of some of those devices, exhibited in the ingenious distribution of lamps.

In the Capital of Egypt this particularly occurs on the opening of the Khalis to receive the annual overflow of the Nile. There are then represented upon the waters, figures made of lamps, such as palaces, mosques, stars, and trees, in an infinite number, extending from one end of the city to the other. Sometimes there are statues of fire, representing the sexes, which at the further distance they are seen, the more beautiful they appear. These are formed of machines of wood, each in a boat, filled with lights from top to bottom, and supposed to contain above four thousand lamps, and so ingeniously disposed, that on

all sides a spectator supposes he sees two human beings enveloped in a blaze of fire. All the acabas or barks of the Pacha and Beys are also adorned with lamps; and the music of trumpets, flutes, and drums are continually heard mingled with the noise of a variety of fire arms and ordnance.

The opening of the Khalis, at all times, has been considered famous, even among the antient Egyptians. Commentators have been induced to suppose, that it was to the splendor of illuminations on the Nile that the son of Sirach refers\*; the name *Geon*, being afterwards applied to the Nile, in allusive comparison with the *Gihon*, or river of Paradise mentioned in Scripture.† At one period it was called *Gayon*, by the Abyssinians; and it is said, that, in the year 1322, when Simon Simeonis, a devout Irish pilgrim, visited the Holy Land, it was known by a name very similar; and Josephus, the historian, supposed, that the Gion of Paradise was no other than the river of Egypt. The difference of the orthography appears to afford no objection, since the sounds of *Geon* and *Gihon* are almost exactly similar. I am inclined to coincide with those who suppose, that the son of Sirach, in describing the glory of the doctrine of knowledge, compared it with the grand periodical illumination of the Egyptians. What affords strong confirmation to this opinion is, that the similitude was very likely to occur to the imagination of the son of Sirach in searching for a splendid image; since it must be kept in view, that he was an Egyptian Jew; and it is supposed, that the book of Ecclesiasticus, if not composed, did receive, at least, the finishing hand in Egypt.

I had not sufficient time to remain at Alexandria and witness the illuminations, on occasion of the visit which had been made to the City by the Pacha; but I paid my respects to Mahomed Ali, in the suite of Mr. Lee, the British Consul. I take this opportunity of publicly expressing my gratitude for all the politeness and hospitality

\* Ecclesiasticus, xxiv. 27.

† Gen. ii: 13.

which I experienced from a gentleman, to whom English travellers in general are under such peculiar obligations.

On this occasion, the Consuls of the different nations established at Alexandria, were received by the Governor. The place in which the Pacha gave us an audience was not in the palace; but in a rude building at a short distance from it, humble enough indeed for the ruler of such a kingdom. The reason assigned for this was, that the palace was occupied by his wives, the number of whom I could not ascertain. It resembled a *Granary*; the walls of the apartment were surrounded with low, coarse, wooden benches, not unlike a tailor's shop-board. A band of music, the sound of which was grating to the ear, played on our entering; and a numerous retinue of Turkish and Arabian slaves were present, who were arranged before him in a semi-circular form.

His Highness honoured us with a seat next to himself. He sat cross-legged in a corner, which appears to be considered in the East as a place of honour\*, and upon a Persian carpet resembling an English hearth-rug, smoking from a Turkish pipe nearly six feet in length, the mouth-piece of which was superbly mounted with diamonds. Behind him stood a slave, fanning off the flies, which annoyed him greatly. On this occasion, by means of his interpreter, who understood the Italian language, he entered into a long conversation, making many judicious enquiries respecting Great Britain; particularly the extent of her population, resources, and the strength of her army and navy. The attachment of Mahomed Ali to the English nation is universally known. Of this there could not be conveyed a stronger proof, than when he enquired of Mr. Lee for Mr. Salt, British Consul at Grand Cairo, who had proceeded to Upper Egypt, in search of antiquities.

\* "So shall the children of Israel be taken out that dwell in Samaria in the corner." Amos, iii. 12.

"The Ambassador was seated in the place of honour in the corner of a room." — *Morier's Journey to Persia*, p. 91.

He desired Mr. Lee, when he had occasion to write to that gentleman, to mention, "he was welcome to send the Prince Regent of England all the curiosities in Upper Egypt he could collect; provided he only left a few for himself to look at by way of amusement." As a farther proof of his liberality, the Pacha, in the year 1818, transmitted to Sir Sidney Smith a valuable gold plate\*, which had been discovered by one of his workmen among the ruins of the city of Canopus, with an inscription by one of the Ptolemies, to commemorate the dedication of a temple to Osiris.

In the course of this interview, he alluded to other topics, such as the Russian force; Bonaparte's activity, and the number of his army; and, in reference to the Embassy of Lord Amherst to China, took occasion to ridicule the idea of his Lordship's refusing to conform to the customs of the country, to accomplish the objects he had in view. He changed, in a moment, his conversation, to that of commerce, and the prices of grain, &c.; of which, indeed, he appeared to have as competent a knowledge, being himself a merchant, as any one in Mark-lane. In short, every sentiment which this man uttered, proved him to be possessed of a mind wonderfully acute and discerning; and it was justly observed by some of our party, when he put the questions, that they were so pertinent and difficult to answer at the moment, it was requisite that we should have been furnished with a list of them some days previous to the interview, in order to consider the proper replies they demanded.

I was much struck by the awe and fixed attention with which the Pacha was served by his officers and slaves. This was particularly observable when they handed any thing to him; they then appeared under a great degree of agitation, lest any accident should occur, or that they did not perform every part of their duty agreeably to his pleasure. Every one of them watched steadily, and with a most

\* This plate is six inches and a half in length, by two inches and a half in breadth. The inscription, in Greek, occupies four lines.

profound reverence, each word as it dropped from his lips, the turn of his eye, and every motion of his body; and evinced a more profound sentiment of respect towards him, than I had ever seen shewn to any personage of rank, either in or out of a Royal Court: nay, even to the Roman Pontiff himself. After having been presented with coffee and pipes \*, &c. in the Oriental mode, we departed under a performance of music. His Highness laid his right hand across his left breast, and gently inclined his head as a farewell salutation.

Mahommed Ali is above fifty years of age, and, as I formerly observed, owes his elevation to courage combined with talent; his intrepidity was remarkably conspicuous in the attack of Rahmaineh on the banks of the Nile, in conjunction with a British army. He however appeared to me to be farther advanced in years: this probably might arise from the fatigues inseparable from a life of activity, and the operations of war: yet though advanced in years, he still retains his energy of character. The eye of Mahomet, that great criterion and index of the mind, is peculiarly piercing, and keen as that of a hawk. When he listened, he appeared to treasure up all the responses which were made to the several questions he put to those present. Notwithstanding he is a stern administrator of justice, yet he is considered to be humane, and though tributary to the Porte, perfectly independent. No Pacha perhaps exists, of whose power and popularity the Grand Signior entertains a greater degree of jealousy. His knowledge of trade, in every point of view, is spoken of as very remarkable.

It merits notice here, that the Pacha, in thanking those persons who had been at great expence in illuminating the town on the occasion of his visit, and erecting a superb temple at Alexandria, and a throne in the Great Square, with a complimentary inscription on the merits of himself and his sons, who had been distinguished in military

\* It is a proverb in Persia, that *coffee* without *tobacco*, may be compared to *meat* without *salt*.

operations \*, observed, "I knew the attachment the Franks had to my person; but never till this moment did I believe it was to the extent that this demonstrates;" and, in the true language of the merchant, added, "I would rather have enjoyed this pleasure, than gained 25,000 piastres by a bargain in grain!" He went in state to view these things.

The Pacha rendered essential service to the Ottoman government and Mahomedans in general, by recapturing, after a vigorous warfare of eight years, in person, the cities of Mecca and Medina, which had been taken by the Wacchabees, a sect who have set at defiance the Turkish power for half a century, and whom he extirpated. He captured their chief, but exercised every act of humanity to him. He passed through Alexandria a short time before my arrival, on his way to Constantinople, where he had been sent to be disposed of as the Grand Signior thought proper. Although during the absence of the Pacha the Kiaja Bey or Minister, who acted for him, obtained power, and might have effected a revolution, yet so much confidence had been reposed in Mahomed Ali, that an act of this nature was never thought of, and Egypt was perfectly tranquil during the period he was absent in consequence of these hostilities.

It is a gratifying consideration, that in every quarter, travellers may now proceed and prosecute their enquiries with equal safety, as in the most civilized countries, where protection is afforded and respect is paid. To promote the

\* The following is a translation:—

" TO MAHOMET ALI PACHA.

" To Egypt's chief, we sons of commerce raise  
This tribute of our gratitude and praise;  
Th' unconquer'd hero's princely heart, we trust,  
Will not less gracious take it than 'tis just."

" TO ISRAHIM PACHA.

" The routed bands approach'd Arabia's horde,  
Proclaim the glorious triumph of thy sword,  
And adding splendour to thy father's fame,  
Declare thee worthy that great father's name."



happiness of the people, and the prosperity of these vast dominions, has been the grand object of Mahomed Ali. Thus Egypt, formerly a country where disorder and confusion reigned, now insures personal safety. The traveller is not under any apprehension of danger; and the Christian is not insulted or trampled upon. It is now more flourishing than any other country in the Levant; contentment is to be found there; abuses are removed; and a liberal and most enlightened administration has been established.

As a proof of his enlightened mind, he wrote to this country for scientific persons to be sent to explore and work for minerals throughout Egypt. In consequence of this, gentlemen of abilities and experience departed from England, and from a prosecution of such an undertaking important effects may be expected. And further, as a laudable trait in his character, he, upon applications from certain persons in his service, who were parents, selected several of their children and sent them to England, Italy, and other countries, with the view of their receiving the proper elements of education. On their return they will be enabled to impart to their countrymen the advantages which such an important object necessarily embraces.

It may be further added, that Mahomed Ali has two sons, one named Ibrahim Pacha, who completed the subjugation of the Wacchabees, and who is understood to have imbibed the principles of his father, and is now in Egypt. The other, Ismail Pacha, was engaged in penetrating with an expedition into the interior of Africa, and detached troops up the Nile to examine some of the great rivers. This may perhaps afford facility to religious missions, and unfold objects of the highest interest. In this undertaking he was unfortunately killed, but the conquest was secured by the possession of the country as far as Senaar.

In fine, I may be allowed to express a hope, that his growing power, vast resources, and increasing popularity, added to the benevolent and patriotic disposition by which he is actuated, with the high estimation in which he holds the British nation, will be duly appreciated by the government

of this country, and that prudence will be exercised to preserve a proper understanding with Mahomed Ali, who governs several millions of people; as not only our political and commercial interests, but those of the Antiquarian and Traveller, are so deeply involved in it.

## CHAP. IV.

DEPARTURE.—JOURNEY ACROSS THE DESERT.—WRETCHED HUT TO REPOSE IN.—ABOUKIR BAY.—VERMIN.—MIRAGE.—LAND MARKS.—CARAVANSERAIS.—SCRIPTURE APPLICATION.—MULES.—DROMEDARIES.—CAMELS.—ARRIVAL AT ROSETTA.—HINTS TO TRAVELLERS.

HAVING satisfied my curiosity with respect to Alexandria, where, I own, I observed ruins, spectacles of misery, and human degradation, I made the necessary preparations for proceeding to Rosetta, in order to embark for Grand Cairo. For this place I departed, with my servant and guide, upon mules, on the 10th of December, carrying with us beds and every culinary article, and properly armed for our personal safety.

In this journey, I passed over the scenes which mark the memorable contests between the British and French armies during the late war. The spot was pointed out to the left, among some hills of sand, where the brave Sir Ralph Abercromby fell, — “a name dear to every British soldier, whose memory will be embalmed in the recollection of a grateful posterity.”\* On viewing the Bay of Aboukir, I could not fail to recollect that it was here the brave Nelson, (the bare mention of whose name struck terror into our enemies,) expected every man would do his duty; a hope which he afterwards saw fully realized, and induced him to proclaim to the world at large, “that Almighty God had been pleased to bless his Majesty’s arms with a great victory over the French fleet,” — an action unparalleled in naval history.

\* Lord Hutchinson’s dispatches.

The remains of this venerable warrior are deposited in one of the bastions of the fortifications at La Valette, in Malta.

At sun-set, we halted for the night at a small Caffane, in the desert, on the Bay. This place, of all the scenes of misery and filth, exceeded any thing I ever beheld in any country through which I had travelled. It was a loathsome hut, rudely formed of reeds and straw. Both inside and without there were swarms of Arabs, in all the horrors of poverty and nakedness, and literally covered with vermin. Many of them, during the night-time, rushed into the hut with the impetuosity of a torrent. The servants who accompanied them, slept on the ground on the outside of the place, a practice that appears to have been anciently followed in the East. At Alexandria, I also remarked, that many of the Arab servants slept on the outside of the door of the Consuls houses.\* A cloud of smoke from their pipes completely enveloped the place, which was only lighted by a solitary cruse of oil, and became almost suffocating. In such a spot, it is unnecessary to say, that sleep, nature's soft nurse, was frightened away; in fact, to use the words of our Bard, it might be said to be murdered, by the swarms of vermin which made so formidable an attack. Language is perfectly inadequate to describe the dreadful suffering I experienced during this memorable night. I was compelled to have recourse to this receptacle of wretchedness for shelter, from the great dews which fall in Egypt after sun set, which are so destructive to health. A thousand times was I forcibly reminded of the torment which the Egyptians must have endured from the third plague.† The whole operation I was engaged in during the night, was, attempting by every expedient in my power to ward off the vermin, but in vain.

Although I am perfectly aware that the reader is wearied with perusing a narrative so disagreeable, yet I can assure him, that I felt much more tired in going through one scene of this sort after another. My object, in short, in relating the circumstance, is to excite in him thankfulness to God, and submission to just and benevolent rulers, to

\* 2 Sam. xi. 9.

† Exod. viii. 16.

move his compassion towards these countries, and rouse him to prayer and exertion, where it is at all practicable, to send the salvation of God among such a people, that it may raise them from the dunghill, and rectify what is evil among them. Never will that deplorable spectacle, which the group within and without this spot presented, be effaced from my memory. I repeatedly had occasion to contrast it with the accommodation afforded even to the most common animal in Britain.

Before leaving this part of the subject, I consider it proper to remark, that the prodigious swarms of vermin, which infest the huts or cabins of the Egyptians, appear to come forth particularly during the night, and spring as it were out of the dust of the earth. I am led to think, they are of the same kind as Moses has described, and are a species of sand insect.\*

In an expedition of King Richard the First, of England, to the Holy Land, alluding to the march of his army of Crusaders, it is observed, that each night certain vermin, commonly called *torrentes*, distressed them: they crept upon the ground, and occasioned a very burning heat, making painful punctures. They hurt no person in the day-time, but when night came on they annoyed them extremely, being armed with stings, conveying a poison, which quickly occasioned the wound to swell, and produced the most acute pain.

What these *torrentes* were, I do not pretend to know, though I am sure that on this occasion they often made an impression on me by their envenomed stings; but as they are described as worms or vermin that crowded on the ground, I apprehend it to be more probable, that these were insects of the species of which Moses speaks, rather than gnats bred in the water, as some commentators suppose; or lice, which have in common no connection with the dust of the ground. This land, indeed, appears to be most strikingly afflicted with other calamities denounced against it during the time of Pharaoh. The Mosaic ac-

\* Exod. viii. 20 to 24.

count represents these insects, as first appearing on the earth, and from thence making their way to man and beast.

A stranger, on arriving in Egypt, appears to be a particular object of attack from vermin, and suffers severely. When I was at Alexandria, I was fastened upon almost immediately on my arrival, and was some time confined to my room, my face being greatly swelled, and my eyes almost closed. Such a formidable attack, may, I conceive, arise from the blood of a stranger being more pure than that of a native of the country. I had not so much occasion to complain of this attack during the day, when I observed the vermin closely attached to the walls of the room, and as if asleep, but chiefly during the night, since the moment the shades of it appear, the whole are busy, and in motion like an army.

At four o'clock next morning I got up, rejoicing at the light of day, which put an end to my sufferings; and on changing my clothes, I found the linen marked with blood, like a handkerchief with red spots. At this time the motley group in the *caffane* rushed out with great rapidity, each taking his own rout, and I proceeded on my journey after paying one shilling and sixpence for the miserable accommodation of this night.

We reached the Caravanserai, near the lake Utko, where we embarked, were ferried across, and proceeded along the desert of sand. We stopped at Marabout, where there is a solitary mosque, and received a draught of water, for which money was demanded by the Arabs. About three o'clock I perceived the turrets and sycamore trees of Rosetta, at which time I found myself greatly exhausted, from oppressive heat and fatigue; and, like other travellers, was deceived by the mist or apparitional lake\*, so celebrated under the name of the *Mirage* or *Serab*, which even at a very short distance had the most perfect resemblance to a great sheet of water, with trees

\* ——— to our great Maker praise,  
Ye mists and exhalations that now arise.

planted in it at certain distances, reflecting every surrounding object as a mirror. This was conceived to be an insurmountable barrier to our reaching Rosetta, and that our guide had mistaken the proper tract through the desert; but as we advanced, the supposed lake and its objects vanished, so powerful was the optical deception. The prospect, at first sight, is cheering, but ultimately most delusive to the traveller. He quickens his steps to reach the place where he hopes to quench his thirst, and feels the cruelty of disappointment. Swallows in great numbers skim over these imaginary pools. This singular, and I may add, tantalizing phenomenon, is in all probability that which is alluded to by the prophets.\*

About four o'clock in the afternoon, we reached the town, and alighted at a poor inn, kept by an Italian. With the exception of a draught of water, we had not tasted any refreshment in the course of a most toilsome and exhausting journey across the parching sands of this desert, and under a burning sun. Previous, however, to attempting a description of Rosetta, or *Raschid*, as it is called by the natives, it is necessary that I should advert to several objects which passed under observation, as peculiarities in the course of the journey across the desert.

In the first place, it appeared to me from the trackless nature of the sand, that it would have been almost impossible to find a way, but for heaps of stones which have been piled up at particular distances, from time immemorial, as land-marks. These have been often remarked by travellers, and it is no doubt in reference to them that some expressions occur in the sacred volume. †

The prophet Isaiah alludes to the return of the Israelites from the Babylonish captivity. It is unnecessary to observe, that between Jerusalem and Babylon there are many extensive deserts, the paths across which are marked out

\* Isaiah, xxxv. 7. Job, xxiv. 2. Jeremiah, xv. 18.

“As to unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until when he cometh thereto, he findeth it to be nothing.” Koran, c. xxiv.

† Genesis, xxxi. 46. Isaiah, lxii. 10. Prov. xxii. 28.

by heaps of stones to insure a safe track to the traveller, and prevent his going astray, as I remarked in travelling through the desert to Rosetta.

In this journey I mentioned that we had proceeded on mules. These animals are alluded to in many parts of Scripture, as instances of the creating power and goodness of God. Their first use appears to be ascribed to Anah the son of Zibeon, whose daughter Aholibama was given in marriage to Esau.\* Great as the rank of David was, we find they were received into his service, that he rode upon them, and commanded his son to follow his example.† They formed parts of many of the gifts which were presented to Solomon, by those who were admitted into his presence, to hear the "wisdom which God had put in his heart."‡ In the remarkable drought which followed the prayer of Elijah, to punish the king of Israel, it appears to have been his special care to preserve these animals.§ They are remarkably steady, sure-footed, and patient, and the leaders rarely allow them to gallop, but to go a slow pace, which renders a journey extremely tedious. The Arabs treat their mules with great humanity and tenderness. They express great indignation at those persons who compel them to go a quicker pace than is natural to them, and will rather follow them on foot, than burthen them by their weight, if they consider it too much for them to carry.

I preferred the motion of the mule to either that of the dromedary or camel. Many of the latter passed me prodigiously loaded. On these travellers and their families are conveyed in deep paniers or baskets placed on each side equipoised, where they sleep, or lie at their ease in perfect safety. The long stride of camels, with the sickening rock of these baskets to and fro, and the objects they contain, have a most ludicrous appearance. Judging from Scripture, we are led to suppose it might have been such kind of baskets which were used in the early ages. || These

\* Genesis, xxxvi. 24.

† 1 Kings, i. 33.

‡ 1b. x. 25.

§ 1 Kings, xviii. 5.

|| Genesis, xxxi. 34.



beasts of burden are of great importance in such a country as the East. They are gentle and docile, unless provoked by severity of treatment. When struck at, or during the time they are lading very heavy, they make a disagreeable howl or yell, expressive of their anger. We read that at one time they were very numerous in the country, and constituted a great branch of patriarchal wealth.\* Little provision satisfies them; their labour and patience almost exceeds credibility. As he is doomed to travel over the parched desert, nature has enabled him to lay in that quantity of water within himself which will supply his wants for several days. Those who sit on the back of the camel, at a see-saw motion, are far from being pleasantly situated. The common pace of this stately animal may be calculated at little more than two miles an hour; one cause is, the kind of sauntering pace that it usually takes, and from its being disposed to halt, and nibble at every appearance of the barest plant or blade which it may happen to notice. It is to the camel that our Lord alludes in his memorable rebuke to the Pharisees.† The camel eats sparingly, trots at the rate of twelve miles an hour, and from its swiftness and peculiarity of motion, a rider is frequently obliged to have his mouth tied with a handkerchief to preserve respiration, and at the end of his journey finds himself almost in a state of insensibility from exertion and fatigue. Such is the attention and anxiety for the comforts of it on the part of the Arab, that he always supplies its wants before he attends to his own. In short, the camel must be ranked as an animal of pre-eminent importance in the eye of a traveller. On the other hand, the dromedary is a creature of greater velocity of motion ‡, and is now commonly employed in carrying dispatches requiring expedition, as they were of old.§ It may perhaps be to the swiftness of this animal that Job refers, when he speaks of the rapidity with which his time on earth passed away.||

I observed that we stopped at the caravanserai near lake

\* Job, i. 3.

† Matthew, xxiii. 21.

‡ Jer. ii. 23.

§ Esther, viii. 10.

|| Job, ix. 25.

Utko, where we ferried across, and being the first place of the kind I had seen, it is proper I should speak of it particularly. These edifices are of two kinds. Those in cities are for the accommodation of travelling merchants; but, such as are here and there placed along the roads or track, or attached to the ports, are intended for the temporary use of travellers. These caravanserais, which are open to persons of every religious persuasion, are sometimes built on a large scale. They are mossy structures, having recesses like cloisters or arches of considerable depth, elevated about two feet from the ground; many of them are without doors or inclosures for the accommodation of travellers. There is a large court or area in front, where the animals are fastened to the ground, and the entrance is secured by large gates. As no provisions are to be found in these places, the traveller is obliged to provide every article he requires, who is abundantly supplied with the purest water from fountains in the area. In both cases, in consequence of the facilities which they afford for the commission of crimes, particularly that of theft, they are respected by the devout Mahomedan as more sacred than ordinary houses; and I apprehend it is in allusion to this feeling that the son of Sirach expresses himself.\*

Although caravanserais are generally considered as having been erected at the public expence; yet different travellers mention, and I personally know the statement to be correct, that they are sometimes built as fountains are, for refreshing the traveller, and, from a principle of piety, endowed with certain lands to keep them in proper repair. There can indeed be no doubt that these resting places, (for they differ from the Khans, in furnishing refreshments as well as lodging,) were known in Judea during the time of our Lord, as he supposes the Samaritan committed the wounded man to the care of a caravanserai, and promised at his return to pay for whatever his condition might require.

\* Ecclesiasticus, xli. 19.

But, although heaps of stones not only mark the path, and caravanserais provide accommodation for the traveller on the wide wastes of these countries, yet it is altogether indispensable that he should have guides to accompany him, in whom he can repose a degree of confidence. These conductors not only know where water is to be found, which is so highly essential, but likewise the distances between resting places, as well as those parts of the tract where speed is requisite, or the traveller may venture to pursue his journey more at leisure. Although I had with me a most experienced interpreter, who spoke the languages of the East and other countries, I found it indispensably necessary to have a proper guide, who knew local situations. This I strongly recommend to every one who pursues a journey along these toilsome and dreary regions.

## CHAP. V.

ROSETTA. — POPULATION. — DOGS. — FUNERALS. — SCHOOL. — VOYAGE UP THE NILE. — PACHA'S BARGE. — WOMEN. — HIDEOUS SPECTACLES ALONG THE BANKS OF THE NILE. — HINTS TO TRAVELLERS DRINKING THE WATERS OF IT. — DEW. — ARRIVAL AT CAIRO. — MISERABLE INN. — ASSASSINATION OF KLEBER. — PUNISHMENT OF ASSASSIN. — PACHA'S COUNTRY HOUSE.

THE town of Rosetta stands north and south. It is situated on the eastern branch of the Nile, and has not any fortifications. From the soil having been moistened by the overflowing of the Nile it is verdant, and encourages the cultivation of gardens, of which there are several in its vicinity.

The population I should conceive to be about twenty thousand, and the canine species may be estimated at some thousands. Although it must, unquestionably, be allowed, that the swarms of dogs which infest this place may be of occasional use in devouring the carrion and other accidental dead bodies thrown out in the streets, yet travellers must admit, that the numbers tolerated amount to a most prodigious nuisance. They are so annoying that people are frequently obliged to carry a whip in their hands, or some other weapon to defend themselves from the attacks of these animals. Many of them are of a mongrel breed, being propagated by the dog and the jackal, and their head resembles that of the fox. Notwithstanding the dog was an object of adoration among the Egyptians, the Mahomedans will not permit them to enter their habitations, considering them as unclean. They do not, however, hold the cat in the same abhorrence.

Great as the number of the canine species is here stated to be, it is not to be compared with that of Vienna, where

I am informed they amount to 70,000, and consume yearly 2,947 oxen, and 1,474,170 pounds of bread.

The voracious appetite of dogs, which reconciles them to the most impure species of food, appears not to have escaped the observation of the wise King, in reference to the acts of folly which are committed by man.\* Even licking a sore, we find not to be disagreeable to their taste; and when the animals happen to be wounded, they lick their own sores till it effects a cure. One of my friends in England, who was affected with a disease in his eyes, had young puppies, by medical advice, applied to lick them; which effected a perfect cure. It may be observed, that the dog, in his manner of drinking, does not take the water as other animals, but by lapping; and this practice prevailed among the antient people of God, as is demonstrated by Holy Writ.†

The prodigious number of these animals in every part of the East, and the howl they set up in a town, especially at evening, appears to be clearly alluded to by the royal Psalmist.§ We find, that by the law of Moses, they were specially placed under that class of unclean animals, to which a mark of infamy was attached, since the Israelites were prohibited from bringing their price as an oblation to the Lord.|| In short, the slightest attention to the words of inspiration, will shew, that the dog is alluded to as figurative of infidelity, voracity, &c. The expression of “dog” is frequently used by Mahomedans when speaking of Christians in a contemptuous manner. The Turks appear to hold the canine race, in some degree, as sacred objects; and at Rosetta, certain fines are imposed on any individual who presumes to kill them. Should an European, for instance, be known to put this animal to death, and even in defence against an attack from it, he is subjected by law to the payment of a sum equal to the

\* As a dog returneth to his vomit, so a fool returns to his folly.  
Prov. xxvi. 11.

† Luke, xvi. 21.

‡ Judges, vii. 5.

§ Psal. lix. 14, 15.

|| Deut. xxiii. 18.

value of as much corn as will cover his body. It is also a remarkable fact; that during the day, these dogs, which are never permitted to come within a house, are perfectly quiet; but the moment the sun goes down, they commence a hideous bark or yell, which continues without intermission till sun-rise, and which to those unaccustomed to the sound, is very disturbing, and places a complete embargo on sleep.

The flies are also most troublesome; their appearance is not unlike our common fly, but larger, though with a small sting. Such swarms infested my apartment, that I found it impossible to eat a morsel at table with any degree of comfort, without my servant flapping a fan to prevent them entering the dish; when this operation ceased, the whole table was covered, and appeared black, like so much soot thrown upon it.

The houses at Rosetta have flat roofs, and the streets are gloomy. The windows are without glass, but have wooden lattice work to fill them up. A free circulation of air is thus obtained, even in sultry weather. The frame of a bedstead, with which I was accommodated in the meanest apartment, the top of the house, was made of cane, and railed round. Poultry were confined underneath. The appearance of this town is mean and uninteresting.

The condition of the inhabitants of Alexandria is revolting to human nature; and I did not find that of the citizens of Rosetta in any degree better. Their garb, in general, is that of beggary in its most offensive form. Some of them I observed with merely a ragged blanket covering their naked bodies; and the habitations correspond with the filth and wretchedness of their appearance; I found many exercising the right of search, and clearing themselves of vermin. To attempt any circumstantial description of some of the woeful spectacles that I witnessed here, would only create disgust. I could not, however, reflect, without feelings of gratitude, that Providence had cast my lot in a land, where cleanliness, order, and decency, are not inseparable from indigence; and even in those particular instances where poverty is experienced,

the sense of modesty and shame instructs the poorest individual to throw a veil, as far as possible, over the loathsome visitations with which he is afflicted.

I did not observe at Rosetta that obstreperous grief at funerals, described by travellers; on the contrary, I was peculiarly struck with the simple mode in which the ceremony of interment was performed. The body having been washed and laid out, dressed in the best clothes of the deceased, is carried hastily to the grave, almost immediately after dissolution, with the head foremost, and deposited in the earth without the observance of any particular rites, but a pious and tacit token of implicit resignation to the will of heaven.\* This haste may in one view be accounted for, from the extreme heat of this climate; since, after the burial it is a common practice to hire mourners to bewail the dead, at the place of interment.

This is a very antient practice, and has continued from time immemorial to the present day, throughout the regions of the East. It was formerly in use among the Greeks and Romans; and is a custom I have observed in Ireland, among the lower orders; reference is made to it by Homer in the mournings for Hector.

To this particular practice various allusions are made by the Prophets and Evangelists.†

A most extraordinary circumstance was related to me by the vice-consul, which I shall give without offering any comment. Should a Mahometan have criminal intercourse with the wife of another, professing the same religion, the children are considered as saints. The practice is for parents to carry their young children on their shoulders.

In passing along the streets it may be mentioned that my umbrella appeared an object of curiosity to those who were passing. My attention was attracted by a kind of school in a miserable hovel, where there was a group of ragged boys formed into a circle. I looked into the place to observe the method of teaching. A boy was sitting before the

\* Amos viii. 3.

† Jeremiah ix. 17, 18. 2 Chron. xxxv. 25. Amos v. 16. Matt. ix. 23, 24.

master, cross-legged, like a tailor on his shop-board; the former rocking to and fro with his hands clasped, and beating the ground in repeating his lesson, as if in a state of derangement or idiotism. On this occasion the master was moving or keeping time sympathetically, holding a stick over the head of his pupil. Unfortunately, I did not stop long enough to observe any of the other boys engaged with their tasks, but was afterwards informed, they were taught to read and write at the same time, by making the letters and words on a smooth board, daubed over with a white colour, which they wiped off, and renewed at pleasure. These boards brought to my recollection the mode of writing, alluded to by one of the Prophets, on sticks joined together.\* It is known that in India, children are often seen writing their lessons on the ground with their fingers, the pavement being strewed with sand for that purpose. In the schools which have now been happily established under the British System, the very first rudiments which the children receive are to form letters in sand. No doubt it was to this sort of writing that one of the Prophets referred, when he speaks of those who shall depart from the living God.† We are told indeed that our Saviour himself, on one remarkable occasion, wrote on the ground.

The palm trees, to which so often allusion is made in Scripture, are beautiful here, and grow to a prodigious height. It is three to four years before they appear above ground, and arrive at their prime in about thirty years, bearing vast clusters of dates, something like a small coarse fig, which becomes ripe in November. It is agreeable to the taste, and considered as a good stomatic. From this a coarse spirit, called Rakee, is distilled by the Arabs, similar to bad English gin. The dexterity of the Arabs, in climbing to the top of this tree to pluck the dates, is remarkable. They attach themselves with their basket by a cord thrown round it, from which they push themselves

\* Ezekiel xxxvii. 16, 17. 20.

† Jer. xvii. 13.

‡ John viii. 6, 8.



up step by step to the branches. The leaves of these trees are often manufactured into ropes for vessels.

Sigmar Lenzie, an Italian, acts in the capacity of English consul at Rosetta. Contiguous to his residence, is pointed out the spot where General Wauchop, of the British army, was waylaid and assassinated by an Albanian. The consul invited me to his house, when refreshments were ordered, and on the domestics presenting these they kneeled and kissed our hands. The quays at Rosetta contained a number of vessels, and there was a considerable degree of bustle. I observed a number of colossal statues and mutilated figures of antiquity in an inclosure, which had recently been brought from Upper Egypt with the view of being transported to England. It may be observed, that a barber's shop is an object of great curiosity. Razors are placed in a line along the walls. The head and arm-pits only are shaved, and the price of two paras demanded, which is the twentieth part of sixpence. Water is carried about the streets on the backs of men in large skins.

In my voyage up the Nile, on the 14th of December, I considered myself to have been peculiarly fortunate. The state-barge of the Pacha was returning to Grand Cairo, having brought down His Highness, when I made a bargain with the commander to take me and my servant to the metropolis for nine dollars, supplying provisions at my own expence. Thus I was enabled to perform the passage in nearly as much comfort as the Ruler of the kingdom himself. This barge, which was fitted up with some taste as well as splendor, was rowed by twenty strong Arabs, almost totally in a state of nudity. Their singing corresponded with every pull of the oar. The general appearance of it resembled those of the barges on the Thames, belonging to the different corporate bodies of London, with the exception that it carried what mariners call shoulder-of-mutton sails, and two long flags of red silk hung over the stern right and left. The cabin contained four windows on each side, and the floor was matted with a carpet formed of reeds. The exterior of the roof of the cabin, serving occasionally as a place of recreation, was covered with a

large crimson cloth, ornamented and fringed with yellow. No furniture was to be found in the cabin, even to the most trifling article. I sat down on my bed, with my portmanteau in front to serve as a table. No kind of ceremony or any degree of cleanliness was observed by the Arabs in partaking of meals. A large wooden dish with rice, &c. formed into a mash, was laid on deck, which they encircled cross-legged, into which they forced their dirty hands, and scrambled for a full supply.

In the course of this voyage, the views on each side of the Nile were highly pleasing and picturesque. The clay-built hovels of the villages being seen at a distance, presented more of those minute and offensive details which were laid open on a closer inspection, but interspersed with the lofty palm-trees, white domes and minarets of the mosques, they had a rural and cheerful aspect.

We stopped for the night opposite the village of Fuga, and next morning, from having incautiously drank of the waters of the Nile, which resembled in colour those of the Thames, I found myself very severely affected in the bowels; a circumstance it is proper to mention as a warning to strangers in this country, who are apt to indulge in liberal draughts, being naturally incited by the great heat of the climate, and the temptation arising from the freshness of the stream. Indeed, the Egyptians, like the Londoners, with the Thames, consider the water of that river as the most delicious in the world. Although some travellers have pretended to believe, that they are in the habit of provoking thirst artificially, in order that they may the more copiously enjoy the pleasure of drinking, I own I have my doubts as to this observation being correct. By eating spices and confectionary at their feasts, thirst may naturally be excited, and the water in consequence be drank more largely; but I do not apprehend it reasonable to maintain, that these are eaten with the view of exciting a stimulus to indulge in large draughts. One fact, however, is beyond all question, namely, that they have been in all ages particularly fond of the waters of the Nile, and this

may possibly explain the expressions made use of by Moses to Pharaoh.\*

It would be a difficult task to describe the misery of the mud huts which compose the several villages, and the singular state of wretchedness of the natives all along the banks of the Nile. The women, in particular, are most hideous and deplorable objects, having a handkerchief about the head, and only a loose, coarse, blue night-gown thrown round the body, with a long black cloth or veil to conceal most part of their faces, and an aperture for the eyes, which is drawn to and fro like a curtain, and that part in front of the mouth is brown with saliva. I observed many washing their miserable rags in the river, when they appeared to exercise a peculiar degree of caution in hiding every part of the countenance, if it was supposed they were looked at attentively by strangers, and as much ashamed to shew their face, as our fair countrywomen would be if caught in a state of deshable at their own toilets; they in fact appear to consider the exposure of the face as amounting to an act of profligacy. Almost all the children of both sexes, especially up to the age of five years, run about as naked as when they are born; and it is a custom for the mother to dip the children after their birth in the Nile, which is considered a duty of a religious nature. The children are circumcised at a particular age, and the performance of this ceremony is a season of festivity. Nothing can strike an Englishman more forcibly on viewing the natives of this country than the blessings and comforts his countrymen enjoy, even in the most humble situation of life, which in fact amount to high luxuries, when compared to the filth and misery to be met with in this place. In sailing along, I was surprised to see an old man running, and attempting to keep up with the barge for some miles, with a stick in his hands, foaming at the mouth with speaking, and literally naked. On making enquiry into the cause, I was gravely told he was one of the Mahomedan Saints, soliciting charity. He appeared to me an idiot;

\* Exod. vii. 18.

and persons in that unhappy state, are always held by the Mahomedans in great veneration, and esteemed as saints, to whom the highest possible degree of respect is uniformly paid. The words saint and fool are used as synonymous.

Along the banks of the river I observed many of the inhabitants engaged in superintending oxen, employed in turning the wheels of a machine ingeniously adapted to throw out the water which was conveyed into small furrows or canals along the adjoining fields, so as to afford supplies for nourishing vegetation. The article of fuel is made of the manure of cows, mixed with chopped straw, which is afterwards formed into the shape of round cakes. These are exposed in front of the huts to receive the heat of the sun, in order to form them into a hard substance previous to burning. The value of one sack, containing 200 cakes, I was informed was seven-pence sterling.

Notwithstanding the sun was powerfully hot on the 16th of December, in the day-time, yet the cold during the night was excessive, as much as that experienced in Scotland during December; but, instead of the hoar frost which would have been observable in the same temperature of the north, a prodigious dew with mist had fallen, which had penetrated to the cabin, and led to the supposition that a fire had broken out, the whole of it being completely enveloped in cloud. It is this particular watering from heaven which is so frequently alluded to in the Scriptures\*, and in the climate of Egypt, where rain seldom falls, is so refreshing to the plants of the earth. It is received as a peculiar blessing; it falls heavy like rain during the night, but is rapidly absorbed at sun-rise. It is very destructive to the constitution of the European who happens to be exposed to it. During the voyage I had no opportunity of observing that amphibious monster, the crocodile, which is said to command religious fear in the East.

I cannot leave this short description of my passage up the Nile without adding, that during the whole of it I ex-

\* Psalm cxxxiii. 1—3. Hosea vi. 4. Id. xiv. 5.

perienced, from all on board, the greatest civility and respect. The captain, or Rais, as he was called by the Egyptians, stopped where I wished, allowed me to land on the banks of the river, and on one occasion permitted some of the crew to accompany me and my interpteter, as a guard, in visiting one of the neighbouring villages, where I was particularly struck with the miserable dens, built of mud, in which families were huddled together. Fortunately I had it in my power to repay their attention, by effectually assisting some of the bargemen, who had been taken ill before we reached Cairo, from my chest of medicines. The captain himself also was attacked by the same disease which affected them, and the medicines I recommended to him were attended with so beneficial and speedy an effect, that he almost leaped for joy, and could not sufficiently express his gratitude. In a word, it was impossible for me to have performed the voyage from Rosetta to Cairo more comfortably and expeditiously, or to have been treated with greater attention and respect.

On the 17th of December, I landed at the port of Bulac, about the distance of two miles from Grand Cairo, and having met with less interruption in passing my luggage at the custom-house than I expected, I hired a mule to convey it to town, to which, accompanied with my interpreter, I walked, and was conducted to the Locanda Greca, a miserable inn kept by a Greek, in that quarter of the town which is inhabited solely by the Franks. This house was extremely filthy, and the passage was so choaked up with the excrements of poultry, that it was difficult to enter, and would have struck the landlord of the lowest ale-house in England with disgust. The only room that I could obtain was an empty garret, worse than any cobbler's den in London; there was a chair, a table, and the frame of a bedstead: it was so infested with pigeons that it is impossible to convey any idea of the annoyance, added to the flies and musquetos that swarmed around me. The broken windows had the appearance of antediluvian antiquity; and those shattered pains of glass which remained, proved that they never had received the

operation of cleaning. Those apertures which existed for want of glass, which afforded facility to the visit of many birds, I was forced to stuff with part of my clothes. The principal apartment, in which there was a sort of ordinary, or table d'hôte, was equally miserable, hung with cobwebs, and the guests, during their repast, pestered with pigeons flying about, and perching above them; it in short appeared a rendezvous or head-quarters for the feathered tribe.

Having delivered my introductory letters, I cannot fail to recollect, with sentiments of obligation, Samuel Briggs, Esq., the gentleman I formerly mentioned, who furnished every necessary information, and assisted me in the arrangements for a journey to Mount Sinai, which I had in contemplation. I was accompanied by several persons, who pointed out to me places of interest; and particularly the garden where the French general, Kleber, was assassinated.

This leads me to mention that diabolical act, which occurred the 14th of June, 1789, and was accomplished by Solyman an Arab, who came from Aleppo to watch the proper opportunity to strike the blow. He accosted the general in open day when walking in his garden, and, under the mask of soliciting charity, presented a petition; when the general was in the act of reading it, the assassin drew a dagger which he had concealed, and stabbed him in four different places, when he fell, the first blow having proved mortal. After the assassination Solyman escaped to a neighbouring garden, and hid himself in a well. It appears that such places and pits were had recourse to in an early age, as places of concealment.\* A female having accidentally observed him from a window, gave information, when he was seized and brought to the head-quarters of the French army, where he was tried, confessed the crime, and condemned to be impaled alive, after having his right hand cut off. This sentence was carried into execution four days after the event. At the same time three shieks, or persons in authority, who were understood to have been

\* 2 Samuel xvii, 18. Zachariah ix. 11.

*socii criminis*, were beheaded, and their bodies burned. It was asserted that, during the dreadful punishment, Solyman exhibited the most invincible fortitude, uttering no other expression than *moi, moi*.\* The skeleton of this assassin was sent to Paris, where it may be seen in the Museum in the King's Garden.

I afterwards went to Soubra, a palace of the Pacha, on the banks of the Nile; but in consequence of his ladies being at the time in possession of it, whose number I could not ascertain, admittance was denied me. I was permitted, however, to go over the gardens; the walks are laid with pebbles of various colours; and to view the fountains and temples, when the slaves in waiting presented me with a nosegay; an act which, in the East, uniformly conveys a hint that some pecuniary gratification or compensation is expected in return.

On the following day I visited the citadel of Cairo, an extensive fortress, standing on an elevation called Gibbel Girgis, supposed to have been founded seventeen centuries ago, in which enormous masses of ruins every where attract attention. Some of the new buildings which the Pacha was erecting, made a handsome appearance; and, taking the place altogether, it seemed more orderly and better regulated than any other that I had yet seen in Egypt.

\* Words signifying *water, water*.

## CHAP. VI.

GRAND CAIRO.—WELL OF JOSEPH.—AUDIENCE OF THE MINISTER OF THE PACHA.—PALACE.—REVIEW OF THE JANISSARIES.—MULES.—BAZARS.—SLAVE MARKET.—REFLECTIONS.—DISEASED EYES OF CHILDREN.—POLICE.—BATHS.—MOSQUES.—CHURCHES.

AFTER I had visited the foundry of the Pacha in the citadel, and seen the operation of making cannon, I was conducted to what has been denominated the well of Joseph. This extraordinary excavation is by some ascribed to the patriarch of that name; but others contend, that it was the work of a Mahomedan vizier so designated.

This well is dug in the rock to the depth of two hundred and eighty feet, and is forty-two in circumference. A winding staircase leads gradually to the bottom, where oxen are employed in turning the wheels, by which a constant supply of water is thrown up for the use of the citadel. The machinery resembles in some degree, the chain-pumps of a British man-of-war. About six hundred earthen pitchers are attached, at certain distances, to ropes, those descending being inverted and empty, and the others ascending, upright and filled with water. The tomb of the vizier is shown in the side of the well at the bottom. A lamp is kept constantly burning over it. The staircase by which I descended into the well was about six feet in width, the rock having been left half a yard thick between the passage and the shaft of the well, by which means the steps of the stairs are supported, and holes are cut through to admit light from the shaft at convenient distances. The descent is easy, each step being six inches deep and five in breadth. Having reached the depth of one hundred and fifty feet, I entered a large chamber, which was also excavated, where the oxen are employed to move the machinery



to raise the water from the lower parts of the well to the bottom of the upper part, from whence it is drawn by another set of these animals and wheels, to the top. The water is not considered, however, to be good; and a supply is brought by an aqueduct from the Nile, at Old Cairo, a short distance from the new metropolis.

After examining this wonderful excavation, which is not unworthy even of the laborious antient Egyptians, I proceeded to the government-house, at the upper part of the citadel. This is a handsome edifice, erected by the present governor, Mahomed Ali, where I was introduced to the Kaya Bey, who acts in the capacity of prime minister. He was attended by persons of rank and power, who sat next him cross-legged, after the eastern custom, each smoking a pipe, and drawing the right hand across his breast when he addressed the minister. A number of slaves, arranged in front, in the form of a semicircle, were in attendance. At first the minister appeared to assume a high air of superiority; his head was erect, his manners were repulsive, and his language measured; but after entering into conversation for some time, he was polite, though greatly inferior to his master in this respect; and the questions he put were more of a courteous nature, than with a view to any important information. Although pipes and tobacco were handed to me by the attendants, who previously took a few puffs, and at presenting, bowed and placed their hands on the breast; yet the minister did not confer upon me what is considered in the East a high mark of condescension, taking the pipe out of his own mouth, and presenting it to me to smoke after him. This is tantamount to the sovereign of our own country permitting a subject, on being presented to him on any special occasion, to kiss his hand.

It may be here mentioned, that the pipes are very long; the mouth-pieces and bowls are frequently splendid; the length and decoration are in proportion to the dignity of the person who uses them. The tubes of those belonging to the lower orders of the people are generally formed of reeds. The bowls are of clay and of different colours.

Even in smoking it is considered by the Mahomedans as indecent to expectorate. They use a reclining posture; they walk about a little, and express much surprise at what is considered the restlessness of the Europeans, who are continually in motion.

At this time the minister, like the Pacha, at the audience in Alexandria, was seated in the corner of an apartment, which is the place of honour, and near a window, looking into the grand square, so as to observe every thing which occurred there. On this occasion he appeared to listen to, and decide such complaints as were brought before him, either in writing or viva voce.

Before I departed from the palace I was permitted to view the apartments of the Pacha. The principal room, or hall of audience, presented a generally handsome effect; the walls were surrounded with sofas, and a large glass chandelier was suspended from the ceiling. Instead of pictures, with which our rooms are ornamented, the Mahomedans use particular passages of the Koran, as was the case here. The view from the windows constitutes, however, the true magnificence of the saloon; it commands the whole city of Cairo, adorned with lofty domes, pinnacles, and trees, as if they were under the feet; the Nile, the pyramids, the desert, in the direction of the Red Sea, and, in short, a boundless view. Language is totally inadequate to describe the grandeur of that goodly prospect which spread around, arising not, perhaps, so much from its extent, or even from those objects which are presented to the view, as from the distinctness with which every thing is seen through the pure transparency of the Egyptian atmosphere. There are very few trees to be seen in the city; those which are cultivated are the date and mulberry.

I afterwards attended an inspection of the janissaries in the grand square, some of whom were Frenchmen who accompanied Buonaparte to Egypt. The want of uniformity in the style and colour of their dresses was disagreeable to the eye; they seemed to encumber their

bodies and limbs, and had the appearance of meanness, compared with the neat and regular effect of European uniforms. The band of music was barbarous in the extreme, and the harsh and squeaking sounds they made were inharmonious. Drums were beat by persons sitting in the attitude of their legs crossed. At the conclusion of the whole an officer uttered an exclamation in a slow plaintive voice, upon which each soldier, as in a moment, leaned his head to the right on the shoulder of his neighbour, and after standing a short time in this position, which I was told was equivalent to an acknowledgement that their heads were at the disposal of the Pacha, they were dismissed, and each ran off with velocity.

The city of Grand Cairo, though unquestionably large and populous, appears more so than almost any town I have visited; yet it has none of that external magnificence, in buildings and spacious streets, which we are led to expect from a capital. The circumference of the walls may be estimated at about six English miles, the streets are exceeding narrow like the lanes in London, the broadest perhaps being little more than from twelve to fifteen feet. People of all nations are to be found frequenting it, but Arabs appear to constitute the greatest part of the population. In all directions, especially in the principal streets, crowds of people are seen on foot and horseback, and mules passing along; and there is a constant buzz and hum. Few who can afford to ride think of walking, but go about on mules, which stand in the streets for hire; and the number of them, I was informed, exceeds 60,000. From the extraordinary crowd, and narrow streets, there is a complete pressure in getting along, and the difficulty is further increased by those mountains, if I may use the expression, formed of cotton, rice, and other articles, which are piled on the backs, and arranged on the sides, of camels, who appear to march forward with a kind of pomp and stateliness, and clear the way, since to them every object must yield. Women generally ride astride, and make a very ludicrous appearance, from being muffled

up, having a small aperture for the eyes, and wearing yellow boots.

In some of the bazars the display of rich merchandize is very imposing. At no time have I seen such enormous quantities of the finest Persian shawls, some of which produce five hundred pounds sterling: and many of the male shopkeepers were actively employed during the intervals of customers, in tambouring and embroidery, with great dexterity and ingenuity. In others I perceived hundreds of statues of stone, wood\*, and other mutilated objects scattered about, and to be disposed of for money, which I was informed had been found in the desert and other places, by the Arabs, who almost daily offered these for sale.

Having heard of a market which has been long established here, for selling our fellow-creatures, I entered it with trembling steps, and under the most painful sensations I ever experienced. Although I may attempt a description of the objects which I witnessed, yet no idea can be conveyed of the afflicting scenes which occur within its walls. The place set apart for this most scandalous traffic, is a large court, leading from the principal street, in the form of a quadrangle, with a range of apartments around, elevated about twenty feet from the ground, to which there is access by a staircase at one end, and a sort of platform or gallery in front of the apartments, not unlike the yards of some inns in London. In one place I observed a Turkish female, she was bargaining for the purchase of a young girl, who was previously stripped for the purpose of examination, turned round, her joints felt, her tongue inspected, and, after a deal of negotiation, refused to be taken. In others I saw creatures of all ages, up to fifty years, in a state of wretchedness and nudity, huddled together in hovels like housed cattle. At the entry of the gallery, leading to the miserable dens, sat the iron-hearted guardian of this receptacle of woe. He was

\* Deut. xxix. 17.

a tyrannical looking fellow, seated on the ground cross-legged, smoking, and watching for the arrival of purchasers. Presuming that I had come to the market with this view, he demanded in a growling tone, if I wanted a boy or a girl. At this time a helpless child was offered for sale. My heart was wrung with grief at this moment, and I could only drop a silent tear, and hurried away from this scene of misery, in which it would be difficult to determine whether human nature appears in its most guilty or abject form.

This dépôt continues always stocked with slaves of both sexes, who arrive in prodigious numbers from Upper Egypt. Upon any person being observed to enter it, which is concluded to be for the purpose of buying these despised creatures, they are quickly turned out from their dens, and are ranked and exhibited by their inhuman keeper. Such is their own anxiety to be purchased, that they may be liberated from their captivity, that there appeared to be a marked rivalry and emulation among them, expressed by their looks and motions, which of them should attract most attention. Some of them were completely black, with an excellent set of teeth, finely formed, and had only a rag round part of the body. There is also a market here, I was informed, for selling human beings of a white complexion.

Such being the deplorable case which exists in the capital of Egypt, let me, in the name of suffering humanity, suggest to our enlightened legislature, that those powerful measures, which are so loudly called for, be adopted to abolish this accursed traffic in the East, of "bone of our bone, and flesh of our flesh," so revolting to the feelings of christians, and diametrically opposite to every noble sentiment of charity and civilization.

But I shall not enlarge on this afflicting topic, and only add that it affords some consolation to reflect, that such is the humanity with which many of the Turks treat their slaves, that it may be said, the whip rarely, if ever, lacerates the back of the female, as it does in our English co-

lonies\*; and the institutes of the Turkish government being altogether of a military character, the males never feel their slavery further than as a species of military subordination.

Even at this moment it is not an unusual custom with the Turks to unite in marriage their slaves with their daughters. It has been observed, that Hassam, who, in his time, was commander of 5000 men in Cairo, was the slave of his predecessor Kamel, a renowned warrior, who gave his daughter in marriage to him, and that he left, at his death, a great portion of his immense wealth to this adopted son. This practice is not, however, peculiar to the Turks, nor has it originated in any of the precepts of the Mahomedan religion, for we find, in Scripture, it occurred among the Israelites, and it is not so stated as to imply any thing extraordinary.†

These observations, however, with respect to the treatment of the slaves, apply only to the conduct of the opulent. It appeared to me, that the indigent, who, in all countries, are less careful of their offspring than the rich, owing, most likely, to their feeling the burden of providing for them so much greater, are, in this country, woefully negligent.

No objects appear more distressing and disgusting than the children, who are to be seen in the streets of this city, covered with swarms of insects. The fly, like the dog, appears to be held sacred by the Egyptians. Although I have observed the eyes of children almost shut up by flies, similar to bees, encompassing a hive, and burrowing in the corners of them, making them run with humour, yet no motion whatever is made on their part to keep off the insects, which they, indeed, appear to be taught by their parents to abstain from. In every other place where vermin can

\* Instructions for the abolition of this most infamous practice have recently been transmitted by the colonial secretary of state to our West India islands.

† 1 Chron. ii. 54, 55.

hatch, children are exoriated to a frightful degree. Hence arises the cause of the number of persons who, at the most advanced period of life, are to be met with in this metropolis, with diseased eyes constantly discharging matter. During the period of summer, sore eyes are almost universal, occasioned, it is supposed, by the scorching heats reflected from the sand and dust, accompanied by what is called the kamshan wind in Egypt.

With regard to the regulations of police, they are commendable, especially for the security of the inhabitants during the night. The city is divided into wards, which have gates shut at a particular hour. Each of these divisions is watched by a few soldiers, by which means robberies are prevented, and all persons who have occasion to be abroad after that time are obliged to carry a light; as I observed was the case at Alexandria. The great gates at the extremity of the city are closed after sun-set. Some of the streets consist entirely of shops, or bazars, which are locked up at night, when the owners retire to their private houses. The habitations make a very mean appearance, and some of the lanes are so very contracted, that the windows, projecting from each side of the upper stories, almost touch each other, which throws around a great gloom, and renders it difficult sometimes to find the way. This is attended with one convenience; it affords neighbours an opportunity of conversing and even shaking hands with each other, across the street, without moving out-of doors. The houses, in general, are built with sun-dried bricks, but those of the opulent make a better figure, many of them being constructed of freestone to the first floor. Several, however, have no windows fronting the street; but these are placed towards court-yards at the back, which are adorned with trees and fountains. Notwithstanding their mean exterior, many buildings are furnished with some degree of splendour, the halls being paved with marble, the sofas around them consisting of the richest velvets, and the floors covered with superb carpets. Canvass is extended across the streets to screen them from

the operation of the sun, which interrupts a free circulation of air.

There is an hospital for lunatics, and a particular quarter assigned for the residence of the Jews. Among the regulations of government, acts of fraud exercised, especially by bakers and butchers in trade, meet with peculiar punishment; the former are immured in their ovens, and the ears of the latter are nailed to their doors.

The Hummums, or baths of Cairo, are handsome, but the mosques are still more remarkable; and the number is almost incredible. That, however, of Sultan Hassan appears to be the most simple, and at the same time stately in its architecture, with a magnificent gateway or entrance. There is another, said to have been anciently a Christian church, supported by some hundred columns, originally collected from the ruins of ancient edifices. But the one which is esteemed the noblest pile in the city, and of modern construction the most magnificent perhaps in Egypt, is the Kube-el Azal, the cupola of the Azaphs. It is a superb room, about twenty yards square, covered with a dome of very elegant proportions, elevated on a base of sixteen sides. The walls are pannelled with the choicest marbles, among which are several beautiful slabs of red and green porphyry. A number of gilded Arabic inscriptions also adorn and enrich the walls and lamps, and glittering ornaments are distributed through the whole space, dependant on the cupola.

In conclusion it may be mentioned, that the Coptic sect of Christians have many churches, and though less splendid than the mosques, yet they are not without an air of some grandeur, and may safely be pronounced handsomer places of worship than the generality of the churches in England. Cymbals form part of the music in the performance of devotion, as observed during the early ages.\* The Jews, also, have a synagogue, which, they pretend, has existed in its present state for 1600 years. They profess to believe,

\* Ezra, iii. 10. Psalm cl. 5.



that the spot where they now read the law, was honoured by the presence of Jeremiah the Prophet. I could not, however, learn whether they still preserved a copy of the law, said to have been written by Ezra, who, having omitted, as it was pretended, the name of JEHOVAH, in reverence, wherever it ought to have occurred, found all the vacancies miraculously filled up the day after it was finished.

## CHAP. VII.

THE KHALIS. — METHOD OF IRRIGATION. — DESCRIPTION OF THE ISLAND OF ROIDA. — THE MIKIAS OR NILOMETER. — PLACE WHERE MOSES WAS FOUND. — PYRAMIDS. — SPHYNX, &c. — OBSERVATIONS.

THE Khalis, or canal which originates from the Nile, near Old Cairo, runs through the city, and into the country some distance beyond it. Near the mouth of it there is a mound of earth, which, when the Nile rises to a certain height, is broken down annually with rejoicing, and the water is thus conveyed into the city, and distributed through the gardens and adjacent country.

With regard to the method of irrigation used by the ancient Egyptians, which I observed was still practised, though in a less perfect manner, it may be mentioned that the overflowing of the Nile is the grand source of fertility. As the river, however, could not cover the lands every where in the necessary proportion, the inhabitants have cut a great number of canals and trenches, which intersect the country in all directions. Towns and villages have their canals, from which smaller rivers open into the adjacent fields. In the event of the ground being above the level which the waters commonly attain, they are raised to overflow it by engines worked by oxen. The whole surface of the country is formed into various level spaces, surrounded with embanked trenches, and supplied by these feeders with water. The gardens, which are very fertile, are divided into small square beds, with trenches upon a minor scale, so that the gardeners, when they want to water one of the beds, open a trench, which immediately furnishes the requisite supply.

Nothing can be conceived more different, it is said, than the appearance of Egypt when the waters have disappeared, and the Nile has returned to its channel. In the former case the country appears similar to a sea of glass, with numerous villages, turrets, and spires, intermingled with trees, whose tops only are above the waters. But when the Nile has retired to its original state, and the ground is covered with young herbage, the same prospect presents one great meadow, with herbs and flocks scattered in all directions, and the cheerful prospect of the active operations of husbandmen and gardeners in the fields and gardens. On this change the air is embalmed by the fragrance of a profusion of flowers and the blossoms of the fruit trees, and enlivened by the voices of innumerable birds.

After I had inspected every accessible object of curiosity, I went to view the pyramids, attended by an Arab, who was understood to be respected by those who live in the district where these monuments of antiquity, or wonders of the world, are situated. At Old Cairo, where we crossed the Nile, I landed on my passage on the small island of Roida, which is about a mile in length, and planted with sycamores, or Pharaoh's fig-trees, as they are sometimes called. On the southern part of this island is a square building containing the Mikias, or measuring pillar, by which is calculated the rise and fall of the waters of this river.\* This column is placed in a basin, the bottom of which is on a level with the surface of the river when at the lowest. From a court leading to the structure, there is a descent to the water by steps, called the stairs of Moses, an idea being entertained that he was discovered there by the daughter of Pharaoh.† As to the authenticity of this opinion, which can only be considered as founded on tradition, I shall offer no observation

\* "The Nile water was daily measured during the inundation by a man, who then cried to the inhabitants, thank God, for the river has risen to such and such a height." — *Wittman's Travels in Turkey*.

† Exod. ii. 5. 10.

farther, than that as it was in the sequestered corner of an island that this princess retired to bathe, the objection which has been stated to the circumstance of immersion in the vicinity of a populous city, is refuted, and the argument founded on any comparison with the absurdity of supposing a Princess of our Royal family in England, proceeding with attendants to bathe in the Thames, opposite the palace at Whitehall, is completely removed. Considering, indeed, the beauty of this island, and that it has been selected by the conquerors of Egypt for the site of a palace, it is not assuming too much to suppose, that Pharaoh might have had one on the spot, and that his daughter used, in the cool of the morning, with her maidens, to perform her religious lavations in the consecrated stream of the Nile, at this particular place, when she discovered the ark of bulrushes. It appears to be perfectly obvious that the spot where Moses was laid, must have been selected by his mother, that the child might attract the attention of the princess, and be taken under her protection; and that his parent had watched the time when it was supposed she might have been expected. The point, however, which I would contend for, is chiefly, that it ought not to be presumed, that it was a practice for the princess to bathe daily in the river, but an annual religious rite, performed with a degree of pomp and ceremony, of which some relics may still be traced, in the custom of the Egyptian virgins proceeding when the day dawns, with songs and timbrels, to wade in the stream on the first rising of the waters, and to chaunt the praises of that Almighty Power to whom they owe their increase.

Having been ferried across to Gizeh, we proceeded along a flat country, passing in our way several shepherds and their flocks. The pastures were very luxuriant, the fields of beans in particular, which are sown without turning up the soil, were in high blossom, and to the eye of an Englishman during December, was a novel sight, and embalmed the air with a delightful fragrance. The sheep are very large, and have tails of an extraordinary length and fatness. The habitations of the natives, however, are

miserable hovels, and ill correspond with that abundance which nature has so profusely supplied on all sides. We were obliged to pass several fields covered with water by the overflowing of the Nile, and were conveyed on the shoulders of ferocious looking Arabs, completely naked, who, perceiving us at a distance, ran to meet us, and pressed their assistance as indispensable to our arriving at the pyramids. We halted during the night at a most wretched village, where the inhabitants dwelt in dens made of mud, such as we should set apart for the canine species. The entry to these I found to be only three feet and a half in height, and one foot and a half in breadth. I was accommodated in a small piece of ground at the back of one of them, in a cart-house, unroofed, where I reposed during a most brilliant starry night.

Next morning I got up at sun-rise, and proceeded to the great pyramid, about two miles distant, after having a rencontre, almost amounting to a scuffle, with the inhabitants, who were very clamorous in their importunities. A great competition arose among them who should accompany me.

The Pyramids of Egypt have been often and minutely described; at the present moment they engage in no ordinary degree the attention of the public, by the account of Mr. Belzoni's researches, of whose indefatigable exertions I heard much in that country. I might perhaps incur the imputation of presumption, was I to attempt to say more respecting those proud and stupendous objects, besides relating the powerful impression which they produced on my own feelings, which rivetted me to the spot in silent admiration. The oldest historians speak of these vast monuments as the principal antiquities of the ancient works of human art. No tradition that can be relied upon extends to the period in which they were formed, and therefore all must be considered as conjecture respecting their construction. Some persons indeed have been disposed to believe they are relics of antediluvian labour, which have withstood the deluge. What was however the particular form of scaffolding used to rear such tremendous

piles, has always been to me a great difficulty.\* The largest pyramid appears to cover a base of eleven acres of ground, and the altitude is about that of Arthur's Seat, at Edinburgh; nor does the mighty edifice appear less imposing in its grandeur than that lofty mountain: I entered the recesses of the interior, which in many parts appeared as if I was climbing up a chimney, and I saw all those objects which are usually inspected by travellers. I penetrated to the centre of that which Mr. Belzoni has rendered a monument of his own indefatigable perseverance, by having discovered a passage into the sepulchral chamber.

In this hall or chamber, which is about forty-seven feet in length and seventeen in breadth, with a high roof, there is a sarcophagus which was opened by this traveller. This sarcophagus is eight feet in length, about four feet in width, and three feet in depth, and contains some rubbish. The cover of it was not entirely removed, but there was sufficient spacelaid open to allow a person to get into it. Some who have visited this spot have asserted, that large bones belonging to the human body were discovered here, and sent to England. But I have every reason to believe that no such remains were found on opening this tomb. I had occasion particularly to advert to this fact in the former edition of this work, and am surprised to find that the authenticity of my statement should be doubted. If I am to credit the information received from the Arabs at the time I was there, also at Alexandria, and the communications made personally, and in writing, prior to my statement on the subject; and since I heard it disputed, from one who knew the fact perfectly; I conceive it will effectually silence further observations, by allowing Bel-

\* "The great pyramid required for its erection the labour of 100,000 men for twenty years; but if it were required again to raise the stones from the quarries and place them at their present height, the action of the steam engines in England would be sufficient to produce the effect in eighteen hours by 36,000." — *Dupin*.

zoni, who made the grand discovery, to speak for himself on this point.\*

With regard to the sarcophagus itself, it may shortly be observed, it appears impossible that this massy object could be carried up to the chamber by the entries to the pyramid, but must have been set down on the spot at the period the edifice was erected.

On this occasion I was attended by several Arabs from the village, almost entirely naked, and holding lights in their hands, and I found considerable difficulty in respiration. The large dark chamber, lighted sparingly by their matches; the silence of the spot; the pestilential atmosphere; the figure of the Arabs, with their sparkling eyes and savage grins; and the whole of us who entered the place being covered with dust, rendered the scene truly terrific.

It has been maintained that these pyramids are nearly solid; but this must be a conjecture, since there is no other ground for the idea, than their striking external appearance. For what particular purpose, however, these prodigious structures were erected, has occasioned much speculation among the learned. That they were monumental cannot be denied; but perhaps they were only so in the same manner as our cathedrals are, and may in reality have been temples, in which venerated ashes were deposited, and not founded expressly for the kings to whom they are exclusively ascribed. I am, however, induced to suppose, that if these vast buildings existed in the days of Moses, they would either have been mentioned or described by him; and it is a remarkable circumstance that no notice has been taken of them, at least previous to the reign of Solomon, although an intimate intercourse had taken place between the Egyptians and the Israelites from the period of their emigration.

\* "Having rummaged the rubbish inside of the sarcophagus, I found a piece of bone, which we supposed to belong to a human skeleton. On searching further we found several pieces, which having been sent to London, proved to be the BONES OF A BULL!" — *Belzoni's Travels*.

I did not ascend the pyramids, nor explore the catacombs or mummy pits, but I proceeded to view the sphinx ; it is about forty feet in height, and is situated at a short distance. This is, undoubtedly, a very striking relic of ancient art, being formed of rock, and stands by itself in the Desert. Indeed, the basis of the pyramids appears to have been partly formed by an incorporation with living rock. Nothing is more astonishing about this colossus than its size, being twelve feet in circumference and twenty-five feet in height. Although the expression of the countenance exhibits a disposition mild and pleasant, still it is a rude piece of sculpture ; it appears to have been so injured by the ravages of time and the fury of the elements, that it is difficult to say whether the countenance resembles that of the male or female. Neither the whole length of this object, or, indeed, that of the pyramids, great as their altitude is, even to "wounding the thick cloud," can be seen, for much of it is under ground, in consequence of the drifting of the sand about them. Near the sphinx excavations appear to have been lately made ; and, from the fragments thrown up, I should be led to think there must have been buildings of some extent. Science, indeed, has reason to deplore how much lies buried under this vast desert, which never will be laid open perhaps in any age to the eye of man.

Satisfied with a cursory inspection of these justly esteemed wonders of the world, which have been denominated the pride of Egypt, I returned to the village where I had passed the night, and after taking some refreshment, mounted my mule, and reached Grand Cairo, about five o'clock in the afternoon.



## CHAP. VIII.

CURIOUS MODE OF HATCHING CHICKENS.—MARRIAGE PROCESSION.—BUILDING OF CAIRO.—DESCENDING THE OTHER BRANCH OF THE NILE.—CAVALRY.—CONSTRUCTION OF PASSAGE-BOAT.—TOWN OF DAMIETTA.—ENGLISH AND FRENCH CONSULS.—AUTHOR ASSUMES THE TURKISH COSTUME.—INTERVIEW WITH GOVERNOR.—HELIOPOLIS.

AMONG the objects of curiosity at Cairo, having heard of the process carried on respecting the hatching of chickens by the artificial heat of ovens, an art for which it is understood the Egyptians have long been celebrated, I proceeded to Aldaba, in the vicinity, to see this operation.

Unfortunately, at this time, none of the ovens were heated, the enormous number of eggs necessary for the purpose, probably from five to ten thousand, not having been collected. It is said that only the inhabitants of this district are acquainted with the art; but I did not perceive they made any secret of the process, or threw any obstacles in the way of my being admitted to the place where the plan is adopted. I found, on the contrary, a willingness on the part of the person who superintended it, to explain every thing necessary, which he did through the means of my interpreter. I regretted much that I did not see this interesting process actually carried on.

The season set apart for the purpose, is from the month of January to April, which may be considered the summer months of Egypt. The skill required consists principally in supplying the just and requisite degree of heat, the first rule being, never to allow the eggs to be warmer than the human eye, when they are laid upon it, can endure without pain. It is singular that thunder-storms occasion the eggs to miscarry; and the chickens hatched are often defective in some of their members.

I examined the construction of these ovens. They are built under ground, in two rooms fronting each other, five or six in a row, with a narrow entry or passage between them. The ovens are about three or four feet in height, with holes at the top, which are shut or opened, according as the heat requires to be increased or diminished. They are warmed with a smothering fire of mules' manure and chopped straw, for about ten days, at which period the eggs are shifted from the lower rooms, where they have been previously laid in heaps, and spread in the upper, and are turned daily; a very slow fire is kept, in a channel which runs along the avenue near the mouths of the oven. About the twenty-second day the operation is accomplished, when the chickens break the shell; and nothing I was informed is more amusing than the spectacle which the ovens then exhibit. This plan, from which such benefit is experienced, and within so short a space of time, does not escape the notice of the Pacha, as he comes in for a titling of the produce; but the amount I could not exactly learn. Doubts have been entertained if such a mode would prove successful in any other country, as it is conceived there is something exclusively favourable to it in the climate of Egypt. I had, however, the opportunity of knowing that in many other latitudes it has been tried and found unsuccessful; though, on the other hand, I have been informed, that the experiment was made in Italy and Germany, and that success attended it.

In returning from Aldaba, highly entertained with the explanation given of this operation, I happened, in going along the principal street of the city, to meet a procession on occasion of a marriage, which would have excited the risible muscles of the gravest individual. The bride, quite a girl, was conducted under a paltry canopy, supported by four poles, with her face completely veiled, and her person adorned with rude finery. Two corpulent matrons walked by her, one on each side. They were preceded by a band of discordant musicians, followed by another equally inharmonious, fantastically dressed, and persons performing ridiculous acts by way of amusement, accompanied

by a multitude of people. Although a spectacle more highly ludicrous could not possibly be figured, even at Bartholomew Fair, yet it enabled me to compare the customs of the East with those of other countries on the subject of marriage.

Having been at Grand Cairo on Christmas day, I found it was observed in the Christian churches with great solemnity. The Catholics entertain an opinion, that it was here Joseph and Mary brought our Saviour, when they had escaped from the persecution of Herod \*; but this tradition, similar to many others entertained in the Greek and Roman churches; does not appear to be properly authenticated.

In the fifteenth century, Cairo was generally considered one of the most flourishing capitals in the world; but the discovery of the passage to India, by the Cape of Good Hope, changed the direction of that stream of commerce which formerly flowed through Egypt, since which period it has declined. At the same time, it must be admitted, that it possesses such geographical advantages, in point of situation, and is surrounded by a country of such inexhaustible fertility, that, with a very slight share of protection, it must continue a great emporium. In this country there are two harvests: A spring produce from January to May; and a winter one about October. In March, before the overflow of the Nile, rice is obtained; Indian wheat and Damascus corn are sown, spring corn and vegetables are also cultivated. Mahomet Ali, the present Governor of Egypt, is well aware of its high importance.

Here it may be proper to mention, that advices just received from Egypt confirm the account of his activity in introducing various improvements for the benefit of his dominions. A knowledge of steam engines has been imparted to the Egyptians, and an experiment made in a small vessel upon the Nile, which is navigated by steam. This will necessarily lead to an extension of the plan on large barks employed on that river, and also along the coast.

\* Matt. ii. 15.

The Pacha has expressed a willingness to facilitate a plan in contemplation, namely, a communication between England and India, through Egypt, by means of steam packets established in the Mediterranean and the Red Sea, from which it is impossible to calculate the high advantages which may be derived by both countries. The mineralogists dispatched from England have met with every degree of success in their investigations. They have discovered quarries of porphyry and verd antique in the mountains between the Nile and the Red Sea, on which various operations had taken place by the ancients, but the site of these has for ages been altogether unknown. The Grand Canal between Alexandria and the Nile, is found to be of the greatest importance to the country, since produce is now conveyed to the port for shipment, in place of being subjected to interruptions by the former tedious and precarious route of Rosetta. Tracts of land, to an immense extent, have been brought into a state of cultivation, and a peculiarly fine sort of cotton introduced, which holds out the prospect of being a most valuable article of trade with England. Canals, long in a neglected state, have been repaired. He is enriching Egypt in a most wonderful degree by the exercise of the peaceful arts, of agriculture, and commerce; and some of his troops are to be initiated in the European mode of discipline.

It may be added as one proof of the opulence of the Pacha, he has recently purchased, at the expence of thirty thousand pounds sterling, the celebrated diamond, called Pigot, which is at this moment on its way to Egypt. Mahomed Ali gives liberal encouragement to people of every nation, to take up their residence in this country, and introduces arts and manufactures in all shapes: in short, this indefatigable man is constantly occupied with schemes, calculated to promote commerce and the prosperity of the people, and continues to cultivate an understanding not only with our own government but the other powers of Europe.

Having seen every thing of interest in the capital of Egypt, I had it in contemplation to have proceeded along

the track of the Israelites, to the Red Sea, and to have visited that interesting spot, on the other side of Mount Sinai, where the Law was proclaimed amidst the thunders of the Almighty. I cannot, however, describe the mortification I experienced in being dissuaded from the enterprize, on account of the danger to be apprehended from the advanced season, during which the unwholesome nocturnal dews fall copiously. I was assured, that I could not perform the journey in less than six successive days, by which, I should have been exposed in the desert without shelter as many nights: and besides, most unfortunately, I was not provided with proper camp equipage to repose in. In consequence I was most reluctantly obliged to give up the journey, and directed my course towards the HOLY LAND. In place of proceeding to it by the desert, I resolved to go by sea, and with this view embarked on the 26th December in a vessel for Damietta, with stones on board.

In descending the Nile, we anchored during the night at the village of Ziffe, where a regiment of horse was encamped on the banks. The following morning presented a spectacle beautiful and luxuriant. The cavalry made a fine appearance, and the whole face of the country was clothed with the richest herbage of spring. The sun shone brilliant. The shepherds, as they drove forth their flocks, followed them, merrily playing on pipes; and the scene around exhibited the mingled ensigns of that pastoral life, which has been so peculiar to those regions from the earliest periods of history.

There was a marked difference in my situation, in point of comfort, in descending, to that I had experienced in ascending the Nile. The vessel was infested with vermin of every kind, and the rats plundered my provisions, laying hold of, to my disappointment, an entire fowl, which I had particularly set apart for dinner. The passengers were numerous, filthy, and stowed in such a manner, that I had the greatest difficulty in avoiding their touch; I was apprehensive of the plague, which I had

always dreaded, knowing the horrors of that terrible pestilence, which is doubtless communicated in this mode, however slight the motion is made.

I formerly adverted to the plague with which Egypt was visited; this has always been a frightful scourge to mankind in the East. We cannot exercise too much caution to avoid coming in contact with the natives. Some have been led to suppose it is communicated by the air, while others are of opinion that it is propagated by swarms of insects, brought with the wind; but the true cause of it has baffled the skill of the most eminent medical characters, and is believed to be extremely difficult to be accurately accounted for. This frightful visitation usually commences with shivering, vomiting, violent fever, and pains about the heart, and often makes its appearance in boils and spots of different colours. Probably, such an evil may have existed at a very early period, which, I am inclined to think, receives countenance from the Book of inspiration.\* During some years, thousands are swept off by it in Cairo, especially in the summer season; and it is a remarkable fact that the Mahomedans ridicule the idea of using precautions against it, or administering any thing to obtain a cure, after infection, under a conviction that as God has predetermined the period of the death of man, the most perfect submission to his will should be manifested by those who are visited with it. Indeed it forms part of the law, that no measures shall be adopted to avert its melancholy ravages. This dreadful calamity has always the effect of keeping the traveller in a state of alarm, and throws a gloom over his journey.

On examining the construction of the bark, I was struck with its width and fitness for the trade and the navigation it was destined to perform. It was flat at the bottom, broad in the beam, and in order to afford much stowage the original sides were raised by temporary boards, and daubed with mud to prevent the water entering,

\* 2 Kings xx. 7. Levit. xiv. 55.

which brought to my recollection that this must have been a practice during the early ages.\*

About eleven o'clock, on the 28th of Nov. we reached Damietta, and immediately on our arrival, Mr. Serur, the English consul, sent his dragoman on board, to invite me to his house, to which I proceeded. He was about twenty years of age, by birth a Greek, and spoke the Arabic, Turkish, and Italian languages, though he did not understand those of the English or French. Being considered a person of opulence, that circumstance, in connection with his official situation, commanded him great respect; and in his own eyes he appeared a person of consequence, from the air of superiority he assumed.

On retiring from dinner to a saloon, we washed our hands, and mounted a sofa, where we sat cross-legged, and pipes and coffee were handed. With the view of conveying a compliment, Mr. Serur, after smoking his own pipe for a few minutes, presented it to me for the same purpose, and indeed was so urgent, that he had nearly put it into my mouth. But this mark of Oriental politeness, so opposite to every idea I entertained of cleanliness and comfort, I begged to decline: and as he appeared displeased, and attributed the refusal to rudeness, I informed him that this was not the practice observed by English smokers, however elevated in rank. Some of these pipes are six feet in length, are strong and straight, and made of the cherry-tree. The bowl is of clay, gilded, and the mouth-piece of amber, which is considered as an antidote to the communication of disease, and many of them are ornamented about the mouth, at an enormous expence. In short, the pipes as well as horses, appear to be perfect idols with the inhabitants of the East. At this time the consul was in the highest glee, being on the eve of marriage with the daughter of a native of Sidon, who was then his guest, to whom he introduced me, saying he expected he would be soon his "papa." The fact is, he had, agreeably to the practice of the country, been obliged to court the

\* Exod. ii. 3.

father, that he might obtain the daughter, whose own choice is never consulted. The bride is rarely seen till the nuptial knot is tied. The practice of thus searching for wives, by those who desire to be united in wedlock, appears to have been anciently observed. \*

Having a letter of introduction to the French consul, a Greek by birth, I waited on him, and found him an unwieldy personage, exhibiting a pomposity of deportment which corresponded with that magnitude. I was received with politeness, and conducted to his house and garden, which I found to be the best in the town. After leaving his house, accompanied by his clerk, I apologised for my omission, in not paying a compliment to the consul, by enquiring after the health of his wife; and was on the point of returning to express myself to this purpose, when he told me it was a fortunate circumstance I had not done so, since, so far from being received in a favourable manner, it would have been highly indecorous, nay considered as an insult, and equivalent to spitting in the face of the consul!

It may be remarked, that women in the marriage state in this quarter of the globe are in complete captivity. They are absolutely slaves to their husbands, and allowed to see no other persons at home than their families or relations, and when they do appear in the streets their faces are completely veiled. How striking is this difference, arising from the total state of seclusion in which the sex is kept in the East, contrasted with that of Europeans, who are so ambitious to appear in public, and court admiration.

I was presented to Hassan Aga, the governor, by the English consul, and went in a kind of procession to the appointed audience, when I was treated with that solemn urbanity so peculiar to the Ottomans. He was a venerable person about seventy years of age, with a countenance expressive of serenity and wisdom; he had co-operated with the British army in Egypt, and commanded a regiment of horse. I was conducted to a cushion spread on

\* Genesis, xxiv. 4—6.



the ground, and had the honour to sit next to him. We sat cross-legged, the slaves handing us pipes and tobacco; in the course of conversation, I discovered him to be of a liberal mind. He shewed me attention, and asked a number of important questions on different subjects of a political and commercial nature, respecting Great Britain.

In going along the streets, I happened to look into a miserable apartment, dignified with the appellation of an academy, which exhibited much the same scene as that I have described at Rosetta. In the back ground there was a group of boys, almost in a state of nudity, who were engaged in the operation of making baskets, and in the front, a ragged schoolmaster was endeavouring to teach about a dozen youths to read. Such is the miserable appearance of the population in general of this country, that it inspires a British traveller with that sort of aversion which prevents him from applying to them, those epithets of charity and compassion which their sad seclusion seems to call for.

During the time I remained in Damietta, I was rendered comfortable, as the English consul not only entertained me with hospitality, but used his exertions in contributing to make the time pass cheerfully, both by inviting company to his house, riding about, and introducing me to his acquaintance. He did not omit to exhibit the different donations of fire-arms, sabres, and other articles, which he had received from travellers, thus conveying a pretty broad hint, that he expected in my turn I should present some gratification; I promised to do this on returning to England, when I transmitted to him a present accordingly, and he acknowledged the receipt of it by letter.

Damietta is a place of some trade and extent; but, although I had been led to believe that the Ottoman inhabitants had a prejudice against Europeans, which discovered itself in the various insults offered them, yet I own I did not find this verified so far as regarded myself. The town is situated on the eastern bank, and the very edge of

the Nile, about four miles distant from the sea, and has only one principal street. In its general appearance it is similar to other Turkish towns, as the view, especially from some distance, is imposing, but internally it is abominable. The back part of the houses and gardens are towards the Nevet, and approach in some degree to the mean parts of Wapping, in front of the Thames. The population is about thirty thousand. There is a market for the sale of human beings. The streets are narrow and winding; the houses are mean; the booths and bazars wretched, and many miserable objects are to be met with in going along. Rice is cultivated in the neighbourhood, and is supposed to be the finest in all Egypt, which I saw piled like so many small hills, and enormous quantities are exported, which yield a prodigious revenue. A considerable degree of bustle is to be seen on the quays. The mode of hatching chickens by means of artificial heat extends to this place. About two miles from the town is the lake of Mensaleh, between thirty and forty miles in breadth, which I visited with the consul.

Here I was advised to abandon the dress of the Christian, and assume the costume of the Turk, under an assurance that it would be the means of protecting me from insult, and afford greater facility in travelling. I accordingly procured such a dress, put a red cap on my head, and bound a handkerchief round it to form a turban, and remained some time, in order to allow my beard to grow. I endeavoured to conform in every respect to a Mahomedan figure, the shaving of it being held as a disgrace; the preservation of the beard being one of the principal articles of their religion. I also had a sash round my body, with a sabre on one side of it, and a couple of pistols on the other, and yellow boots as high as the ankle, introduced into slippers of the same colour, without heels, and carried a long pipe.

In descending the Nile from Grand Cairo, such is the state of dilapidation into which every thing is fallen, not only by the hands of barbarians, but the ravages of time, that I was fully aware I had passed many interesting

spots, without being able to trace any vestiges of their ancient consideration. On inspecting the memoranda of the objects which I had expected to see, I found that nearly where the Rosetta and Damietta branches of the Nile separate, I had passed Matteredea, the ruins of Heliopolis; considered the On of the Scriptures\*, perhaps one of the most ancient cities in the world. It was chiefly distinguished for a magnificent temple, dedicated to the worship of the sun, or as we might with more propriety say, to the study of astronomy, since the priests were considered the most famous in Egypt for their astronomical observations, and the first who found the year to consist of 365 days. Here, I was told, there was a column of granite upwards of seventy feet in height, discovered with hieroglyphics; other pillars of a similar kind had also raised their lofty heads, which were transported to Rome and Constantinople. It is supposed that the country round this place is the land of Goshen or Rameses, which the children of Israel inhabited, and Grand Cairo their rendezvous, previous to their setting out for the Land of Promise.

With respect to the causes of the inundations of the Nile, it may be proper to mention that different opinions have been entertained. Some are disposed to think that it may arise from the high wind that stops the current, and forces the water above the banks. Others presume there is a subterraneous passage between the ocean and this river, and that the sea, when violently agitated, swells. I apprehend, however, the true cause has been concealed from the human understanding, and can only be known to that Almighty Being who created all things by merely speaking, and they were done.

\* Genesis xli. 45. 50.

## CHAP. IX.

ZOAN.—CHRISTIANS' DEFEAT IN THE HOLY WAR.—CIVILITIES AT USBE.—WRETCHED STATE OF THE PLACE.—BANKRUPT FUGITIVE.—VOYAGE TO JOPPA.—ARRIVAL.—CONVENT.—ENGLISH CONSUL.—DINNER OF THE MONKS.

IN descending the Nile I passed to the west a considerable town, called Mansura, presumed to have been the Zoan alluded to in the sacred volume.\* At the ultimate overthrow of the Christian forces, Lewis IX. lost his liberty by being taken prisoner; on which occasion the town of Damietta was surrendered as part of his ransom.

At the siege of this place, during the period of the crusades, in 1291, the English troops were led on to battle by the Earls of Chester, Arundel, and Salisbury, who were distinguished as much for courage as elevation of rank, when the last of them fell most bravely fighting on his knees, and the Earl of Artois perished in the river.

I sailed down to Usbe, one mile distant from the mouth of the Nile, in expectation of meeting a vessel destined for Joppa; but the water being so low it was found impracticable for any to pass the bar. This frequently occurs when the wind blows strong, as it throws up a bank of sand, called the Bogaz, and sometimes occasions an interruption of several weeks. Constant heavy rains had fallen in this miserable village, which is composed of huts built of mud, some of which are about six or eight feet in height, with ragged parents and naked children rolling in wretchedness.

Mr. Mirza, who was at the head of the custom-house,

\* Numbers xiii. 22. Isaiah xxx. 4. Psalm lxxviii 12.

I had seen at the English Consul's at Damietta; he offered every facility in his power to the passing of my baggage, and was civil in his attentions. I met here two merchants, brothers, who were quitting Egypt under peculiar circumstances. One of them had been in a flourishing business at Cairo, but having become insolvent for a large sum, and incurred the high displeasure of the Pacha, who had himself been a creditor to a great amount, he ordered the bankrupt to quit the country under pain of being decapitated. It appears, therefore, considering the great respectability, good sense, and justice of the Pacha, that there had been something approaching to fraud on the part of the debtor. He, however, appeared to be supplied with every comfort, as it regarded provisions, wines, liquors, and rich articles of dress; his baggage was enormously weighty, and he often displayed his purses of gold. His costume was superb, his watch and rings brilliant, and his pipe, that darling object, splendidly mounted; in short, every thing appeared to indicate that he was a person above the common rank. The fugitive drank copiously, smoked, played at cards, hunted, sang, and appeared as gay as a lark, notwithstanding the axe was actually hanging over his head, so long as he remained in the country. Occasionally, when the wind was high, he appeared under great agitation, as it must be observed, that the limited period under which he was allowed to quit Egypt had sometime elapsed. When he heard the bustle occasioned by the arrival of myself and servants, he was apprehensive that I was the bearer of a special order from the Pacha to strike off his head. When walking out he was circumspect, constantly looking about him, and at every step thought there was "something purring at his heels," apprehensive he should discover the soldiers of Mahomed Ali marching towards the place, with an order for his immediate execution. Though the manners of this person were plausible, yet I did not like the first impression they made, as I conceived, from an observation of his eye, that great index of the mind, it conveyed a peculiar degree of cunning. He was, however, intelligent

and polite, spoke fluently the French and Italian languages, and imparted much interesting information.

I cannot enter into an explanation of that tantalizing state in which I was placed through lingering here during the stormy weather, having little to occupy my mind for several weeks; nor the misery of the vile den with which I was accommodated, where I was obliged to repose on the ground with the winds whistling and the rain beating through broken windows, and tormented by swarms of flies which are about the river here.\* A hurricane set in, by which the sand bank, or bogaze became so formidable, as to defy all possible exertions to pass it with a vessel, however light; we were therefore obliged to exercise further resignation, and remain till calm weather.

After our patience had been nearly exhausted, and the weather had become more moderate, I quitted the land of Egypt, and was extricated from a house of bondage. We embarked in a small crazy vessel, laden with rice, on board of which were several pilgrims, on their way to Jerusalem. This was towed out of the river by ten boats, was within a few inches of the bar, and had she touched it, our destruction must have been inevitable. The bankrupt was thrown into a transport of joy, and danced upon the deck, with the bottle of liquor in his hand, from which he drank till he was in a state of complete intoxication, after we had escaped the dangerous part and put again to sea; he considered that he was then beyond the reach of the Pacha, and that his head would still be allowed to remain on his shoulders.

During the voyage nothing remarkable occurred beyond the sea. Breezes appearing to continue during day, and where the shades of night had fallen, they were succeeded by the wind from the land, which continued till the dawn of the following morning. On the 21st of January, a little before midnight, we reached Joppa, having been three days in performing it. After dark came on, on approaching the town where the navigation was intricate,

\* Isaiah, vii. 18.

a horn was blown at intervals from the land to apprise us of danger; but I did not enquire whether this is done regularly every evening, or only when vessels have been perceived during the night. The custom, however, appears to be judicious, and called for by the very dangerous rocks and shallows about the place.

Next morning, from the deck of the vessel, the view of Joppa was picturesque and pleasing. The town appeared to be built on tiers, upon the side of a rocky mountain, rising gradually from the sea, crowned with a castle, and defended towards the ocean; great improvements had been made here by Sir Sidney Smith. The entrance to the port is considered perilous; but at the particular part we reached, the anchorage is safe, and is commodious. I landed, and thus, for the first time, set my feet on holy ground; on this occasion some particular expressions of Scripture darted, as it were, in a moment into my mind.

I proceeded to the convent of St. Peter, an ancient edifice in front of, and close to the sea, founded on the spot where this Apostle once lodged.\* I was received with truly Christian charity by the Monks, to whom I produced the letter I had received from the Propaganda Fidei at Rome, in which this convent was particularly mentioned; they rejoiced that I had entered into the glorious land.

The brotherhood consisted of a Superior, four friars, and two lay-brothers, who wore gowns, cowls, and long beards, with white ropes round the body, and old shoes or slippers; some of them spake Italian, and others the Spanish language. They conducted me to a pretty snug cell, commanding a delightful view of the harbour; here I found a table, a chair, and a bed. They paid me the greatest attention. I dined with them at 12 o'clock in their gloomy apartment; a privilege not extending to travellers in all the convents. It might be supposed that the light of day never entered this abode,

\* Acts, x. 5, 6.

resembling a place under ground; a glimmering lamp hung from the ceiling, but it hardly allowed the countenance of any of us to be distinguished.

On the arrival of travellers at Joppa, dispatches are instantly sent from the convent to those at Ramah and Jerusalem, informing them of their names, and the object of their journey. I observed a pile of letters on a table before one of the friars; I found these had been received from convents in the interior of the country to be conveyed to the respective places to which they were addressed by the first vessels. A great variety of letters are also received by the Monks, by the vessels which arrive here. The Superior, with the party standing round him, said grace, but with a rapidity quite inconsistent with the pious solemnity necessary when imploring a blessing from the Almighty on his unremitted bounties. We dined upon vegetables, soup, fish, and stewed poultry, and sour wine. I produced the few excellent bottles of wine I had brought with me, which the Monks greatly enjoyed. A thousand questions were put to me respecting Great Britain, the voyage, and my motives for travelling to so great a distance. After dinner, which did not occupy more than twenty minutes, we all rose from our seats, and remained standing during the time a few words were pronounced, by way of offering up thanks; they were expressed in the same hurried manner as before. After this, the friars made the sign of the cross, and we proceeded to the apartment of the Superior, which is always the best in the convent; here we sat down, liqueurs and cakes were handed round, and, after a short conversation, each repaired to his own cell. These are very narrow, gloomy, and hardly admit sufficient light to read distinctly. Two of these friars were natives of Spain, and accompanied the Princess of Wales from this place to Ramah, in her pilgrimage to Jerusalem. This was the convent where Buonaparte, who uniformly took up his residence in edifices distinguished either for sanctity or grandeur, fixed his abode. The merchant and his brother, who accompanied me on board the vessel, proceeded to the convent of the Armenians, as



they professed that religion, which had been occupied as an hospital by the soldiers of Buonaparte. I paid them a visit, and found that some religious controversy existed between the brethren of the two monasteries. In the mean time the English consul, Damiani, having heard of my arrival, called and invited me to take up my lodgings at his house. He conducted me over the town and neighbourhood and his extensive gardens, sent me supplies of fruits, and shewed me great attention. When I afterwards, however, visited the apartments, I preferred my ecclesiastical quarters as more comfortable in many points of view. And now that I am standing in the Land of Promise, it may be proper that I should pause in my narrative, and remind the reader, though necessarily in a cursory manner, of the various facts and circumstances which have rendered this portion of the world so highly venerable and interesting.

## CHAP. X.

GENERAL REFLECTIONS ON THE HOLY LAND.— PLEASURE ARISING FROM LOCAL CIRCUMSTANCES.— JOFFA.— PROPHET JONAH'S EMBARKATION.— TABITHA.— VISION.— POPULATION.— FLAT ROOFS OF HOUSES.— MASSACRE BY ORDER OF BUONAPARTE.— PASSPORT FOR JERUSALEM.

THE country of the Hebrews has been known by different appellations. It was termed the Land of Canaan, from Canaan the son of Ham, whose posterity were in possession of it. Afterwards it was denominated Palestine from the people which the Hebrews called Philistines, and the Greeks and Romans, Palestines. It then fell under the name of the Land of Promise, founded on the promise which the Almighty gave to Abraham. It was called the Land of Israel, from the Israelites becoming masters of it. Subsequently Judea, from the tribe of Judah being the most considerable of the twelve classes. And ultimately being sanctified by the presence of Jesus Christ, it has come under the denomination of the Holy Land. This sacred spot has emphatically been described in the sacred volume as a pastoral country, "flowing with milk and honey."\* If we look to its geographical boundaries, it appears to be protected on all sides by seas and deserts, so as to prevent its inhabitants falling an easy conquest to the great monarchies which were successively permitted to subjugate the civilized world. If we consider that the Hebrews, for a purpose great and mysterious, were destined to be kept a peculiar people, the choice of this land for their residence was singularly marked by wisdom.

\* Exodus, iii. 8.

The commerce of their shores was limited, and the mountainous surface of the country prevented them from congregating into large cities; their institutions were consequently less liable, than those of regions more open and accessible, to be corrupted by the example of strangers.

What renders, however, this beautiful portion of Asia more interesting than any other part of the globe, are the grand and striking events of which it has been the distinguished theatre. Whether, in fact, we consider the Hebrews in their history, from the time of the Patriarch Abraham till their final dispersion as a nation, or regard them as the chosen conservators of the worship of the true God, they must, by all descriptions of persons, of whatever sect or class, be acknowledged as the most remarkable of any people that ever existed. It is true that other nations can boast of prophets and legislators, but their predictions and legislation were local, and peculiar to themselves; whereas, the prophets of the Hebrews delivered their predictions to men of every age and place; and their lawgivers framed institutions with such unrivalled wisdom, that they benefited the whole human race.

The desire which has been entertained, to tread this holy ground, has long been deemed, in some degree, a duty of a religious nature; and during that period, when military ardour was excited by pious zeal, it was courageously gratified in the face of every danger. Had there existed nothing more remarkable in Palestine than the exploits of the Crusaders, these alone are of themselves calculated to render the country hallowed, in the eyes of every man who has at any time experienced the elevating impulse of devotional feelings. But it is chiefly to those prior events, by which the zeal of the Crusaders was awakened, that I would draw the attention of the reader. When I cast my eyes towards the hills of this country, reviewed the transactions of which they had been the awful scenes, and reflected on the abject condition of the descendants of the original inhabitants, for whom it is set apart by the Almighty, I was forced to acknowledge, and with feelings of dread and devotion, that the words of

eternal truth had, indeed, been most strictly fulfilled. Many are the prophecies recorded in sacred writ\*, and though the most remarkable will be found in the Book of Numbers †, yet still more strong is the language conveyed in that of Deuteronomy. ‡

It was impossible to reflect on these and other tremendous denunciations recorded in the Word of God, knowing how literally they have been fulfilled, without feeling emotions of holy awe and fear; especially when I further considered that I was standing on the very soil which had been the abode of that scattered race, excommunicated by the religious horror of all nations against them, and still more by their own religious fidelity to the usages of their forefathers.

The town of Joppa or Jaffa §, as it is now called, is mentioned in the Scriptures. Although in the visible circumstances of the monastery I resided in, there appeared nothing calculated to impress me with any strong affection, yet, during the silence of the night, when I had retired to rest, I experienced a profound sensation of delightful reverence, in contemplating that I was so highly honoured as to be allowed by Providence to repose on a spot, which had been eminently sanctified by the presence of one of those chosen vessels, from whom our Lord was pleased to pour the purifying waters of salvation into the hearts of men. No language that I can use will convey to the reader any description of this local influence. The warmth of his imagination can alone supply some faint idea of what it really was. This was rendered more powerfully impressive by the objects I had visited during the course of the preceding day. In surveying the port, I was forcibly reminded that it was anciently the first harbour in Judea. From hence the disobedient prophet embarked ||, with the view of escaping from the Lord, although he had been solemnly called upon to preach to the great city of Nineveh. Recollecting, also, as I formerly mentioned, when off the

\* Hosea, iii. 4. † Numb. xxiii. 9. ‡ Deut. xxviii. 37. 64. 65.

§ This word is pronounced by the natives *Yafa*. || Jonah, i. 3.

coast of Egypt, that I observed great fishes fully capable, as far as magnitude was requisite, for the miracle performed in his case, I could not but reflect with compassion on the folly of those unhappy individuals, who hold in ridicule and contempt the authenticity of Revelation, and dare, even for a moment, to measure the powers of an Almighty Being by their own ignorance.

I was accompanied by one of the friars to visit the particular part where Peter raised Tabitha\*; it is about a mile from the town. A church was erected there in memory of the event; but had been demolished by the barbarous hands of the Mahomedans. The walk to this sanctified and retired place was delightful, the path lying through groves of trees, and hedges formed of the prickly pear, from which the air exhaled the most refreshing and delicious odour.

According to tradition, it was here that Mary Magdalen, Martha, and their brother Lazarus, were by the Jews put on board a shattered bark, and committed to the mercy of the winds and waves; and that the vision was received of the sheet full of all kinds of animals let down from heaven, which were forbidden to be called unclean. † It was also at the port of Joppa that fleets arrived, charged with materials, which were afterwards landed and conveyed to Jerusalem, to build the splendid temple of the royal prophet. ‡

The population of Joppa is estimated at upwards of 4000 souls. The gardens in the neighbourhood abound with orange, lemon, and other trees, which were loaded with fruit at the time I was there, and the fruit sold for a mere trifle.

Since the invasion of Egypt by the French, who took the place in 1799, among other acts of violence they laid waste almost every garden, but the fortifications have been repaired. The harbour is rocky and dangerous, and has been in that state from the earliest period. The interior of the streets, which are crooked and some of them steep,

\* Acts, ix. 40, 41.

† Acts, xi. 5, 6.

‡ 1 Kings, v. 8, 9. 2 Chron. ii. xvi.

presents the usual slovenly meanness which is to be found in every town within the Turkish empire, though externally they are rather of an imposing appearance, which are of a white colour. The architecture of the houses is similar to what I formerly had occasion to observe in those of the Egyptian cities. On discovering their flat roofs, I was peculiarly struck with the circumstance of the inspired writer having recourse to such places, when he resided at Joppa, to offer up prayer. \*

To a person accustomed to the form of the roofs of our habitations in Britain, the expression of a person going to the top of a house to perform acts of devotion, may appear strange; it has, I am inclined to think, in many of those who make light of the Gospel history, given rise to ludicrous ideas; but considering the peculiar structure of all the edifices here, it conveys a truth and beauty strong and appropriate.

These were the places marked out of old for the purposes of concealment †; and, although they are formed of a firm substance like plaster, I could perceive on many of them grass growing, but this soon became withered, from being so much exposed to the sun. It recalled to my mind the words of the royal Psalmist, in reference to the wicked, who are momentarily exposed to the vengeance of an Almighty Judge. ‡

In alluding to the judgments of Moab, one of the Prophets declares that lamentations shall be expressed on the house tops thereof. § It will be also recollected, that terraces on the roofs of houses in the East, some of which are of considerable length and breadth, are highly convenient for various purposes. They are the places for conversation, walking, and enjoying the pure air at the present day; they also appear to have been used for similar purposes in ancient times by the kings of Israel. || These are

\* Acts, x. 9. Zeph. i. 5. Prov. xxi. 9. Luke xii. 3. xvii. 31.

† Joshua ii. 6.

‡ Psalm, cxxix. 6. 1 James i. 11.

§ Jer. xlviii. 38.

|| † Sam. ix. 25. 2 Sam. xi. 2.

also referred to by another of the prophets.\* They are further used for the operations of washing and drying clothes, and in hot weather are preferred to all other situations, as cool and comfortable to repose on during the night, when beds are laid down. In many of the convents indeed, the monks, who are much exposed to insult from the Mahomedans, have no inclination to walk about the streets, but are perfectly contented with taking exercise on the terraces, where they are not only more retired and independent, but can see every object passing along the streets; and such an elevation affords an enjoyment of the finest prospect of the surrounding country.

The ground of these terraces I observed to be a kind of plaster. It appears to be a composition of sand, with lime and gravel formed into a hard substance, and after rain has fallen, is smoothed over with a rolling stone, to give it greater firmness and stability. There are three churches, and the same number of mosques, and also baths.

I accompanied the Consul about a mile to the south of the town; he pointed out the fatal spot, among hills of sand, on the sea shore, where several thousand Turkish soldiers who had retired to Jaffa on their parole, after the surrender of El-Arisch, were drawn out and horribly butchered by the savage and disgraceful commands of Buonaparte, in violation of all honour and faith. The authenticity of this fact has been called in question; but there are persons now living at Jaffa who were witnesses of it. A vast number of the dead bodies having been washed into the sea, no fish were eaten for upwards of three months by the inhabitants of Jaffa, under an idea that they had fed upon the carcasses. It may also be added, that crowds of voracious jackalls, which infest so much this country, and sally forth during the night-time in pursuit of prey, were absolutely gorged with those which had remained about the place. A Turkish monument to the memory of some particular person is erected upon an

\* Isaiah, xxii. 1.

elevation near the place, which will direct the steps of future travellers to that modern Golgotha, or scene of crime. This tragical event, which never will be forgiven, or blotted out of the memory of the Turks or their posterity, stamps an indelible stain on the character of Napoleon. He had there impiously proclaimed, that on acquiring possession of Jerusalem, the first act he should exercise was to plant the tree of liberty upon Mount Calvary, where the Redeemer of the world had suffered on the cross.

The Consul procured passports from the Pacha to enable me to proceed to Jerusalem, a precaution which I was told to be indispensable. The pious friars having written to the Superior, or head of the convent at Ramah, to send down mules to Joppa, agreeably to a benevolent practice observed by them towards travellers, to convey me, with my servant and baggage thither, I prepared for my departure, and presented a piece of money to the Superior, for the use of the convent, in return for the hospitality I had experienced. Although the friars, from a principle of religion, are understood to entertain pilgrims without demanding any thing in return by way of compensation, or strictly as a matter of right; yet no traveller of respectability thinks of receiving entertainment and accommodation gratuitously: and when he offers a remuneration, it is not avowedly on this account, but under the delicate idea of a compliment to the poor, as it is termed, and which, it may be credited, never meets with any refusal on the part of the friars.

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## CHAP. XI.

JOURNEY TO RAMAH.—VALLEY OF SHARON.—INDISPOSITION.—VIEWS OF THE COUNTRY.—FINE CONVENT.—DESCRIPTION OF RAMAH.—JOURNEY TO JERUSALEM.—VALLEY OF JEREMIAH AND ELAH.—SPOT WHERE DAVID SLEW GOLIATH.—IMPRESSION ON THE FIRST VIEW OF THE HOLY CITY.—ARRIVAL AT THE CONVENT OF FRANCISCANS.

WHEN the friars had embraced, and given us their benediction, we left Joppa on the 29th of January, at one o'clock in the afternoon, still assuming the Oriental costume, and “setting our faces towards Jerusalem.”

As there were no carriages in the country under any denomination, we travelled on mules, which have no saddles or stirrups. The Arabs lay thick cloths, and sometimes their jackets across them, secured by strings under the belly.\* I had fire-arms properly charged, and put in large sacks or bags our beds, provisions †, and culinary articles; and also carrying water in utensils, extended or inflated like bladders, resembling a bottle; customs which may be traced to a very remote period. ‡

These utensils are made of skins, chiefly of a red colour §; the mouths of them are closed by slips of wood, that they may contain milk and other liquids. The natives often drink from these without pouring out what they hold, into any vessel. Such leathern bottles preserve their contents from dust, and prevent vermin from penetrating them. They are of a dark colour, and hang up exposed to the volume of smoke which always envelopes the hut of the Arab. They are alluded to in Scripture ||, where we find they formed part of the articles which the children

\* Matt. xxi. 7.

† Joshua ix. 11.

‡ Genesis xlv. 1, 2, 3.

§ Exod. xxv. 5. Joshua ix. 4.

|| Psalm cxix. 83.

of Israel had occasion to use in their journey through the wilderness.\* These bottles are so strong, that they may be constantly used for a long period; and when they wear out, they are carefully patched and sewed up.† We find, indeed, that of such materials the raiment of our first parents was formed‡; and clothed in this manner were many of those saints who wandered about.§

Our journey to Ramah, the ancient Arimathea, would have been pleasant, had not such heavy rains fallen, that we were completely drenched. On departing from Joppa, we rode along a narrow winding path, inclosed with a kind of wall, formed by the cumbrous shrub of the prickly pear, which affords one of the most firm and secure fences imaginable.|| We then travelled for some time across the plain of Sharon, where flocks were grazing¶; and in passing a village observed several Turks engaged in the operation of spinning cotton, and others employed in making baskets. In the course of this ride, I beheld one of the most glorious objects in nature, the bow of the Almighty\*\*, to the left, over the village of Lydda††; this is about three miles from Ramah. Here St. Peter preached and performed a miracle‡‡. From hence he was summoned to Joppa, to accomplish a similar one, as formerly mentioned, on the person of Tabitha. The ashes of St. George, the tutelar saint of England, repose in a tomb erected at Lydda.

It will be observed, that Ramah, in this direction, is not the place, as supposed by many, where the tyranny and cruelty of Herod was exercised, that event having occurred at a village near Bethlehem, of which I shall afterwards have occasion to speak. The present place is about twelve miles from Joppa, and is very pleasantly situated on an eminence, in the middle of a plain, stretching north and south; there are several remains of ancient edifices. The Latin convent is a handsome substantial fabric, clean, with a qua-

\* Levit. xi. 32.

† Joshua ix. 4.

‡ Genesis iii. 21.

§ Heb. xi. 37.

|| Hosea ii. 6. Prov. xv. 19.

¶ Isaiah lxxv. 10.

\*\* Genesis ix. 13.

†† Acts ix. 38.

‡‡ Acts ix. 33, 34, 35.

drangular court in the inside, and capable of containing a number of monks; but it was then only inhabited by three. Buonaparte resided here, and the chapel was appropriated for his sick soldiers. Here I took up my abode, and was kindly received by the Superior, a Spaniard by birth, and of a most dignified appearance; he was remarkably active, and well-informed. I presented to him the patent letter I obtained at Rome, which accomplished all that I desired. Independent of this, I could easily perceive that the name of Briton was a sufficient recommendation to ensure every civility in these religious establishments.

This convent is supposed to be founded on the spot where the habitation of Nicodemus stood, and is called by that name. The sacred volume informs us that a remarkable conference was held by our Lord with Nicodemus, on the necessity of regeneration, without which salvation cannot be expected.\* The place is also held in high veneration, from being that of Joseph's nativity, who exercised the last offices of affection and fidelity in depositing the body of our Lord in his own sepulchre †.

Ramah and Lydda were the two first places of the Holy Land which fell into the hands of the Crusaders. During these times it was a general rendezvous of the Christian warriors. The Bishop of Normandy publicly offered up thanks here to St. George the Martyr, for the army, under whose auspices it was credulously conceived the Crusades had hitherto been conducted. The gross idolatry and folly of this prayer shows how the shades of superstition were thickening at that early period; and how extremely low the state of religion must have been among these professed champions of the Cross. These things vindicate the wisdom and justice of God in permitting the success of the followers of the false prophet.

On the evening of my arrival, by having accidentally stood over a pan of lighted charcoal, in the middle of the cell which the friars had prepared for me, in consequence of my clothes being wet, I was seized with a most excru-

\* John iii. 3.

† Matt. xxvii. 57, 58. 60.

ciating head-ach, and so unwell as to be obliged next day to keep my bed. This is the ordinary way of heating apartments in the country, but if not cautiously used, death must be the inevitable consequence, especially if the door is shut with the charcoal burning when the inmate retires to sleep; against this travellers should be particularly on their guard. The smell is very offensive, but it is considerably counteracted by a slice of lemon thrown into it.

It may be proper here to mention, that in the event of suspended animation from its effects, it has been recommended to expose the person to pure air; throw vinegar or cold water on the face and stomach; and bathe the temples and nostrils with hartshorn. After this the body should be rubbed and covered with clothes.

The cell was arched, uncommonly clean, and opened upon an extensive terrace on the top of the convent. It commanded a view of the town, Lydda, the tract leading to Jerusalem, the ruins about the village, and, in short, a most magnificent prospect of the mountains of Judea. The friars, who delight in promenading on this terrace, were particular in fixing my attention to a place at the foot of a mountain about three miles distant, where, it is said, the prophet Hosea had taken up his residence.

On finding myself better, I visited the different objects that appeared interesting at Ramah, and doubtless the state of the weather contributed essentially to my restoration. This was one of the most glorious days imaginable, the sun shining brilliantly, with a sky as serene as I ever observed in any part of Italy, and a solemn stillness reigned around. The smoke from the villages, along the sides of the mountains, ascended to a vast height, and assumed the picturesque form of trees and other visionary objects. The town appears decayed and miserable, but the surrounding country still retains traces of culture and fertility. The streets are contemptible, desolate, broken up, and not more than six feet in breadth, and there are a few wretched bazaars or shops. The friars have little or no intercourse with, but are completely independent of, the inhabitants, and securely entrenched in their monastery, the massy

doors of which are kept strongly fastened. Although they go little abroad, yet the view which is presented from this elevated terrace, and what they perceive passing in the streets below, is sufficient to satisfy their curiosity. The population here may be calculated at 6000 souls, and there are two other convents occupied by Greeks and Armenians.

Local traditions describe Ramah anciently to have been a place of vast extent and magnificence, inclosed with fortifications. The ruins of a church reminded me of those of the cathedral of St. Andrew's in Scotland, which are situated about a mile beyond the present walls, and said at one period to have stood in the centre of the city. The lofty tower attached to this edifice was about two years ago shattered by lightning, which renders the ascent hazardous; but the prospect presented of the town and its ruins; the shepherds playing upon pipes as they attend their flocks, a circumstance in itself so calculated to awaken pleasing emotions, and the extensive view of the plains and the whole surrounding country, with the sea-coast and Joppa, are so delightful, that it amply repays any risk which may be encountered in mounting to the summit of this elevation.

Near these ruins I was shewn the remains of another church, said to have been built by St. Helena, who is the object of high estimation on the part of the friars; and upon her memorable journey to Jerusalem, the Greek and Latin monks believe she found the true cross on which our Lord was crucified. At a short distance, also, from Ramah, the spot is pointed out where Samson by his wonderful strength destroyed the Philistines. Some idea of the mode of building in those days may be formed, by what we read of the multitude of people sacrificed, by one of the columns, on which the edifice was erected, having been removed by Samson.\*

After inspecting every object meriting attention at Ramah and its vicinity, I became impatient to pursue my course to Jerusalem; and accordingly, on the morning of the 1st

\* Judges xvi. 27.

of February, I set out with a guide, on mules, attended by my servant and a domestic of the convent, who was carrying dispatches to that city. At sun-rise I departed, with feelings which I am altogether incompetent to describe. For about five miles the road was very unpleasant, and so swampy that it was extremely difficult to drive the mules along. It lay across an extensive plain, where the husbandmen with ploughs, in a state of patriarchal rudeness, were tilling the soil, strewing first the surface with the seed, and then ploughing it in. The peasants engaged in this cultivation were in general armed; but whether this was the usage of the country, or to afford them protection from being robbed of their corn, I cannot presume to determine. Acts of robbery, however, of the seed of the husbandmen was, indeed, an ancient practice, and is referred to in various parts of Scripture.\* After having crossed this plain, I entered a labyrinth among the mountains, or a pass called the Valley of Jeremiah. The sides were steep, and clothed with a shaggy covering of brushwood; amidst these a few scattered flocks of goats, guarded by ferocious looking Arabs, almost in a state of nakedness, pick the scanty pastures. It is impossible to conceive any ravine more wild and romantic, nay, terrific, than this very deep winding place. The path was often along sharp pointed rocks, and so extremely narrow, that I found it difficult to force my mule through them; and viewed from a distance, they impress the traveller with a belief of the utter impracticability of going forward, as they appear to be perpendicular. This I am inclined to believe was not the tract which was taken by the apostle Paul, when he went up to Jerusalem from the coast, as he appears to have travelled in some conveyance moved on wheels †; for, it is so far from being in any degree possible to draw one along, that, on the contrary, a great exertion is necessary for travellers to get forward their mules. The whole place appears as if it had been created for the haunt of banditti, for none can be conceived more favour-

\* 1 Samuel xxiii. 1. Psalm cxxvi. 5, 6.

† Acts xxi. 15.

able; the traveller passes along in silence, and looks around him under a constant apprehension of danger, with the trigger of his fire-arms prepared to spring at a moment, in case of attack. I was under considerable agitation, though I met with no kind of molestation. I was almost overpowered with fatigue, by traversing a tract so difficult and dreary, where an awful, solemn stillness reigns; not even broken by the whistling of a bird; and the mountains in many parts overhang the tract. In short, I may venture to affirm, it is impossible for any pen to convey a proper description, or the pencil to give a proper delineation of this frightful place. On reaching the top of the mountains, and looking back, I perceived distinctly the ocean, Joppa, and the plain I had traversed leading from it to Ramah.

On arriving at the small village of Bugos, a party of Arabs drew up across the road, apparently in a hostile attitude, and prevented me from proceeding further. They first put a number of questions, examined the passport I obtained at Joppa, and finding I was an Englishman, lifted up and waved their hands, which I considered as equivalent to the characteristic huzza of the British. There was afterwards demanded a sight of my pistols and sabre, articles carried by a traveller, which always attract particular attention in the East, and I was then permitted to go on. These Arabs were of a swarthy complexion, with sparkling eyes and white teeth; they appear to hate the Turks. Some of them had a very wild aspect, and were clothed in goat skins \* open at the neck, without stockings, and their feet in slippers, with a shabby turban, on their heads, and a girdle round the body. It is said to be at this village that Jeremiah resided. The ruins of a church at the spot where we were desired to halt by this band, was pointed out as having been consecrated to this distinguished prophet.

On leaving this village I travelled along the most rugged path I ever encountered, and entered the valley of Elah, cele-

\* Heb. xi. 37, 58.

brated as the place of action between Saul and the Philistines \*, which was followed by a remarkable victory. The local situation of this place corresponds exactly with the description given of it in Scripture. I then crossed the bed of the torrent from which David selected the stones, with one of which he slew Goliath, who dared to defy the power of the armies of the God of Israel. † After passing this interesting scene much exhausted, having rode from sun-rise to sun-set, the tract or way became very elevated; when, on a sudden turn, and at the summit of it, JERUSALEM, which appeared to be compact ‡, burst, as it were, into view. Thus, the ardent desire I had long expressed to behold so interesting a spot before I laid my head on the bed of death, was now realized.

Any language that I could use would fall infinitely short of conveying to the mind of the reader, the emotions with which I was seized on beholding the holy city, with its towers, minarets, mosques, monasteries, and in particular, the dome over the church of the Holy Sepulchre, sparkling under the setting of a glorious sun. On this spot the voice of the eternal himself sounded; the great Redeemer proclaimed his divinity, and shed his precious blood on the cross; as a voluntary sacrifice to satisfy the offended justice of Heaven, for that violation of the law which had been committed by man, thus making reconciliation between the Creator and the creature, and establishing that happiness which is everlasting. At this never-to-be-forgotten moment, I was thrown into a transport of holy awe and joy, which elevated my heart. As by an immediate impulse, I leaped from my mule, threw off my shoes, and falling down in humility saluted the ground, exclaiming, "Glory to God in the highest, peace on earth, and good will towards men."

On this occasion I could not fail to contemplate with feelings of the deepest gratitude, how much a gracious Providence had watched over me through all the difficulties

\* 1 Samuel xvii. 2, 3.

† 1 Samuel xvii. 40, 45, 46, 49.

‡ Psalm cxvii. 3.

§ Exod. iiii. 5.



and dangers to which I had been exposed by sea and land, since I left my native country, and in conferring the distinguished honour of permitting me to behold a place where transactions of a more awful nature, connected with the eternal interests of mankind, had taken place, than in any other region under the canopy of heaven. These ever memorable events, with the sublime and glorious language of the book of truth, which fell from the lips of Him who spake and also performed such works as never man did, rushed upon my mind, and rivetted me to the spot in silent adoration, under the impression of a sense of unworthiness to tread a soil so eminently sacred.

I am aware that some of my readers, and perhaps even those of a serious frame of mind, may be surprised at the strong language I find myself impelled to employ, in order to convey an idea of the sensations I experienced, in surveying places connected with those objects and events, which must ever be regarded by believers as the most grand and interesting. To guard, however, against misapprehension, I take the liberty to remark, that I wish not to lose sight of considerations adapted to check presumption on the one hand, and to prevent the wildness of superstition on the other. Those delightful feelings which absorbed my mind in the situations referred to, I do not consider as inseparably connected with the view of such interesting places. There indeed arises a natural connection, from what is called the association of ideas; but it must be remembered, to the disgrace and humiliation of human nature, that many have been witnesses, not only of this country, but of the divine appearances and transactions referred to, under no feelings at all, but those of stupidity and wickedness.

I hope, however, that I may be permitted, without the charge of arrogance and vanity, to acknowledge it as a favour on the part of Divine Providence, that I was elevated in the manner I have narrated, while passing over this sacred ground. It is still farther to be considered, that those Christians who have never themselves beheld this sacred spot, though it is at present, by the righteous judgment of

God fearfully laid waste, may, by the lively exercise of faith connected with the word and institutions of the Gospel, rise to the most exalted and powerful views of the glorious objects of their confidence, and the sources of supreme delight, and thus experience the fulfilment of those expressions of the true and faithful witnesses, "Blessed are they that have not seen, and yet have believed."

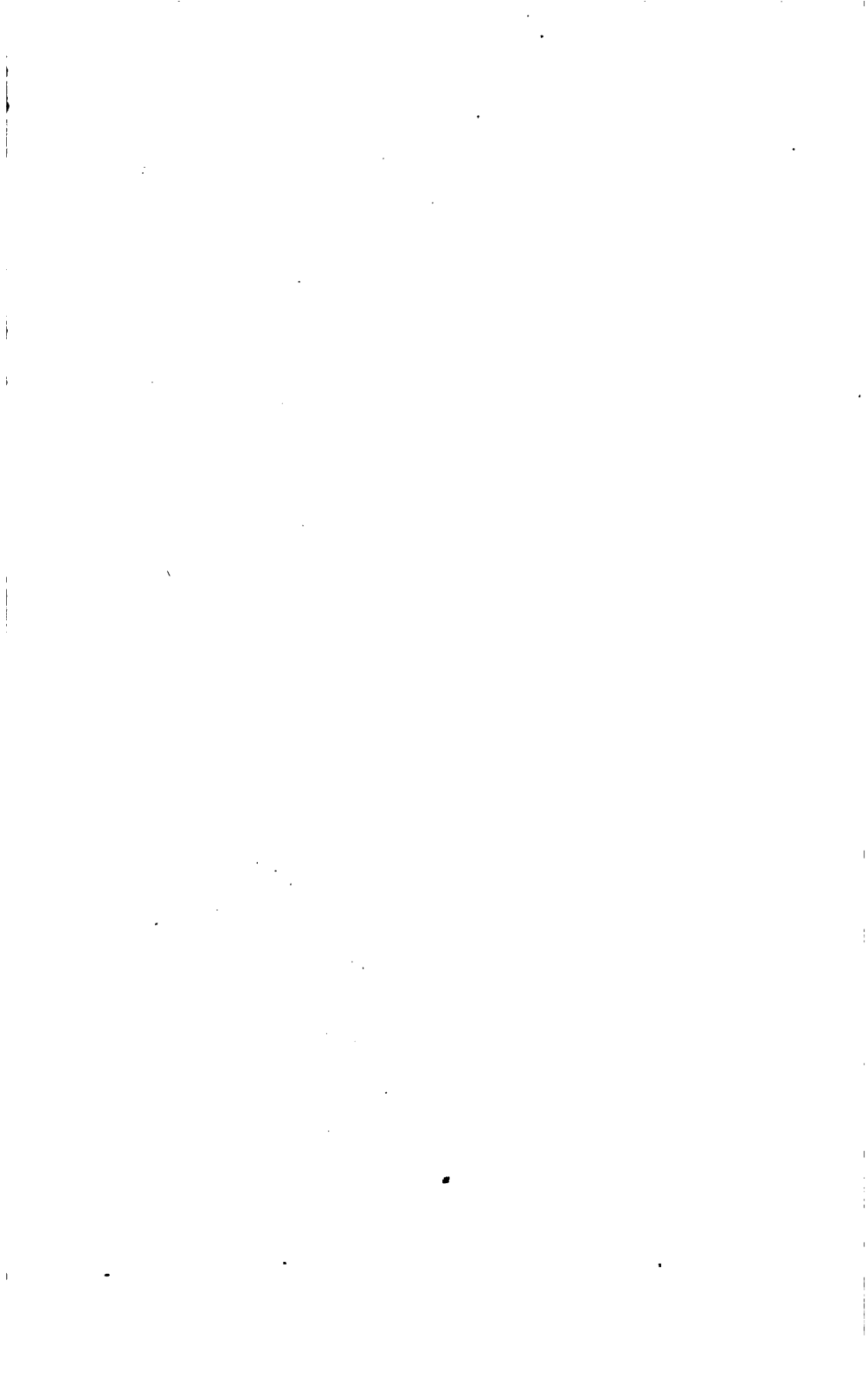
After being arrested here for some time, in contemplation, and admiring the grandeur of the city, I mounted the mule, and proceeding with my little cavalcade, gazing stedfastly on the city and surrounding country, entered its gates with thanksgiving, but no exactions, as anticipated, were made. I was conducted by my guide to the convent of the Franciscans, repeating one expression of Scripture which occurred at the moment of alighting from my mule.\* A massy door, formed partly of wood and iron, was opened, and instantly shut on my dismounting. I was kindly received by the friars in a body, who conducted me to a narrow cell, in a long gallery, with a window, consisting of four panes of glass, and without a chimney. Here I found only an antiquated table and chair, with the frame of a bed, so extremely short as hardly of sufficient length to stretch myself †, on which I threw my couch, and worn out with the labours of this day, enjoyed a comfortable repose during the night.

The next morning I was waited upon by several of the friars, to convey the congratulations of the Grand Superior of the convent, as he was called, on my arrival; they offered to render me any assistance; and I shewed them the letter I had received from Rome, to which the highest possible respect was paid, and taken to the Superior for his perusal. The Dragoman and Janissary, with a guide, afterwards entered, pressing their services, explaining the objects usually pointed out, and addressing me sometimes by the title of "Your Highness," at others, "My Lord Cavalier," and often by "Your Excellency." By the

\* Psalm cxxii. 2.

† Isaiah xxviii. 20.

officiousness of one old brother, I was greatly annoyed; he remained constantly sitting in my apartment tendering his services, and putting a thousand questions. It was with extreme difficulty I could secure a quiet moment to write down a few notes of my journey from Joppa to Jerusalem.





L. Gant, etc.

Drawn by A. P. Zimmerman from a Sketch by W. B. Whittier, Esq.

*Jerusalem, and Mount of Olives.*

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## CHAP. XII.

PALESTINE.—JERUSALEM.—SITUATION.—HISTORICAL SKETCH.  
 — FRANCISCAN CONVENT.—WALK ROUND THE WALLS OF  
 THE CITY.—VISIT TO THE MOUNT OF OLIVES.—SHAPE OF  
 THE FOOT OF CHRIST ON ITS SUMMIT.—GARDEN OF GETH-  
 SEMANE.—OTHER SACRED PLACES.—REFLECTIONS.

BEFORE proceeding to a consideration of Jerusalem, it may be observed, that the whole of Palestine, in general, is a rocky country. This fact appears to be strongly confirmed by revelation; for we find that Moses, in travelling through the wilderness, called upon the children of Israel to mark the contrast between the low or flat land they had abandoned, and that on which they were then about to enter.\*

The description of the capital of this country, which God himself had so specially set apart for his seat, has been so much exhausted by travellers, that it may be almost considered presumption on my part, to offer a single observation respecting it.

Though long stripped of its ancient beauty, it may still be ranked as a considerable city. It appears to be in the form of a triangle, and is situated on a rocky eminence, with steep ascents on all sides, and at the south end of a large plain, extending northward to Samaria, inclosed with walls, which, in some parts, may be 150 feet in height, encompassed by a deep valley, enveloped with mountains.† From a distance it presents a most imposing appearance; but internally, ruins, wretchedness, desolation, narrow streets, filthy bazars, and a few relics of sculpture appear to be all the evidence of its former gran-

\* Deut. xl. 10, 11.

† Psalm cxxv. 2.

deur. It contains six gates, which are regularly shut at sun-set. To the north is the holy sepulchre, Mount Sion to the south, and to the east is the place where the temple of Solomon formerly stood.

Jerusalem is supposed to owe its origin to Melchisedec, the high priest, by whom it was founded 2000 years before the advent of Jesus Christ. During the century after its foundation, it was captured by the Jebusites, who extended the walls, and constructed a castle, or citadel, on mount Sion. It was taken from them, by the command of Joshua; but they long held possession of the fortress, nor was it established as the capital of Israel till the time of David. All its magnificence arose from the powerful operations of his son Solomon, who adorned it with sumptuous edifices, and, above all, with a temple, which has in no age been excelled in point of splendor and magnitude. In the time of Rehoboam the city was stormed, and plundered by the king of Egypt; and also about 150 years after, by Joash, king of Israel. During the reign of Manasseh, it was besieged and taken by the Assyrians, when that idolatrous king was carried captive to Babylon. But its destruction was not effected till the time of Zedekiah, when Nebuchadnezzar razed the fortifications, burned the temple, and carried the inhabitants as prisoners, to add to the population of his own capital. Seventy years after they were restored, and Zerobabel began to build the sacred structure. Alexander the Great could not be said to have taken it, since the place submitted to him; he entered as a friend, and offered sacrifices in the temple. It was sacked by Antiochus, who profaned the holy city, by placing there the image of Jupiter. The Maccabees, who restored the independence of their country, rescued it from the oppressor; but a contest between their descendants, gave the Romans an opportunity of interfering, and Pompey became master of Jerusalem. Judea revolting from the yoke of Roman tyrants, was besieged by Titus, captured and totally destroyed. Adrian, however, began a new city on the ruins, which is supposed to be the present one. But it was

Constantine, and his mother, Helena, who restored the worship of God. The Caliph Omar, the third in succession from Mahomet, was the next conqueror. In the holy wars it was taken in the great crusade by Godfrey of Bouillon, and again became the capital of a kingdom, when the standard of the cross was displayed triumphantly on its walls; but in the year 1217, it was abolished, since which period, "the city of the Lord" has remained only the capital of a Turkish province.

On the morning after my arrival, I walked round the outside of the walls, "to mark its bulwarks, and tell the towers thereof,"\* as they at present exist, to acquire a general idea of its extent, and the aspect of the surrounding country. I went out by the gate of Bethlehem, having the pool of Siloam on my right hand in the valley; and on turning to the left, at Mount Sion, the valley of Jehoshaphat was below me.† In proceeding, I had the Mount of Olives, which rises on the east of Jerusalem, in front, and returned to the city by the gate of St. Stephen. I apprehend the circuit of the whole walls does not exceed three miles, and the breadth of the city may extend to more than half a mile. It may, therefore, be looked upon as a very populous place, considering its extent, the number of inhabitants being estimated at about 25,000. I had, particularly, occasion to observe the husbandman occupied with the plough on Zion; thus bearing most striking testimony to the prediction of the prophet.‡

Having refreshed myself after this walk, I set out, with my interpreter and guide, to inspect the various sacred places in detail. Leaving the city at the gate of St. Stephen, I was conducted to the spot nearly contiguous, where it is considered he suffered martyrdom.§ I was then shown the church of the sepulchre of the Virgin Mary, situated in the valley between the Mount of Olives and Jerusalem, founded by St. Helena. This is a small square building, flat on the roof, with a door on the south

\* Psalm xlviii. 12, 13. † Zech. xiv. 4. ‡ Micah iii. 12.

§ Acts vii. 58. 59.



side, by which there is a descent into the interior by steps, having on the right hand a small chapel, with the tomb of St. Ann, the mother of Mary. On the left, is another similar to the former, where Joseph, the husband of the latter, was interred. Eighteen lamps were burning in these chapels. Although the authenticity of such assertions depends on the probabilities of tradition, yet the solemn stillness of the place, the sepulchral gloom, and, above all, the associations which are calculated to affect the mind in seeing every object about this City, combined to render a visit to this consecrated spot so deeply interesting, that a traveller of the least sensibility never can forget it.

I next passed along a small bridge thrown over the Cedron, and proceeded to the Mount of Olives. When I had ascended about half way towards the summit, I came to several grottos, excavated labyrinthically in the rock. Higher up is another cavern, or subterraneous church, as it is now formed, consisting of several arched vaults, where the Apostles composed the creed bearing their name: but this is almost filled with rubbish. About fifty yards farther, the spot is pointed out where our Lord looked down upon Jerusalem in grief, and pronounced that ever-memorable prophecy which has been so awfully and strikingly fulfilled.\* In some parts of this Mount a slight echo is produced.

A little to the right of this most impressive situation, our Lord dictated to his disciples that highly sublime and comprehensive form of prayer, to equal which, all the learning and talent which have been employed in the composition of human liturgies are as nothing.

Now was I to attempt to describe only in part, the peculiar sensations I experienced at the moment when standing on the very ground which had been trodden by the sacred feet of the Redeemer of the world, all that language could express would fall infinitely short. The warmest glow of inexpressible delight arose in my heart, of that solemn nature of which a reader can form no just conception. It

\* Mark xiii. 2. Luke xix. 41—45.

beat with emotions, that it had at no former period enjoyed; a gratification, indeed, more pure than can possibly be derived from the corporeal senses. In fact, I was extricated as it were from the mortal vestment of the body, and absorbed in the raptures of a more holy life. I must not, however, trust to an ineffectual pen to describe the delightful feelings I enjoyed on this occasion. To taste that exalted pleasure of which I partook on this sanctified ground, the reader must not only possess a heart, sincere in the belief of Divine Revelation, but stand on the identical spot, and be favored with a vivid image of the great and glorious labours of redemption, which were accomplished there by Jesus Christ, before the eyes of those who were witnesses of his exalted power, clemency, and charity. If I then find myself so totally inadequate to relate what I experienced in this lower part of the Mount, how shall I express all that rushed upon my soul when I reached the summit of it, which had been eminently blessed by his glorious presence.

I observed on the top of the Mount the remains of a small church or chapel, in the octagon form, with a cupola, denominated, The Ascension. This was built by St. Helena, who, through the means of her son Constantine, may be considered as possessed of the treasures of the Roman world, and has left behind her, not only in and about Jerusalem, but in other parts, which I shall afterwards have occasion to notice more particularly, innumerable monuments of her faith and labours of love.\* Here there is shown the impression of the left foot, or sandal of a man, which is ten inches in length and four in breadth, made on a rock or stone, said to be that of our Saviour on ascending to heaven; this is devoutly saluted by pilgrims, and, as an object of curiosity, I took an outline of it.

Although I entertain doubts as to the authenticity of this fact, yet candour obliges me to admit, it may not after all be improbable that those who witnessed the ascension of

\* Heb. vi. 10.

our Lord, might, in their zeal to retain the memorial of an event so remarkable, trace an outline on the last spot of the earth which had been touched by his sacred feet. Admitting, therefore, such outline was formed to mark the place, it would appear that he stood with his left hand towards Jerusalem, a most appalling sign, and that his face was directed towards the north.

No person in the slightest degree acquainted with a knowledge of Scripture, can stand on this commanding elevation, from which the most perfect view of Jerusalem\* underneath it and the surrounding country is presented, without perceiving that boundless field which opens for contemplating the wisdom and goodness of the omnipotent Creator of all things. The infinite variety of stupendous and miraculous events which occurred on this chosen part of the earth during past ages, demonstrative of his power, and marked as the seat of the redemption of the human race, besides the pinnacle of this mountain, the very spot where our Lord, triumphing over death and the grave, ascended to heaven. I say these are considerations most strikingly calculated to stamp upon the soul feelings of profound veneration. I have to deplore that such a country should be under the dominion of men who worship an impostor, and in whose hearts there is a deadly hatred against those who offer up adoration to that Great Being, as the only name under heaven by whom the salvation of their immortal souls can possibly be accomplished.

The most elegant building of all at Jerusalem in point of architecture, and which is peculiarly striking, is the mosque I formerly mentioned, or what has been improperly called the Temple of Solomon, from the fact of that edifice having been founded on the spot. It stands directly in front of the Mount, on which I saw several persons occupied in painting and ornamenting.

This leads me to observe, that nothing is considered more difficult than for a Christian to enter any mosque;

\* Rev. xxi. 10.

indeed, if he does obtain admittance, he runs the hazard of losing his head, since it is considered by the Mahomedans that he pollutes the place by his presence. Instances, however, have occurred, under peculiar circumstances, where admission was obtained. Sir Sidney Smith had been allowed to go into this mosque, so also was a medical gentleman who travelled with Lord Belmore, from having preferred this privilege to receiving presents which had been offered him by Omar Effendi, Capo Verde at Jerusalem, for having performed some operations in removing a complaint with which he had been afflicted. One celebrated traveller, I heard, had found his way into the temple without permission, by disguising himself; he affected to go through the Mahomedan mode of worship, but having been discovered, after he had left the place, and returned to the Franciscan convent, he was assailed there by a party of Turks, and considerable apprehensions being entertained for his personal safety, he made a hasty and secret departure from Jerusalem. Here I should observe that from the foundation of the Mahomedan religion, the site of Solomon's Temple appears to have been held in great veneration by the disciples of the Impostor, and history records that it was for some time undecided whether it should not be built on that spot to which all his followers were to turn their faces in prayer, as they now do towards the Arabian temple at Mecca.

The general view of Judea from the summit of the Mount of Olives, reminded me of many parts of the Highlands of Scotland, from the number of hills, like an ocean fixed into solidity when heaving in its wildest fury, presenting themselves on all sides. In turning round, the eye perceives, in a southern direction, at a great distance, the stupendous mountains from which the children of Israel had the first view of the Land of Promise. Part of these appear to overhang the Dead Sea, which exhibits a scene of awful desolation and silence.

In descending the Mount, I observed olive trees scattered along the sides of it, some of which had the appear-

ance of considerable antiquity. The olive is of unknown durability, and I am disposed to think that the neighbourhood of Athens abounds with groves of these trees, which are older than the most antient monuments of that venerable city.

I now came to the Garden of Gethsemane, which is situated at the foot of the Mount, and near the Brook Cedron. It is a piece of ground surrounded by a coarse loose wall of a few feet in height, and about the third part of an acre in extent. There are seven olive trees of enormous magnitude remaining, and separate from each other, said to have been in existence since the time of our Lord; they are highly venerated by the Christians, who consider any attempt to cut or injure them as amounting to an act of profanation. Should a Catholic be known to pluck any of the leaves, it subjects him to a sentence of excommunication from church privileges. Beads are made of the stone of the olive, and a string of them was given me by one of the monks of the convent, who mentioned it was the most sacred object that could possibly be presented to a traveller.

It was to this garden that our Saviour had occasion to resort with his disciples to engage in prayer and devotional meditation, and a view of it is well calculated to impress the Christian mind with the deepest religious awe and veneration, especially when contemplating that agony which his soul experienced.

At the upper end is the place where the Apostles Peter, James, and John, fell asleep during the passion of their divine Master; and in the middle of the garden, the spot where Judas betrayed him.\* Many other interesting places and grottos were pointed out, but these I shall not mention.

I cannot leave this part of my narrative without observing, that on walking over the garden I was strongly impressed with a belief that at such a period this place might have contained tombs, since it was an antient practice to commit the ashes of the dead in gardens. In this idea I

\* Matt. xxvi. 25. 36. 40. Mark xiv. 44. John xviii. 2.

apprehend I am sanctioned by Revelation.\* The body of our Lord was laid in a garden†, and it may be added, that at the present day the Jews ornament their churchyards like gardens, and have recourse to them to exercise acts of devotion. It is a singular circumstance, that those who undertake to point out to travellers histories of events given in Scripture, describe these as having principally taken place in grottos or underground. This shall be further shewn in the sequel.

Such representations, I admit, had the effect of weakening my faith in the credibility of the guides; nor can any person divest himself of the idea that there must be something approaching to deception in many of their representations, since, among the early Christians, we do not find that any degree of importance whatever was attached to the places which had been the scenes of the events above alluded to; and when we take into consideration how much the Christian priesthood about Jerusalem, have been for a series of ages engaged in deriving a considerable emolument from pilgrims, in consequence of their explanations of the holy places, we can hardly refrain from entertaining doubts, that they select spots the most striking, in preference to searching with great antiquarian accuracy for those which are indisputably authentic.

\* 2 Kings xxi. 26. Issiah lxv. 3.

† John xix. 41.

## CHAP. XIII.

JERUSALEM CONTINUED.—VALLEY OF JEHOSEPHAT.—PIT OF NEHEMIAH.—ISAIAH SAWN ASUNDER.—POOL OF SILOAM.—PLACE WHERE JUDAS HANGED HIMSELF.—TOMBS OF ZECHARIAH AND ABSALOM.—ANTIPATHY OF JEWS.—JEALOUSY OF ENGLISHMEN IN MAKING EXCAVATIONS.—BURYING GROUND OF HEBREWS.—ANECDOTE OF SIR SIDNEY SMITH.—INSULT THE AUTHOR RECEIVED IN HIS CHRISTIAN DRESS.—STATE OF THERMOMETER.

AFTER descending from the garden of Gethsemane, I proceeded to the valley of Jehoshaphat, towards the south, on the eastern side of it. Among the first objects which were pointed out was the Pit of Nehemiah, where the avenger of Israel discovered the sacred fire, which had been concealed there during the Babylonish captivity.\* Soon after I came to the spot where Isaiah is said to have been sawn asunder, the traditionary history of whose martyrdom appears to be, that king Manasseh had formed an idol which he commanded to be worshipped; the prophet endeavoured to dissuade him from this act of idolatry, and was, in consequence, ordered to be punished for his zeal, by tying him between two boards and sawing him asunder. St. Paul, in his address to the Hebrews, having classed that of being "sawn asunder" among the torments undergone by the early saints and martyrs, I should conceive to have some reference to the fate of this great prophet.† A little further from the scene of the martyrdom, and on the same side of the valley, is the Pool of Siloam ‡, so particularly alluded to in Scripture, the water of which is of a brackish, disagreeable taste, and flows several miles

\* 2 Maccabees i. 19—26.

† Hebrews xi. 37, 38. Matt. xxiv. 51. ‡ John ix. 6—11.

distant, and under the city of Jerusalem, and is emptied here into a sort of basin inclosed by a wall. I went under the porch from which it issues into this reservoir, but unfortunately did not examine whether it was a natural cavern or an aqueduct formed for the supply of the ancient city. At a short distance from, and over against this pool is the "Mountain of Offence," as it is termed, where Solomon committed acts of idolatry, by offering sacrifices to the gods of the Moabites and other nations with his strange wives and concubines.\* Near the foot of it, the field of blood is shown, where the traitor Judas hanged himself †; and beyond it I was conducted to two massy pieces of antiquity, one of which is named the tomb of Zachariah and Absalom, formed in an extraordinary manner out of the natural rock, about eighteen feet in height, and ornamented with semi-columns of architecture, after the Doric order, hewn in the same entire stone, supporting a cornice, over which rises a pyramidal roof. The latter, since Absalom was not supposed to be buried in the valley, is conjectured to have been formed during the life-time of that prince. This is a stately edifice, constructed with great strength; it is of a square form, adorned with Doric pilasters on its sides and corners; but the superstructure is soon varied, and it terminates in a building not unlike the figure of a bell. Such was the antipathy of the Jews to this monument, that I was told it was their practice in passing to throw stones against it, as a mark of their reprobation of the unnatural rebellion of Absalom against his father. Near it is the sepulchre of Jehoshaphat, which gives the name to this valley.

It was melancholy to observe the porch or entrance of one of these tombs choaked up with earth. A space, indeed, has been formed by removing part of it, but this is barely sufficient for a person to get into the interior even in a horizontal mode, which is also filled with rubbish. Although many proposals have been made by English travellers to the governor of Jerusalem to clear away the dirt,

\* 1 Kings xi. 7, 8.

† Matt. xxvii. 5. Acts i. 18, 19.



and restore the entrance and interior to its original form, yet this, as well as many other improvements, have been strangely resisted by the Turks. The fact is, that suspicion uniformly attaches to any scheme suggested with this view to the Mahomedans, especially when proceeding from an Englishman. Indeed, if he takes a spade or other implement in his hand, and attempts to throw up the earth, or remove the rubbish from any building; should he scrape the ground with his walking stick, with a view only of making a discovery, he is instantly surrounded by them; they view him as a robber, and suppose there are treasures under ground, which are sure to be discovered when he makes excavations. It may most likely be in the recollection of some of my readers who have visited Rome, that many of the antiquities there, especially the solitary columns and a triumphal arch at the back of the Capitol, which had remained long almost totally buried in the rubbish, and was not attempted to be removed by the Roman government, was displaced by the French, when in possession of the city. These precious remains have been restored to their original length from base to summit.

It must appear an extraordinary idea which is entertained both by some of the Jews and even by a few Christians, that it is in the valley of Jehoshaphat that the general judgment is to take place; this opinion they found on the words of Holy Writ.\* The place, however, is so very small in compass, that it is difficult to imagine how it could possibly contain all the nations of the earth. I apprehend the allusion to such a valley is to be taken in a figurative sense; for unless it be understood in this point of view, it has no propriety. Considered as an appellative it has no doubt peculiar force, since the prophet, addressing himself to the Jews, thought it proper to bring before that people a situation the most striking for gathering together such an assemblage.

In this valley there is a burying place belonging to the Hebrew population of Jerusalem, containing a number of

\* Joel iii. 1, 2.

grave-stones, where those who reside in Jerusalem are in the practice of going in procession at a particular period, to observe a religious festival in memory of the dead. There still exists a strong inclination on the part of this people to have their bodies entombed in the country of their ancestors.

In conclusion, I lament that I have not the pen of a ready writer, sufficiently to describe this interesting excursion, which occupied most part of the day. During the whole of it my feelings were held in a state of high excitement. I quitted the valley, having suffered from fatigue, and returned to the city by the gate that leads to Bethlehem. On entering it I encountered an Arab, who spoke the Italian language tolerably correct, and enquired for Sir Sidney Smith, who appears to have obtained a high fame throughout the country. He made a triumphal entry into Jerusalem, accompanied by several British seamen; and upon its walls planted the British flag. In this excursion, for the convenience of walking, I had thrown off the Turkish dress, and resumed that of the English; but, under the walls of the city, and singular enough, near the very spot where the martyr Stephen was stoned, I found the stones flying about my ears \*, and was obliged to make all possible speed to the convent. On mentioning this circumstance to the friars, I was advised not to attempt a second time to perambulate in this costume, but to wear the oriental one; as protection from insult could not be so properly afforded in any other, and the Turks had a deadly hatred of the dress of the European. I accordingly followed their advice, and afterwards profited by it. However disguised a Christian may attempt to appear in the eastern vestment, he is soon recognised by the Mahomedans. They, however, seem to consider it as a sort of compliment to imitate their dress and conform to their usages; and these always insure a certain degree of protection to Christians.

On the 3d of February the thermometer stood here at 54.

\* 2 Corinth. xi 25.

## CHAP. XIV.

REFLECTIONS ON THE ACCURACY OF BIBLICAL DESCRIPTIONS.—  
 MATERIALS EMPLOYED IN THE CONSTRUCTION OF BUILD-  
 INGS. — JERUSALEM. — PROVISIONS. — PRICES. — MONEY.—  
 CONVENT. — THE EAR OF A TURK NAILED TO THE DOOR OF  
 HIS SHOP. — DRESS OF WOMEN. — GOVERNOR'S WIVES. —  
 ANECDOTES RELATED BY AN ITALIAN QUACK. — BROOK  
 CEDRON. — FOG. — PALACE OF PONTIUS PILATE. — DOLOR-  
 OUS WAY. — WHERE JESUS WAS SCOURGED. — POOL OF BETH-  
 SAIDA. — OTHER SACRED PLACES. — ARMENIAN CHURCH. —  
 MOUNT SION. — OBSERVATIONS.

OWING to the excessive wetness of this day, the 3d of Feb-  
 ruary, I was obliged to remain in the Franciscan convent. I  
 was occupied in consulting the sacred volume respecting  
 those places which I had visited, and in comparing the state-  
 ments and descriptions contained in it, with the notes and  
 memoranda that I had prepared, as guides in my enquiries  
 and researches. After having “run to and fro’, through  
 the streets of Jerusalem\*,” I may observe, on the general  
 style of the buildings, that every where traces of the fidelity  
 and truth of scriptural representations fell under my ob-  
 servation. The Christians reside in a particular quarter  
 of the city, called Harat-El-Nasara.† The houses are  
 low, flat in the roof, and have few or no windows to the  
 front; most of them open backwards. These look into a  
 court, in the form of a quadrangle. The building is en-  
 circled by a cloister, with galleries round it, which are  
 sometimes faced with latticed-work. Fountains are con-

\* Jeremiah v. 1.

† The word Harat signifies *Street*.

structed in the centre, and fruit-trees generally adorn this court, which throw out a delicious perfume.

It is conjectured that our Lord preferred such courts, as favourite situations for proclaiming his power and Divinity. This was probably the case at the time when the helpless individual, afflicted with palsy, was let down and stretched out before him, with the view of obtaining relief\* ; and on various other remarkable occasions.

The doors of the houses are remarkably low and narrow, and admission can only be had by stooping. This is particularly the case in the entrances of the convents ; they may properly be denominated wicket-gates. This arises, in all probability, from an extreme jealousy on the part of the Christians, that if they were large, the possession might be invaded with greater facility by the Mahomedans, who would ride into the courts, plunder the house, and commit every kind of outrage. When a knock is heard at the gates the greatest caution is observed in opening them. This mode of building appears singularly to correspond with the observation of Solomon, respecting the danger to be apprehended by forming gateways too great in height. † Some of these are made of brass and iron, and others of heavy wood, strengthened by enormous nails, and massy bars of iron. ‡ It is probably to such gates the Psalmist refers. § We further find they are alluded to, when the angel of the Lord liberated Peter from his captivity. || The massive gates of this city are regularly shut every evening, to insure tranquillity, at the going down of the sun, and opened in the morning at sun-rise, which evidently has been an ancient practice. ¶ One of these, called the Golden Port, fronts the Mount of Olives ; and it is said that our Lord entered in triumph through it to the city. It is, however, now closed. Many of the keys of the doors are formed in a singular manner. These are made of wood, about a foot in length and half an inch in

\* Luke v. 18, 19.

† Prov. xvii. 19

‡ 1 Kings iv. 13.

§ Psalm cvii. 16.

|| Acts xii. 10.

¶ Nehemiah vii. 3.

thickness, having at one end of them pieces of small iron pikes, the size of nails, which are equal to the number of bolts introduced into the lock. Many of the houses are built of stone and some of brick, dried by the heat of the sun. It is to these perishable materials, no doubt, and so liable to be damaged by the heavy rains of the climate, that one of the prophets adverts \*; and the same comparison is strikingly made between angels and human beings. † When I reflected on the friable nature of bricks thus formed, I was convinced that the straw the Israelites required for those which they made for the use of the Egyptians, was applied to form a connecting fibre, as it were, to the body of the brick, being mixed up with the clay, and seems not, as commonly supposed, to assist in burning them. The great impression of the weather on buildings constructed with these unburnt bricks is soon perceptible. The heat tends to pulverize them, and the rain to affect their stability. The streets, in dry weather, are suffocating with dust, and, in wet, almost impassable with a slough of mud. Is it not, therefore, to this that we find the allusion of the prophet? ‡ Images of abundance in our country, would not, perhaps, be taken from such objects, although we find something similar. In Scotland we hear of a superfluity of riches being compared to "slate stones;" and in England, to a street "paved with gold." These are figurative expressions, very frequently applied to denote unmeasurable wealth.

Although the population of Jerusalem, as I observed, amounts to 25,000, yet it might contain a greater number, if all the houses in a dilapidated state were repaired and inhabited. It has in many parts of it a very deplorable appearance; it resembles a line of dead wall, on which the ivy has stretched itself; as there are few or no windows looking into the streets, it makes the resemblance more perfect. The Turks reside in the district called Harat-

\* Isaiah ix. 9, 10.

† Job iv. 18, 19.

‡ Zechariah ix. 3. Job xxvii. 16. 1 Kings x. 27.

El-Musalmin; they have about twelve mosques: the Jews reside in that named Harat-El-Youd.

To a person coming direct from England, the general appearance of the interior of Jerusalem would undoubtedly be considered as strikingly wretched; but my eyes had been prepared by such a series of misery and poverty in the land of Egypt, that, perhaps, I might be justified in saying, the city seemed to me, in some degree, to merit the epithet of magnificent.

The streets are exceedingly steep, dirty, and narrow. Some of them have very small foot paths, about two feet and a half wide; they resemble those of Pompeii, near Naples, and are in very bad repair, the stones being loose and broken. In perceiving many of the rising generation amusing themselves in them, I was reminded of the language which is so applicable in the book of truth.\* Many of the buildings are, indeed, in a miserable state of ruin and neglect.† The ruins afford materials for various purposes, especially in keeping in proper repair the walls which surround the city, which appears a singular confirmation of the words of prophecy.‡ In some parts are lofty cedars, which remind us of those which were planted here by the wise man. A gloom and melancholy appear to reign throughout the whole of this once most splendid place; which is now shut in, and looks like a kind of castle or fortification. On viewing it, a serious spectator is deeply interested with the accuracy of prophecy.§ The Latin Convent is of considerable extent, and forms a kind of fortress. Besides the fraternity of about forty friars, it is capable of accommodating a larger number, and also many pilgrims, from the variety of cells and apartments it contains. As I was not permitted to sit at table with the friars, provisions were served up in my cell, and I was often intruded upon by some of them paying visits during the time I was partaking of them. No pilgrim is allowed at any time to sit down to eat or drink

\* Zechariah viii. 5.

† 1 Kings x. 27.

‡ Isaiah xxii. 10.

§ Isaiah xxiv. 12. Lam. ii. 15.

with the monks in a body in their hall, although this privilege was extended to me at Joppa and Ramah, and may occur at those convents where the friars are but few in number.

When a pilgrim intends to pay his respects to the superior, some formality is observed. A wish is expressed through one of the friars, and a particular time is fixed for the interview in the private apartment of the Superior. On such an occasion a formal visit is made to him, and liqueurs are offered to the guest; in return, the Superior visits him in his cell a few days after. There is a constant bustle and a scene of activity going on in this convent; for, independent of the devotions which are performed almost through the day, and which commence about four o'clock in the morning by the ringing of bells; there are a number of trades carried on within its walls for the benefit of the inmates, such as tailors, shoemakers, carpenters, millers, &c. Culinary and all operations are conducted by the monks, the express law being most rigidly observed, that no female is admitted within the walls of such a place of sanctity. The monks, who were about forty in number, are natives of Italy, Spain, and Portugal, with the exception of two, one of whom is a German, and the other a Frenchman. They wear large wide gowns and sleeves of a brown colour, have a hood lying over the shoulder, a black skull-cap, and long white rope round the body, hanging down the sides. Some of them wear stockings, others do not, and slippers like old shoes, with a slit in the front. On asking one of them the reason why he did not put on stockings, he answered that he was anxious to imitate the mode which was adopted by the apostles. This may probably afford greater facility for washing the feet, which many of them practise in the east, as of old \*, in their journeys, which are always performed on foot.

Europeans of all ranks, and without distinction of religion, are received in the convent, and entertained with every thing it can afford. As I observed, there was no

\* Gen. xviii. 4. Gen. xxiv. 52. Judges xix. 21. Luke vii. 44.

chimney in my cell, which is the case in the others; they are warmed by charcoal. This is brought in a circular dish, and as the fume is found injurious to the brain, the operation of lighting and fanning it takes place without the door, and when it becomes red hot, it is brought into the place. As even in that case it occasions a difficulty of respiration on approaching too near it, this is in some degree counteracted by slices of lemon or oranges thrown into the charcoal.

I did not perceive that the washing of feet after the example of humility exemplified by our Lord \*, and considered of old to be one of the first rites of hospitality towards strangers, was practised in the convent. This ceremony, however, I understand, was formerly observed by the monks towards pilgrims on their arrival, after which a lighted taper was delivered to them, and all went in procession to the altar, where the superior offered a benediction. I perceived only one Bible in the convent, given to it by Sir Sidney Smith, and which was in the English language.

It appears that the protracted visits of strangers incommoded the friars, and their hospitality had been abused, since a notice is put up, "That no pilgrims shall be allowed to remain in the convent longer than a month."

On the top of it is a terrace, which commands a magnificent view of Jerusalem and the Mount of Olives, with the surrounding country; the whole establishment may be considered as a little town within itself. With respect to the state of the finances of this convent, the copy of a letter I have subjoined in the Appendix †, brought from Padre Monou, a monk, who is upwards of eighty years of age, and the eldest of the inmates, in answer to a letter of in-

\* John xiii. 5. 14.

This ceremony was religiously followed by the kings of France and Spain, at a particular festival, when I was in those countries. They washed the feet of twelve men in extreme poverty, who were afterwards bountifully entertained and clothed.

† Appendix, No. 2.



production to him, I had been favoured with from Viscount Chateaubriand, will in some degree explain it.

With regard to articles of provision in Jerusalem, these are moderate in price. The bread is bad; lamb is not much used; bacon is abstained from; poultry and eggs are in abundance; and fish is indifferent. The latter is sometimes received from the lake of Genesareth, and at others from Tyre, as was the practice of old.\* The rakee, similar to common gin, is freely drank, and also wine, of a white colour †, which is probably the very worst to be met with in any country. Honey is good; the cauliflower uncommonly large; and vegetables, grapes, and melons are in profusion; some of the latter weigh upwards of thirty pounds. The monies in circulation here are paras, piastres, and rubichs, which are silver; beshlick and mahmondie, gold. Forty paras amount to a piastre, about seven-pence sterling, and are very tedious in counting out, being so numerous; they are like spangles, and adhere to each other. Two and a half piastres are equal to one rubich; five piastres are one bishlick; and twenty-five piastres are the value of a mahmondie.

In that quarter of the city, which is called Souk-El-Keber, there are some wretched hovels of bazars, or shops, covered with paltry awnings to defend from the heat of the sun. No object appears more completely ludicrous than the small compass into which Mahomedans compress their limbs when sitting cross-legged in these narrow booths, smoking their pipes, assuming on such occasions a peculiar gravity of countenance. Should this composition, however, be at any time disturbed, it is always discovered by the stroking and shaking of their beards. Should any part of their beards appear to have come under the operation of scissars, this may be concluded to have been a

\* Nehemiah xiii. 16.

† The price of the best wine, as it is called, is nine-pence, the inferior four-pence, and rakee seven-pence sterling each per bottle. Eggs are three-pence, and oranges three halfpence per dozen.

punishment inflicted for some offence, and constitutes a mark of infamy. The beard, in short, is esteemed of so sacred a nature by certain classes of Mahomedans, that it is appealed to or touched with the hand to confirm the authenticity of an affirmation. In these booths they are to be seen by the public, kneeling and standing alternately, offering up prayer and reading the tenets of their law-giver. Such must have been the practice of old in this country, to be observed of men, since it meets with such pointed reprobation by our Lord\*, accompanied with a solemn exhortation to engage in prayer in retirement, to be only seen by an Almighty Being.

A considerable sensation was excited when I was here in consequence of a Turk having presented to another who kept a bazaar, a gold coin, demanding small change in return, when the shopkeeper gave him less than the law had fixed as the value of it. Remonstrance being in vain, a representation was made to the governor, who, according to the summary mode in which justice is administered, punished the Turk, by instantly ordering his ear to be nailed to the door of his shop, where he was for some hours exposed to public view, in a state of torment. Punishment is severely inflicted on those who use false weights, and cut the coin which has been duly weighed. Money appears to have been weighed, and its value fixed by this means in the times of Abraham and Moses.†

In no part of the world is a greater degree of jealousy entertained than in the East, with respect to the wives of Mahomedans. I saw several of them walking about the streets, in company with each other, but they were sad figures. Their faces are covered sometimes with cloth of a black, and at others white colour, having apertures for the eyes to look through, unwilling to expose themselves to the gaze of men; their hair is often ornamented with gold coins. Boots are worn only as high as the ankle, and cased in slippers. The females are strongly built, some of

\* Matt. vi. 5.

† Genesis xxiii. 16. Jeremiah xxxii. 9, 10.

them are almost gigantic, and are muffled up in large coats, not unlike those used by the wives of showmen in England. They are absolute slaves to their husbands, whose word is a law, and infidelity is rarely known among them. Should, however, an act of adultery take place on the part of the wife, four witnesses are required to attest the fact, and, on conviction, she is stoned to death or drowned.\* The peculiar awe and reverence which the wife pays her husband was exemplified by the wife of the Dragoman, at a visit I paid them, in a house contiguous to the convent. On this occasion he sat down, and ordered pipes and refreshments to be brought by her, in a high tone of authority. On presenting them, she kneeled down, kissed his hand, and remained in a standing attitude during our conversation. I could not prevail on her to take a seat. Struck with the extraordinary humility of this woman, who was the mother of a large family, I remonstrated with the husband on the impropriety of it, observing the state of degradation in which women were in this country, and that wives were viewed in a different light by their husbands in England; since should the former be called on by the latter to perform such services, it would be considered insulting and highly derogatory to their sex and situations, as they only pertained to the most mean and abject servants, and it formed one of the strongest resolutions of Britons never to be slaves. The veils of Christian women are white, as a mark of distinction from those of other colours adopted by the infidels.

During my residence at Jerusalem, I fell in with a native of Piedmont, a kind of quack, who had been an inmate for a short time in the convent, and was very successful in picking up money, there being no medical person in the city, notwithstanding its great population: he made a boast of the distinguished privilege he enjoyed from his profession, in being allowed to walk along the streets with a hat on his head, unmolested by the Mahomedans.

\* Levit. xx. 10.

Among many amusing anecdotes this man narrated, he formed me that he had been called to attend one of the three wives of the governor. I asked if he had been gratified with a sight of her countenance. He replied that all the interviews had taken place in the presence of another person, and that he found it impossible to see her face, though with that view he had adopted every expedient. To accomplish this object, he had informed the governor he could not judge of the nature of the complaint, unless she was completely unveiled, and he examined her eyes and face. This deviation, however, from the strict rules which are observed as to females of all descriptions, was strongly opposed, and the ruler only permitted him to feel her pulse, and exercise his own ingenuity to discover the nature of the indisposition. It is a proof of the extreme jealousy entertained. I found that instances often occurred where females of Pachas and other persons of distinction, who were indisposed, were only permitted to put their arm through a hole of the apartment in which they were shut up, in order that the medical person who had been called in might feel the pulse.

He mentioned another circumstance that occurred. On the occasion of being required by a Turk to visit his wife, who had been taken with the pains of child-birth, he was solicited to afford her relief, by administering medicine. He found her in bed; and when about to proceed with that occult examination which was indispensable, the Turk raised a poniard, and caused him to desist, under a threat of plunging it into him. When he told the Turk relief could not be afforded her, and that death would ensue, unless he was allowed to act as the nature of the case demanded, the barbarian replied, "She might be allowed to die;" and the dissolution of this unfortunate woman actually did take place the following day. In such a state Oriental women in general suffer less than those in Europe, and probably require little or no assistance from medical persons, as appears from Holy Writ was anciently the case. The Gentoo females who are in a state of poverty, have also rarely recourse to medicines, as that is a profes-

sion among the rich. While they are occupied in working in the field, they go aside, deliver themselves, wash the infant, lay it in a cloth, and then resume their labour.\* No person, however, is held in greater estimation in the East than a medical man, or any one who has the slightest knowledge of a remedy, or mode of cure for any malady.

The plough, in this place, it may be observed, is drawn by oxen. There are few horses. Mules are chiefly employed in journies.

Some surprise has been expressed by travellers at perceiving the channel of the Brook Cedron sometimes dry, and at others filled with occasional torrents. Their observations, I have no doubt, were just, but with reference only to that particular season of the year in which they happened to have been made; for at the time I was in Jerusalem, there appeared to be a pretty regular flow of water in the channel, the ground having been saturated by the autumnal rains. Indeed, the very existence of a bridge thrown over the channel, appears to be a sufficient indication, that at particular seasons this brook, which is anciently referred to in Scripture †, must be impassable.

On the 4th of February the rain still continued, with much cold, and attended with a dense mist, such as frequently envelops the city of London during the winter months. I was particularly struck with this phenomenon, which has been known to continue sometimes for forty successive days, no notice of which, as far as I know, has been taken by travellers. It differed essentially from the fog about London, which is, in general, dry, being a dark and humid haze, and like those mists which veil the mountains of Scotland, and lodge for successive days in the Highland glens. Snow falls here during the preceding month. The weather having cleared a little, I proceeded with my guide to visit some of the most remarkable places within the walls of this city.

In the first place, I was conducted to the spot where the palace of Pontius Pilate stood, the site of which is now

\* Exod. i. 19.

† 2 Chron. xxix. 16. Nehem. ii. 15.

occupied by the residence of the governor of the city, and almost contiguous to the temple or mosque formerly mentioned. Of the ancient building two steps only remain, projecting from a large gate-way in front of the street, called by the name of Grief, and it has been built up. Whether the flight of stairs, or Scala Sancta at Rome, which persons are only permitted to ascend on their knees, formed part of, and were taken from these steps, I cannot affirm; though every person who has visited that capital, may recollect there are shewn regular marble steps, said to have been brought from this palace of Pilate, and considered as peculiarly hallowed from being trodden by our Saviour in proceeding to the "Hall of Judgment."\* They are classed among the number of relics which St. Helena transported to the Roman capital.

From this place I proceeded up the street which was trodden by the sacred feet of the Redeemer, who patiently bore the insults directed against him, when he was conducted to Mount Calvary, where he laid down his precious life on the cross, in the thirty-third year of his age, for the sins of a guilty world. At this moment the affecting expressions which dropped from his divine lips on perceiving those who were lamenting the indignity and cruelty which his enemies exercised towards him sounded, as it were, in my ears: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."†

In passing along, I went under a single arch thrown across the street, threatening, from its ruinous state, to fall every moment. On the top of this, it is said, Pilate presented Christ to the multitude.‡ About a hundred yards towards the place of crucifixion, stands a building like the ruins of a church, and vaulted, where it is said our Saviour was scourged §; this is now a complete receptacle for filth and rubbish. The pillar to which the Divine sufferer was attached at the time, and other relics connected with the awful transactions which occurred to him, are exhibited

\* John xviii. 28. † Luke xxiii. 28. ‡ John xix. 5.

§ Matt. xxvii. 26. ¶ Pet. ii. 24.

at Rome. It is contended that this edifice was erected on the spot where the Virgin Mary fainted when she beheld him carrying his cross\*, and treated with such indignity by those whom he came to redeem. Continuing to follow the street, the next part pointed out was that where the procession met Simon the Cyrenian.† Near this are the ruins of a church, erected over the grotto in which it is said the mother of Jesus was born. Other interesting places which were mentioned I shall not describe. I now arrived at a strong vaulted arch, where a door appears to have been hung at one time, called the Gate of Judgment, through which malefactors were led to the place of execution. This anciently stood at the western wall of Jerusalem; but it may now be considered almost in the centre of the city.

Near the gate leading out of the city, at the bottom of the principal street named Tarrek-El-Allam, there is an extensive area which is denominated the Pool of Bethsaida. At this time I did not find any water in it, but most distinctly observed several arches‡, which are almost buried in rubbish, which appear to have been formed to allow water to flow under them.

The whole way from this gate up to the arch, there is a gradual ascent, but the way becomes more contracted in ascending to Mount Calvary. There the street of Grief or the Dolorous Way terminates. It is extremely narrow, over it a peculiar gloom is spread, and it is difficult to pass along it, the stones being broken up, and it is very much out of order. On this occasion I did not proceed to the place consecrated by so many considerations awful to the heart of Christians. I visited, however; in particular, the Armenian convent, situated in the quarter called Harat-el-Arman; the church of which is said to be founded on the spot where James, the brother of John, was beheaded by command of the tyrant Herod.§ The general view of the interior of this sanctuary is magnificent. The

\* John xix. 17.

† Matt. xxvii. 32.

‡ John v. 2, 3,

§ Acts xii. 1, 2.

altar is richly adorned, and the pulpit and doors are inlaid with mother of pearl. Combined with its splendour, it is distinguished by a most remarkable degree of cleanliness, and I consider it to be the best church in Jerusalem; the priests were polite and attentive in pointing out the various objects of interest. In a chapel, there is, inclosed in a locked case, three large stones, which, according to an opinion entertained by the brotherhood, are of inestimable value. One of these is asserted to be the same on which Moses broke the two tables of the law, when he beheld with indignation the idolatry of the Israelites\*; the other was brought from that part where Christ was baptized in Jordan; and the third from the Mount of Transfiguration. It is remarkable that the broken tables themselves do not appear to have been preserved.

Here I would offer one observation. If the truth of our holy religion did not rest on foundations more solid than stones, and similar objects, to which the unreformed church attach so high a degree of importance, how little would it merit that strong confidence which its exalted principles and doctrines require, and never fail to inspire in the mind of that man who is awakened to a just sense of his own natural unworthiness.

Leaving the Armenian church, I proceeded to the gate of Mount Sion, and walked round the Mount, which is a most beautiful elevation †, a little without the city, where I remarked a number of tomb-stones with inscriptions, which it was difficult to interpret. I entered a church, said to have been built on the ground where the house of Caiaphas stood. Under the altar there is, from affection to his memory, shown what is pretended to be the stone by which Joseph of Arimathea secured the door ‡ of our Saviour's tomb, which is of a red colour, about seven feet in length, and three in breadth. Adjoining this place is a small cell, where it is said Jesus was imprisoned some time before he was carried to the presence of Pilate. In the outer court are a number of tomb-stones; and in the centre of it is

\* Exodus xxxii. 19.

† Psalm xlviii. 2.

‡ Mark xv. 46.



an orange tree in full bearing, where I was with all solemnity assured, that Peter stood when he denied his Master. Contiguous to this stands a mosque, to which I could not obtain admittance, said to have been erected on the site of the house where the Prince of Peace gave the bread of life and the cup of salvation at his last supper with the Apostles \*; within the circuit of the walls inclosing it, is the spot on which it is also declared the habitation stood where the mother of our Redeemer expired.

The weather was so extremely unfavourable during this excursion, that when I returned to the convent, I did not feel disposed to resume my investigation, but spent the afternoon in conversation with the friars. I cannot, however, conclude the account of the objects which passed under my observation this day, without expressing my regret that the priests, by recounting so many improbable tales, should seemingly give countenance to the scoffs of infidels. On the one hand, either many of their traditions must be unfounded; or, on the other, the accounts transmitted by historians of the total destruction of Jerusalem have been greatly exaggerated. We are informed that the city was in a manner entirely obliterated, and the inhabitants driven away; besides, have we not the words of prophecy, nay, of Christ himself, with regard to its total destruction †, and that not one stone should be found in its proper order? In this view, does it not appear highly improbable that the situations now pointed out to pilgrims, as the scenes of so many remarkable events, should have been so well known as the priests would induce them to believe? If we are to place implicit confidence in the historian, and the words of scripture, we must feel ourselves obliged to reject as false, many of the local traditions. Something, however, after all, may be deducted from the reports of historians, especially those of Josephus, who, I am inclined to think, exaggerated the fall of Jerusalem, since he betrays himself, when he states that Titus razed the city to the ground, and with the same breath adds, that

\* 1 Cor. xi. 23. 26.

† Matt. xxiv. 2. Luke xix. 43, 44.

he left a garrison when he retired with the captives and spoil. Now, if the fact was that Jerusalem had been so completely demolished, what possible occasion, it may be asked, could there have been for a garrison? In short, the very admission of that fact is confirmatory of the traditions, since there must have been inhabitants left under the guard of the troops, among whom it is highly probable there might have been many Christians. Indeed the probability is, that they were in general Christians, since it was against the stiff-necked Jews that the rage of the conqueror was directed. Nor should it be lost sight of, that, indignant as Titus was, he appears to have been anxious to spare the temple; and hence it may be reasonably concluded that he would not be vindictive towards the Christians, who, by their principles, were less obnoxious; and these simple objects of veneration, and places where the hallowed acts of their religion were performed, offered no temptation to the rapacity of the Roman soldiers. On the supposition, then, that there had been inhabitants left in the ruins of the ancient city, and among these, many Christians, it does not appear altogether improbable that tradition may have preserved the exact spots which are still pointed out as the scenes of the transactions attached to them.

## CHAP. XV.

VISITS TO BETHLEHEM. — SPOT WHERE THE VIRGIN RESTED. — HOUSE OF SIMEON. — WELL WHERE THE STAR APPEARED TO THE MAGI. — BIRTH-PLACE OF CHRIST. — VALLEY IN WHICH THE ANGELS ANNOUNCED HIS NATIVITY. — CONVENT. — RECEPTION BY THE MONKS. — MANGER. — POOLS OF SOLOMON. — HOUSES IN BETHLEHEM. — WOMEN HIRED TO MOURN OVER THE DEAD. — DESERT OF ST. JOHN THE BAPTIST, — RETURN TO JERUSALEM.

I set out with my servant, the Dragoman, Janissary, and a domestic of the convent, on the 5th of February, to the village of Bethlehem \*, calculated to be about six miles distance from, and to the south-east of, Jerusalem, memorable for those events which are recorded in Holy Writ, and particularly from being the ever-memorable spot of our Saviour's nativity, and also the adjacent country. I left the city by the gate called Bab-El-Haleel, or the chosen, or well-beloved; and after passing the valley, went across the field denominated that of Blood "unto this day" †, from having been purchased with the pieces of silver received by Judas for betraying our Lord. ‡ I happened to drop on the road a favourite pocket bible, a loss which, at the moment, occasioned me vexation; however, on dispatching the Janissary to search for it, he fortunately recovered this most valuable of all guides from a Bethlehemite female, who had picked it up.

About two miles on the way, I passed a large tree, in a withered state, which, tradition says, marks the place where the Virgin reposed when going towards Jerusalem with our Saviour, to present him in the Temple. § But this tale, like many others, which had been communicated respect-

\* Mat. ii. 6. † Id. xxvii. 8. ‡ Id. xxvii. 3. § Luke ii. 22.

ing the interesting scenes of these great events in the history of our religion, is, I am inclined to think, not so properly authenticated as our own feelings would incline us to wish. To the westward, there was also pointed out the ruins of the house of Simeon. \* On this road there is a well, where it is reputed the star † appeared to the Magi, on their way in search of him who was called the Prophet of the Highest, to offer up to him adoration, and present their gifts. ‡ Proceeding along the same tract, I came to the tomb of Rachel §, who is said to be buried "in the way" ||, and this stands about the centre of a public tract; above it, on the brow of a hill, stands Rama, enveloped with olive trees; here the sanguinary decree of Herod was commanded to be executed. This place, as I formerly mentioned, is often confounded with one under the same name, near Joppa.

I then entered Bethlehem, the very cradle, if I may use the expression, of the Christian world, situated on an elevation, and with feelings which absolutely overpowered me, when I reflected that here was the sacred spot where He came forth who was to be a Ruler in Israel. One circumstance struck me forcibly at entering the archway or gate of this village; to the left hand there were some antique wells; these brought to my mind that part of Holy Writ respecting the wish of David to ¶ drink of the water of the well in this place; and as these wells were almost contiguous to the porch, I consider it highly probable, nay, I might say certain, that some of them contained that water which he anxiously longed after. But how is it possible to describe all the emotions with which I was affected at setting my foot in this corner of the earth, and approaching that sacred spot where the Redeemer was born in helplessness, clothed with mortal nature, laden with infirmities, and undertaking to bear the burden of our sins. I can only say that my mind was filled with profound and awful reverence, accompanied with a holy joy. At this time there

\* Luke ii. 26—29.

† Matt. ii. 9.

‡ Matt. ii. 11.

§ Genesis xxxv. 20.

|| Ibid. 19.

¶ 2 Sam. xxiii. 14—16.

reigned around a glorious solemnity, amidst the stillness of the day, in unison with that train of reflection which the inspection of such interesting scenes raised to a high degree of excitement. The sun shone brilliantly, and it struck me as remarkable, that a sort of star or diamond, in the centre of the roof of the convent, sparkled with indescribable beauty, bringing most forcibly to mind that glorious planet which had conducted the Magi to this identical spot.

This convent of Franciscans stands to the east, and is separated from the town; it is contiguous to the church of St. Mary, which was built by Constantine and the empress Helena, over the place of the nativity, and forms, with the adjacent monasteries, a vast pile in the shape of a cross, approaching more in appearance to a fortress, than the habitations of men who are devoted to the worship of God. I entered the gate by a very low narrow wicket or door, which brought to my recollection the words of revelation.\* The friars, on inspecting the letter from Rome, and the recommendation of the British Ambassador at Constantinople †, received me in their principal apartment with distinguished civility, where I was entertained with coffee and refreshments. They arranged themselves formally, like judges in a court, and sat down with the Superior or chief, who presided on this occasion. In the course of conversation they spoke in high terms of respect of the English nation, attributing the security they enjoyed in the Holy Land to the exertions made by Great Britain during the late war. He was loud in his praise of the acts of heroism performed by Sir Sidney Smith.

They afterwards accompanied me to the different sacred places. The church is of considerable magnitude, and was considered at one period to be unrivalled in point of beauty and magnificence. The roof is constructed of the cedar of Lebanon, and nobly supported by four rows of lofty marble columns, being about fifty in number. The interior of the walls was incrustated with marble, but robbed

\* Matt. vii. 13.

† Appendix, No. III.

of it to adorn the palace of the Pacha at Grand Cairo. The choir is spacious, and terminates in a semi-circle, in which the principal altar is placed. This part of the edifice is covered with a cupola, adorned with figures in mosaic, and was enriched by the liberality of Baldwin I., who was crowned here king of Jerusalem.

Having inspected the objects of art and adoration in this church, I was conducted to a small staircase, leading to the chapel of the Nativity, which is under ground, where the solemn stillness, added to the contemplation of that momentous event, which occurred on this most sacred spot of earth, are well calculated to strike the mind with the deepest awe and veneration. Before the altar several massy silver lamps, the gifts of Catholic princes, are kept constantly burning; and the sacred spot where our Lord endured the penalties of human guilt, is marked with a star, formed of white marble, inlaid with jasper, and surrounded with a radiance, or glory, over which it is said the planet stood which led the Magi to the village of Bethlehem. On this there is encircled the following inscription: —

HIC DE VIRGINE JESUS CHRISTUS NATUS EST.\*

To the right of this is shewn the place where the manger stood in which he was laid. † It appears to be cut out of the natural rock, and lined with marble; lamps of silver are always kept in an illuminated state before it. According to a practice observed by pilgrims, I saluted, on my knees, the place of the nativity, though no kind of ceremony was requisite to enhance the sublime sense which I entertained at this particular moment, of the eternal obligations which, in common with the whole race of mankind, I was under to that glorious Being who here began his career of suffering, humiliation, and submission, which terminated

\* Here Jesus Christ was born of the Virgin Mary.

† Luke ii. 12.

at the moment when hanging on the cross he meekly said, "It is finished, bowed his head and gave up the ghost."\*

Having quitted the chapel, I went by a narrow passage into that of the Innocents who were slain by command of Herod†; and was shown a cell, in which the monks informed me that St. Jerome made a translation of the Bible. A short distance from the convent I was conducted to a grotto, where, according to tradition, the mother of Jesus concealed herself with him, during the period that Joseph was making arrangements for their flight.‡ I formerly had occasion to remark, that caves and grottos appear to have been considered as the scenes of most of the great incidents interesting to the mind of the Christian in and about Jerusalem. Many of the habitations in Bethlehem are formed out of grottos§; and also several of the stables there and in that city are in excavations of the earth and rock; so that any objection which may arise so far as respects the place of the nativity being under ground, can have no foundation, but on the contrary receives strong confirmation from being so much similar to the stables ordinarily in use in that country.

After I had carefully inspected the different objects of interest, both within and without this church and monastery, I directed my course to the celebrated pools, or fountains, of Solomon, situated about the distance of four miles to the south of Bethlehem, in a most secluded situation in the middle of mountains. These are three in number, of a quadrangular form, cut out of the solid rock, and on the side of a hill. One is raised above the other, like a flight of steps, and so disposed that the water in the uppermost flows to the second, and from thence to the third. Each may be about 100 feet in breadth, but is different in length. Although it was impracticable to ascertain their depth, yet they evidently contained a great body of water, and were in the best state of preservation. I had no opportunity of knowing if they contained any fish. These

\* Mark xv. 37. Luke xxiii. 46.

† Matt. ii. 16.

‡ Matt. ii. 13.

§ Zephaniah ii. 6.

fountains recal to memory some expressions in Scripture which are beautifully figurative.\*

At these pools, or basins, as I think they may be more properly denominated, there are the ruins of a small edifice, represented by the guide as having been the residence of Solomon. The spring from which these reservoirs are supplied is at a short distance, which I was told by the monks, is considered to be that alluded to in the Song of Solomon †, and is at the head of the first fountain, secured by a door. Although this circumstance does not in itself appear very particular, yet it may be considered illustrative of the meaning of the purity of a fountain sealed or shut in, as alluded to by the wise man, as I found it a common practice in this country, in order to secure fountains of water. In Arabia also the natives are in the practice of closing and covering wells of water, lest the sand put in motion by the winds should fill, and thus effectually stop them up. It may be necessary to refer here to what is recorded in Scripture, as a custom observed in the earliest ages respecting the covering of wells. ‡ The tradition of these wells is, that Solomon kept the door of them, stamped with his signet; and I have observed, that the place still appears to be secured by a door, through which the water flows, and is conducted by a small subterraneous canal, on the side of the road, to Bethlehem and Jerusalem. But whatever may be the true history of the pools, and it does not appear to be improbable that they might, with other distinguished acts, have been the work of Solomon, the most superficial observer must admit that they exhibit real evidence of having been planned with wisdom, and executed for a most beneficial purpose.

Immediately below these vast cisterns, about the distance of half a mile, there is a deep valley, inclosed on each side by high mountains, which has been represented to be the situation where the gardens of Solomon were laid out. On viewing the local situation of these cisterns and gardens, it

\* Psalm xxxvi. 9. Prov. xiii. 14. Id. xiv. 27. Rev. vii. 17.

† Solomon's Song iv. 12.

‡ Gen. xxix. 2, 3.

§ Eccl. ii. 4. 6.



appeared to me evident that the former had been made for the express purpose of watering the latter, without which they would have been deprived of the proper nourishment to promote vegetation; indeed, in this warm region, a bountiful supply of water was indispensable.

We are told in Scripture, that a river supplied water for the garden of Eden. \* The Church is the Paradise of Christ, whose spirit is a spring in it, to refresh the souls of believers. In all probability these were used as models by Solomon, since he appears to have attached so much importance to pleasures of this kind. † In no part, perhaps, of the Holy Land are pools, or reservoirs of water for producing vegetation, more conspicuous than in the very extensive gardens about Damascus; which I shall afterwards have occasion more particularly to notice. On the whole, when a traveller views such places with attention, he must be peculiarly struck with the remarkable coincidence existing between them, and those passages of Sacred Writ where they are referred to. This ought, therefore, to enhance in a high degree the value of that revelation of mercy put into our hands, and establish in the soul a stronger and more lively faith.

On returning to Bethlehem, the spot was shewn me where David cut off the skirt of Saul's garment, an event which is also recorded in the book of truth. ‡

On my arrival, I went to the terrace on the top of the convent, the view from which is very magnificent. The charming valley immediately underneath, is peculiarly interesting to the Christian, as being the place where the glorious intelligence of the birth of Christ was communicated, by the heavenly host to the humble shepherds, when watching their flocks. § Having been delighted with the superb prospect of the hills about Bethlehem, scattered with olive trees, one of which is in a beautiful conical form, and with all its vallies and surrounding sublimity, every part of which is consecrated to the pious mind, as the scene

\* Genesis ii. 10.

† Eccles. ii. 4—6.

‡ 1 Samuel xxiv. 4.

§ Heb. i. 6. Luke ii. 9. 11.

of some grand event, in which Heaven took a marked interest, I was conducted to an apartment occupied by the Princess of Wales when she visited Bethlehem, where I found the hospitable friars had prepared an excellent repast. They placed me in an elegant elevated chair, and being in a Turkish garb, surrounded by the whole body, who could not be prevailed upon to sit down, and joined by the domestics of the convent, I appeared in a sort of magisterial attitude, with a train of officers in waiting. The scene was amusing, and I found it to invade, or break in upon that serious frame of mind into which I had been cast, during the preceding part of the day. On this occasion many of the Bethlehemites entered the apartment, addressing me in Italian; they were very annoying, pressing me to buy, at an extravagant price, strings of beads, crosses, and representations in large shells, of stars, the nativity, &c. in mother-of-pearl, the manufacture of the village, many of which I had purchased at one-half the sum in Jerusalem. The fabricators rely upon these for support, and the exporting of them to other countries affords a pretty considerable revenue to many families. In fact no other trade, at least of any consequence, appears to be carried on here.

Bethlehem stands on a summit extending from east to west, and it may be noticed as remarkable, that although the Arabic is the natural language, the Italian should be more generally spoken among them, than in any other place, perhaps, in the Holy Land. The soil about it is of a chalky nature, the air is pure and salubrious; and diseased as the eyes were of many of the Arabs I had occasion to witness in other places, I did not observe those of the inhabitants in any ways affected.

The following morning I walked through the village, where the houses are very humble, and flat on the roof, with stairs on the outside; many of the natives have found proper accommodation in grottos. Many of the women were busily employed in making beads, crosses, and other ornaments. After I had presented a sum for the trouble I had occasioned, or rather, as formerly mentioned,

under the name of a donation to the poor, I departed from this interesting village, at the hour the friars were engaged in their devotions. On this occasion the organ, an instrument employed in the earliest ages \*, and so eminently calculated to elevate our affections towards the Supreme Being, and keep alive true devotion, sounded its sacred notes, accompanied by the chaunts of a juvenile choir, which, combined with the exalted consideration, that my feet were passing over the ground where a child was born, whose name was "Wonderful, Counsellor," the "Prince of Peace," and whom the Almighty had commanded all the angels to worship, was deeply affecting, and overpowered me with profound awe and veneration.

Before leaving Bethlehem it may be mentioned, that among the different religious ceremonies observed, to keep alive the extraordinary acts of Christ during his ministry on earth, there is the following, which occurs at one particular period of the year. The Christians in Jerusalem assemble and unite with those at Bethlehem. On this occasion a priest reads the 21st chapter of Matthew; and on pronouncing the words, "Go into the village against you, and straightway ye shall find an ass tied, and a colt with her, loose them and bring them unto me;" some of the fraternity are dispatched, and return with a colt. They then throw off part of their clothes and lay on the animal. One of them mounts on it and proceeds to Jerusalem, at entering which they spread their garments in the way, and scatter branches of trees, chaunting, "Blessed is the son of David, that cometh in the name of the Lord."

On mounting my mule at leaving the convent, my attention was attracted by a crowd of women, arranged in a circular form, who appeared to be overwhelmed with grief and despair, making an extraordinary howl or noise. On coming up to them, I observed all were surrounding, in a sitting posture, an open grave, containing a coffin, and lamenting the loss of a native of the village, whose body

\* Gen. iv. 21. Job xxx. 31. Id. xxi. 12. Psalm cl. 4. Eccles. ii. 8.

was deposited in it. Many of them hung down their heads, others were wringing their hands, and weeping bitterly, looking at the same time into the grave. Several were actually howling aloud, in one particular tone, as if suffering acute bodily pain, and in reality appearing to feel a deep sorrow for the loss sustained. On the other hand, however, I could evidently perceive that many among the group were acting a hired part. The word of God appears to warrant the conclusion, that the posture of these females, sitting on the ground, and going through a scene expressive of grief, has been a very ancient custom \*, since we find their situation corresponds with the description given of the children of Israel, after the destruction of Jerusalem. † The Jews lamented their dispersion in similar postures. ‡ In reference to these, one of the prophets alludes to the desolation of Judea on account of sin §; and it may be added, as a peculiarly striking fact, that Judea is actually represented on Roman medals, under the figure of a woman sitting in the attitude of grief, under a palm tree, and bedewing it with her tears. ¶ From these facts, such, it may be supposed, was the lamentation of Rachel in the village of Rama ¶, contiguous to Bethlehem, described by the prophet and evangelist. Had such not been the practice of the East, those who came to the house of Lazarus, to administer consolation to his sisters, would not have formed the idea that Mary had departed from it, to repair to his tomb to mourn over it. \*\* On this occasion I did not learn the definite period to which such lamentations extended, though we find that in general there was anciently no fixed time. ††

\* Judges xi. 40. Jeremiah ix. 17, 18. 2 Chron. xxxv. 25. Amos v. 16.  
1 Kings xiii. 30.

† Lamentations ii. 10. ‡ Psalm cxxxvii. 1. § Isaiah iii. 26.

¶ "The professional women in Greenland, continue their weeping and lamentation. Their howl is all in one tone; as if an instrument were to play a tremulous fifth downwards through all the semitones."

—CRANTZ'S *Hist. of Greenland*.

¶ Mat. ii. 18.

\*\* John xi. 31.

†† Gen. i. 3. Judith xvi. 24.

I now proceeded to the desert of John the Baptist, from which I intended to return to Jerusalem; I passed the tomb of Rachel, and Rama. This is a small village where Samuel took up his residence, and was engaged in the exercise of his judicial functions over Israel, and founded an altar to the Lord, and his ashes are deposited here.\* In viewing the olive trees which beautify and envelop this place, and are wild by nature, I could not fail to recollect the variety of beautiful allusions which are made throughout the sacred volume to these trees. † I afterwards travelled by a wild and mountainous tract, passing part of the valley where the Assyrian camp was visited by Almighty power with such a terrible destruction. ‡ By this circuit I reached the convent of St. John, adjoining a village, where I halted a short time, and introduced myself to the monks; on leaving the convent, I went through it. A number of Arabs came out of it. From the mode of their shouting, some apprehensions arose as to my safety, but I was allowed to go forward. I visited a grotto at a short distance from the path, said to be that of Elizabeth, mother of the Baptist, where she was saluted by the parent of our Lord, who pronounced that sublime prayer, adopted in the service of the English church. §

Finding it impossible to proceed further with my mule, which had already warned me of danger, by repeatedly stumbling on the rocky path, I committed the charge of it to an Arab shepherd, and went on foot to visit the cave, which is said to have been inhabited by St. John, where he exercised mortifications, and declared in the gospel to have been sent from God to bear witness of the true light, which lighteth every man that cometh into the world. || This is situated on the brow of a steep mountain, in the most dreary place that imagination can figure. The grotto, which appears to be cut out of a rock, I found, on measur-

\* 1 Sam. vii. 17. Id. xxv. 1.

† Rom. xi. 24. Hab. iii. 17. Psal. lii. 8. Rom. xi. 17.

‡ 2 Kings xix. 35. 2 Chron. xxxii. 21. § Luke i. 41—48.

|| John i. 9.

ing, to be twenty-four feet in length, by twelve in breadth; and in front of it, flows a spring of delicious water, forming a small pool. In this desert or wilderness, and seated at the mouth of the cavern, I turned to the scriptures, and read the history of this distinguished saint, with such peculiar feelings, that I can offer no description of them: they may be said to constitute the local charm of all such hallowed and celebrated regions. Some travellers have supposed that the trees \* which afforded sustenance to St. John are still visible about this desert; but after every search which I could make, I found nothing that approached in any degree to confirm the fact. The Christians, from the different convents holding this spot in high veneration, repair to it annually on the 24th of June, to perform religious acts; this day is also considered sacred to the memory of St. John in the church of England. To the south, and at some distance from the desert, is pointed out the well where Philip baptized the eunuch on his believing in Jesus the Son of God. †

On returning from the wilderness to the convent, I passed a village called Modin, situated on the top of a mountain, the burying field of the Maccabees ‡, and remained a short time there; I was kindly treated by the inhabitants. It is a building of some magnitude, and appears to be kept in tolerable order. I was conducted over the church, where they pointed out the spot where the Baptist was born, marked by an altar with this inscription:

“ Hic precursor Domini Christi natus est.”

The very toilsome way on which I had travelled, in coming to this place, had the effect of making me anxious to move forward to the Holy City, so that I did not perhaps bestow so much time in examining the interesting places in the neighbourhood, as I might otherwise have done. Excepting, however, from casualties, which arose from the broken and rocky state of the path, I had no

\* Mark i. 6. † Acts viii. 38. ‡ 1 Macc. ii. 70. and ix. 19.

other cause of apprehension ; for the different rude Arabs I met, offered no insult, and civilly answered any enquiries which were made. Nevertheless, when I reached my apartment in the convent, I found as if I had returned to a home, and place of refuge, and was highly gratified at the different objects of interest I had visited.

## CHAP. XVI.

JOURNEY TO THE DEAD SEA.—PREPARATORY INTERVIEW WITH THE GOVERNOR OF JERUSALEM FOR A MILITARY ESCORT.—DEPARTURE.—VISIT TO THE TOMB OF LAZARUS IN BETHANY.—DREARY TRACT THROUGH THE MOUNTAINS.—REFLECTIONS ON PASSAGES OF SCRIPTURE.—SUBLIME VIEW OF PLAINS OF JERICHO AND MOUNTAINS.—ARRIVAL AT JERICHO.—INTERVIEW WITH GOVERNOR.—ARAB'S HUT.—DRESS OF NATIVES.

INTENDING to proceed on a journey to the Dead Sea, and the country around it, which is considered to be more dangerous than through any other part of the Holy Land, I found it expedient, as a previous step, to solicit an audience of the governor of Jerusalem, and apply for a proper escort to insure my personal safety.

On receiving this permission, and enquiring for his habitation, I was gravely told by one of the inmates of the convent, that he resided in the house of Pontius Pilate. I set out from the convent, preceded by some of the bodyguards of the governor, which he sent, and attended by my Dragoman, and servant, in a kind of procession to the residence of the governor. I found him in a miserable apartment of a building in a state of dilapidation. He was in a recumbent posture, sitting cross-legged, enveloped in his robes, tossing to and fro a string of beads in his hands, and surrounded by a formidable array of officers and soldiers. He directed me to sit upon a cushion laid on the ground on his right hand, and on making a signal, his domestics entered with pipes and coffee, which were presented to me. On this occasion, through the medium of the dragoman, he asked a variety of questions respecting the royal family of England, and manifested a strong anxiety to learn if there was any foundation for a report which



had been circulated, and had occasioned a considerable degree of alarm among the Turks, that Buonaparte had escaped from the island of St. Helena. He then rose, and invited me to a private audience, in a small room adjoining, and entered into a less formal conversation. I mentioned my intention of proceeding to the Dead Sea, and begged his protection. He answered that he would grant me an armed escort for the journey, and send letters to the governor, who had the command in that part of the country. In short, he was so polite as to offer similar escorts, and letters of recommendation, to any other part of the Holy Land which I intended to visit. This condescension called for the proper acknowledgements, and I complimented him on the good order and security which prevailed within his jurisdiction. At this interview I wore the uniform of the household of his royal highness the Duke of Kent, which appeared a peculiar object of curiosity to the governor, and he examined every part of it very minutely. I remained some time; on taking leave, I presented him with a watch, and was reminded by the guards that a compliment would be also acceptable to them. I therefore gave a piece of gold, and returned to the convent, accompanied by the soldiers who came with me from it, the dragoman, and servant. The governor, who is the husband of three wives, appeared to be about forty years of age, strongly made, remarkable for gravity of countenance, and thoughtful; the cast of his features strongly reminded me of those of the Duke of Orleans.

Having alluded to the incident of presenting the governor with a watch, it may be proper to offer a few remarks on the customs which have been observed in the East, respecting presents to those persons, who are vested with authority, and are able to exercise proper influence in promoting the objects of the traveller.

It is universally understood, that when a traveller is admitted into the presence of persons of distinction, he is bound to present suitable gifts. These are considered due to their rank, and are an acknowledgment of their authority; in attending to these formalities the donor is sure to con-

salt his interest. They secure him not only letters of introduction to the places he intends to visit, and many acts of friendship, but especially his own personal safety is insured by receiving escorts of military. Revelation, indeed; instructs us that this custom has been kept up from the earliest ages. We find that gifts were offered to the ancient prophets.\* Also by the Syrians of Damascus, on becoming servants of David †; and the children of Israel to the king of Moab. ‡ We further learn that David solicited them to be given to the young men he sent out to Nabal in Carmel §; and gifts were kept in view in the case of Saul to his servant, when he proposed to consult the prophet respecting his journey. || In the court of Solomon, the practice was observed by those kings and princes who attended it ¶, and is alluded to by the Psalmist.\*\* Gifts were made to our Saviour himself, at his birth, by the wise men who visited him. †† Such offerings appear to have been considered of so much consequence, that some arrangement was made preparatory to their presentation. †‡ When made by one prince to another §§, they were viewed as tokens of submission: this remark is applicable to the language of the Psalmist. ||| It does not, however, appear from the history given of these presents, that they were confined to things of any particular kind. At the interviews with persons in authority I had occasion to offer watches, but I regretted I had not been apprised before leaving Britain, of the particular articles which would have been most acceptable, from being held in the greatest estimation by the Mahomedans, such as cutlery, pistols, and telescopes, of English manufacture.

There are also at the present period, various modes of salutation common in the East, which were anciently observed. In travelling I was frequently saluted by the

\* 2 Kings iv. 42. 1 Kings xiv. 3. † 2 Sam. viii. 10.

‡ Judges iii. 15—17, 18. § 1 Sam. xxv. 8. || 1 Sam. ix. 7.

¶ 2 Chron. ix. 24. \*\* Psalm. xlv. 12. †† Matt. ii. 11.

‡‡ Gen. xliii. 25.

§§ Judges iii. 18. 2 Kings viii. 9.

Numb. xxxi. 50. Acts xxiv. 17.

||| Psalm lxxii. 10.

expression, *Salon*, meaning peace, when the right hand was laid on the left breast, accompanied with a gentle inclination of the head. I observed, also, that when slaves and servants entered into the presence of persons of rank, they applied both hands to the head, and inclined the body; some almost touched the ground with their heads, thus denoting, according to my information, that this was the deepest posture of humility; or, as the Turks assert, tantamount to a confession that their heads were at the disposal of such distinguished personages. There is another custom observed by persons in a humble situation of life, which is falling down and kissing the garments of men of distinction. We find this also to have been followed during the time that our Lord sojourned on earth\*, when any act of faith was exemplified in the divinity of his mission, and his power to render relief.† I further remarked on different occasions, that, in conferring a favour on servants, they stooped and saluted the bottom of my cloak; and on entering the apartment, sat down on their heels, folding the hands across the legs, a posture which is understood to express reverence and respect. This leads me to add, that my own servant, a Greek Catholic, who held the monks in great veneration, when he happened to enter the presence of any of them, stooped down on one knee and kissed the right hand, though many withdrew it at the moment, satisfied that he knew what was due to their rank. The act of shaking the cloak is expressive of indignation, which also evidently corresponds with an ancient custom.‡ To these I may also add, that kissing the feet§ seems to have been a practice observed during the time our Lord was on earth. Saluting the cheek, face, and head, I have seen done by one man to another.|| This was recommended by the apostle, especially between believers, to distinguish the salutation from that which was merely of a civil and ordinary nature.

In prosecution then of my intention to visit the Dead Sea, and the surrounding country, after making every

\* Matt. xviii. 26. Acts x. 25.

† Matt. ix. 20.

‡ Acts xviii. 6. § Luke vii. 37, 38.

|| Rom. xvi. 16.

preparation, I set out on the 8th of February, attended by two soldiers who had been sent me by the governor; I likewise had letters which had been promised me to the commander of Jericho; the Dragoman of the convent and my own servant, and the whole party were on horseback, and well provided with fire arms.

I left Jerusalem by the gate of St. Stephen, crossed the valley of Jehoshaphat, passed the garden of Gethsemane, ascended the Mount of Olives, and in a short time reached the village of Bethany on the other side of it, about two miles distance from the city\*, where Jesus once resided, and appeared to his disciples after his resurrection.† The object which first strikes the traveller is a ruinous castellated pile, which it is said Lazarus occupied. This, however, is one of the oral legends that abound in this interesting country, and notwithstanding the great and superior claims that all its hallowed spots have upon our most serious affections, weaken the impression of the best authenticated memorials, and affect the associations of piety with incredulity and distrust. About a quarter of a mile beyond it I was conducted to a large stone, on which, it is said, Jesus reposed. On what authority this tradition rests it was in vain to enquire. The stone itself, however, may attract attention, since both the substance and colour of it bear no resemblance to any of the neighbouring rocks: this circumstance has not occurred to those who are interested in every relic of antiquity, to ascribe the difference to some miraculous change.

Not far distant is pointed out the ruins of a building, said to have been the house of St. Mark, on a pleasant elevation, commanding a spacious view of the valley underneath, and the mountains, which extend in grand and sublime form to a vast distance. A little to the right are the vestiges of the habitation of Mary Magdalen. A torrent of rain having fallen at this time, obliged me to desist from viewing Bethphage, and other places in the vicinity, and hasten

\* John xi. 18.

† Luke xxiv. 50. Matt. xxi. 17.

for shelter to the village of Bethany, where I visited the tomb of Lazarus.

I am disposed to think, that the appearance of the sepulchre strongly accords with the description of the evangelist. I first descended to a cave\*, probably from fifty to sixty feet under ground, and landed in a small quadrangular space, where there appears to have been a communication with a church adjoining, which is now built up, and converted, as I was informed, into a mosque. In the wall of this apartment there is an aperture, of about three feet in breadth, formed by the raising a large stone, as if by some convulsion of nature, through which I crept, and entered an arched vault, said to be the spot where the body was laid, which I found, on measuring, to be about fourteen feet in length, ten in breadth, and eight in height. During the time I remained in this place, and occupied in reading the account of the miracle, the words of our Lord, "LAZARUS, COME FORTH," sounded loudly in my ears; when I experienced a sensation of indescribable delight. These remarkable expressions seemed to bear a signification even greater than the memorable occasion, on which they had been employed, and held out a solemn call to that spirit, dead in trespasses and sins, to arise from the sleep of death, that Christ might give it life.

On this occasion several Arabs came down to the cave, and perplexed me exceedingly. I was surveyed by them sternly, from head to foot; they examined my umbrella, which was an object of wonder; handled my seals and watch chain, which I was not without some apprehensions they might lay claim to; and frequently spoke aside to each other. I did not feel myself at all comfortable during the scrutiny of these savages below ground, especially having heard they had occasioned great trouble to travellers; and still less by the sort of mystery that hung over the manner of their colloquy. Having been obliged to descend with lighted candles, the scene which was pre-

\* John xi. 58—44.

sented when the Arabs stood with their ferocious looks and grins, white teeth, and rude arms hung in belts round their body, was terrific, and approached to almost a similar one, formerly described, when I entered the pyramids in Egypt. On returning to the mouth of the cave, I came in contact with another group, who were more impertinent and troublesome by their curiosity, and insulted me, by hooting and casting stones on retiring from the village. I could not fail to remark, in and about Bethany, though not exceeding half an hour's walk from Jerusalem, the lawless and ferocious nature of the Arab inhabitants, contrasted with the same tribe about Bethlehem, six miles distant, who were civil and polite.

Proceeding on the journey, I descended to a valley, where there is a fountain, denominated that of the apostles, from an idea they had recourse to it to refresh themselves, in the several journeys between the Holy City and Jericho, and the only spring on this tract. Some degree of credit may be attached to this, since it appears a convenient stage for that purpose, and there is an abundance of water in and about the place. Afterwards the road was very rugged and solitary, among the mountains, where desolation and silence are spread around. At one part, on the summit of a mountain over which the tract led, are the ruins of a fortress, and from being situated close to the side of it, proves it must have been erected during the crusades to command passes, which it was well calculated to effect. In the course of this journey, several caves and grottos came into view, the habitations of shepherds. At the above period, and indeed in all times of danger, it is understood these recesses were resorted to, as refuges for the oppressed; and in that view it appears that such places were had recourse to at an early period.\* A country, more favourable for the attacks of banditti, and dens better adapted for concealment, can hardly be imagined; and in travelling along this territory of desolation, there was brought to my recollection the description given by our

\* Judges vi. 2.

Lord, of the individual who encountered a band of robbers in his journey to Jericho.\* In all probability this occurred, about the very spot, if we consider the parable was grounded on a matter of fact. It further occurred to my mind, that the unrepenting sinner is represented as having recourse to such lurking places, to screen himself from the presence of God, when he comes in his glory to judge the world. † At one part of the road I was alarmed, in consequence of two men darting from a cave in the rock, armed with fire arms, and apprehensive they would be followed by others with the view of attacking my cavalcade. I found, however, they had recourse to this spot for shelter from rain, to which one part of Scripture may with propriety be referred. ‡

I came to a terrible desert, surrounded with mountains, tossed and jumbled in the wildest possible confusion, by some violent agitation of nature. On one of these, which is of great altitude, or to use the words of the evangelist, "an exceeding high mountain," it is said our Saviour, after being baptized in Jordan, was led and tempted by the devil. § Various yawning caverns or cells are to be seen in horrible precipices, the abodes of the religious; they are inhabited particularly at the period of Lent, after the example of his rigorous fasting a certain period in the wilderness, triumphing over the vanities of this life, and the power of hell. || The marked wildness, dead silence, and sterility of this most extensive wilderness, where there was no house of any description, or even a tree to shade from an oppressive sun, strongly prompted me to express the wish which had been conveyed by one of the prophets, ¶ with respect to finding some place of refuge. Perhaps a situation more completely secluded, and better adapted for the votaries of abstinence, cannot be pointed out upon the face of this globe. Here it may be remarked as extraordinary, that professors of Christianity have at any time entertained the idea that solitary meditation, in a

\* Luke x. 30—37.

† Isaiah ii. 21.

‡ Job xxiv. 8.

§ Matt. iv. 8. Luke iv. 5.

|| Mark i. 13.

¶ Jeremiah ix. 2.

land of desolation, shut out as it were from the world, should amount to a fulfilment of duty, according to the principles of a religion, essentially social in all its obligations, as that with which the world has been blessed in the doctrines of Jesus Christ.

These retreats overlook a deep gulf or ravine, which is so terrific and sublime, as to be calculated to shake every nerve. A short way further, the great plain of Jericho and the surrounding country, of inexpressible grandeur, burst into view. I stood rivetted to the spot on this most commanding eminence, but it is impossible to describe my feelings at the critical moment. The prospect excited my admiration from the prodigious extent of country stretching in all directions, which appeared as a map under the feet; and it occurred to my recollection that it had been the theatre of some of the most tragical and extraordinary events that ever occurred in the world from the powerful and irresistible arm of the Almighty. The plain is in the form of a semicircle; on the east, where the Jordan runs, it is bounded by the mountains of Pisgah\* from which the children of Israel had the first view of the Land of Promise, and where the ashes of Moses repose†; on the west by a chain of mountains, at the foot of which Jericho is situated; and on the south the plain appears to the eye almost boundless; and at the northern extremity of it is the vast Lake, in dead and awful silence.

It was on this plain that the manna, which at one time was rained from heaven, ceased to fall; that many of the utensils and vessels were made for the use of the splendid temple at Jerusalem‡; the natives of Jericho had co-operated with others in repairing the walls of that city, which was honoured by the presence of monarchs who ornamented it with splendid edifices; but, above all, the Redeemer took his sacred steps, and proclaimed his doctrine. As I entered Jericho, when the sun was going down, other remarkable events recorded in Scripture occurred to my recollection, especially of the crowd which

\* Deut. iii. 27.

† Deut. xxxiv. 5. 8.

‡ 1 Kings vii. 45, 46.



followed him when he entered it, and proclaimed salvation in the house of the rich man.\*

I stopped at what has been called the house of *Zaccheus*, which is the wreck of an old castle, and the residence of the commander or governor of that district. Familiar as I had become with the general misery that pervades the houses, and conditions of the inhabitants in the Holy Land, where I had been taught to submit to many privations, and indeed blot out the word "comfort" from my recollection; the residence of this man appeared to be, of all others, eminently distinguished for wretchedness. On the visit being announced, I was requested by an Arab servant to alight, and on entering a stable, which extended through the lower part of the place, was conducted up a narrow broken staircase to the terrace on the very top of this ruin, where I found him in the corner of a small dirty apartment, which was almost suffocating from want of air. He was a feeble man, diminutive in stature, tottering under the age of eighty years, and sitting cross-legged, in the very quintessence of beggarly pomp, with a few ferocious Arabs as attendants, in a kind of shabby military costume. I delivered the letters of introduction; he desired me to sit on a filthy piece of carpet, like a hearth-rug, spread out on the ground, and presented to me, direct from his mouth, the pipe he was smoking; an act, as I formerly observed, which is considered in the East as a mark of honour, coming from persons in authority. Afterwards coffee, like ditch-water, in a broken cup, was handed, when he entered into conversation, and promised an escort the following day.

On this occasion he gave me an order for lodgings in the village, which, although perhaps the best in his power to recommend, were in reality nothing more than an empty hovel built of mud, hardly fit for the reception of cattle. Here I entered with the horses, the animals occupying one side of the place, and myself and attendants the other. We lighted a fire of sticks, laid down our beds on the

\* Luke xix. 2. 9.

floor of earth, and took some refreshment, after a most fatiguing journey. The hut being besieged by the Arabs, occasioned some alarm; several of them rushed forward in the most impudent manner, and arranged themselves round the fire, in a sitting position, resting on their heels, with their hands folded across their legs, staring us in the face, and watching all our motions. The countenances of these barbarians were almost black, with long beards, and their eyes sparkling with uncommon fire. They had the finest set of teeth, but appeared in the very extreme of wretchedness, being almost in a state of nudity, some of them having merely a ragged shirt with a belt or girdle about the body\*, and old slippers; others with a coarse woollen cloth thrown round one of the shoulders, a piece of leather like the soles of old shoes, attached to the feet by strings or cords, like the form of sandals, and armed with coarse daggers or knives. The females were dressed something after the mode of those on the Nile, which I formerly described, with a kind of loose wrapper or night-gown, their faces veiled, and the arms and legs of some of them ornamented with large rings made of glass†, which are sold at Jerusalem. They eat from one dish, and take out the victuals with their naked hands‡, not using any spoons or knives.

Although greatly disturbed, yet I considered it my interest, in so savage a spot, not to show any opposition to the intrusion of these savages, being so completely in their power, and appearing as an intruder. I therefore supplied them from my provisions, especially with tobacco and coffee, these things being esteemed by the Arabs the highest luxuries, upon which they constantly fixed a sharp eye. I thus secured their friendship, as I was afterwards treated with marks of condescension which amounted to consideration and respect.

\* Isaiah xi. 5. Luke xii. 35. Psalm xviii. 32.

† Genesis xxiv. 22. Isaiah iii. 16. 18.

‡ Matt. xxvi. 25.

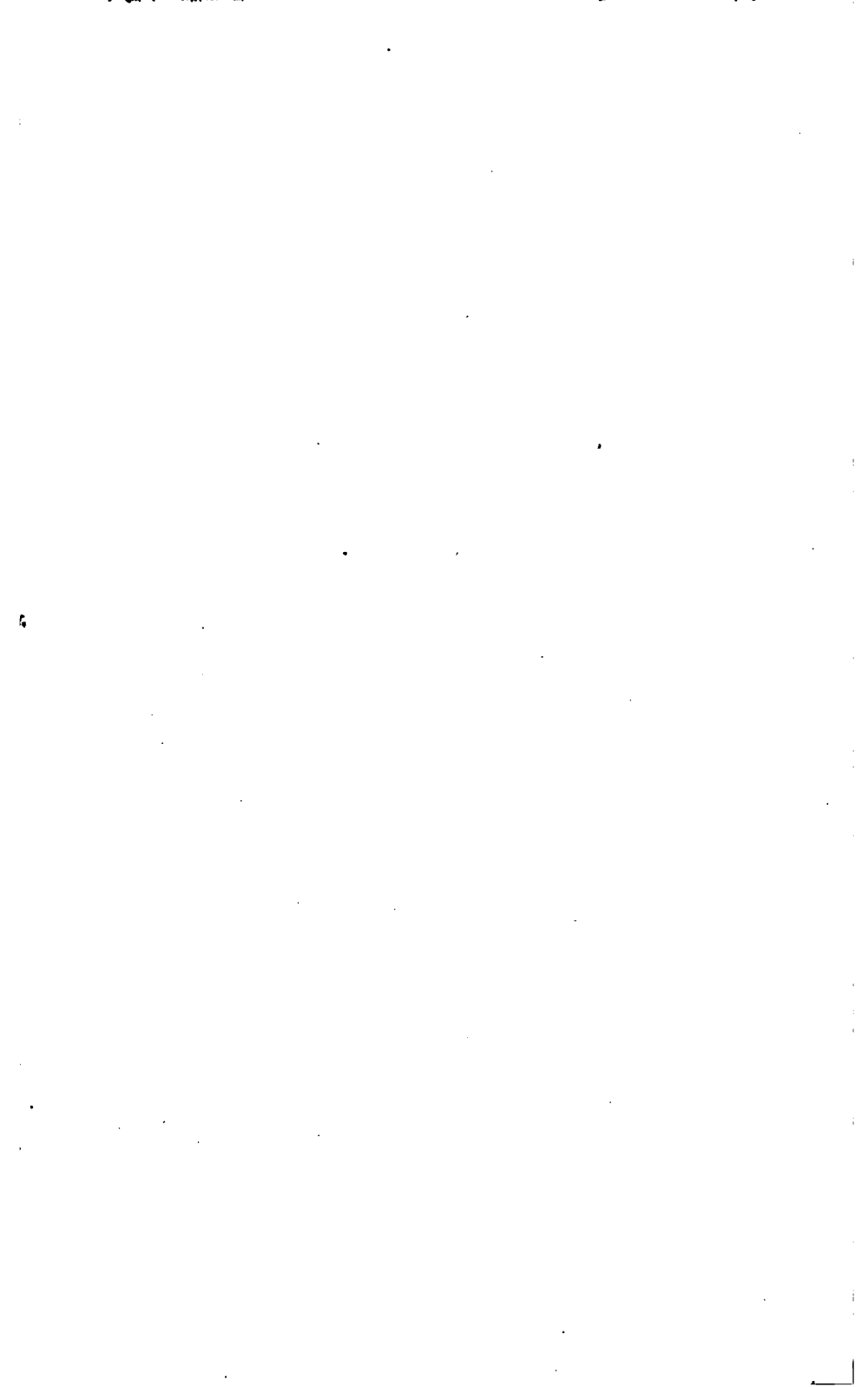
## CHAP. XVII.

DEPARTURE.—JOURNEY ALONG THE PLAIN.—DESCRIPTION.  
 — JORDAN.—DEAD SEA.—FRIGHTFUL DESOLATION.—  
 STRIKING PICTURE OF THE MALEDICTION OF HEAVEN ON  
 THIS COUNTRY.—ACCURACY OF SCRIPTURE.—OPTICAL  
 DECEPTION.—DESCRIPTION OF THE SEA.—IMPORTANT  
 DISCOVERIES TO BE EXPECTED IF BOATS PERMITTED.—  
 BATHING IN THE WATER.—DESCRIPTION.—BITUMEN.—  
 ANALYSIS OF WATER.—RETURN TO JERICHO.—FINAL IN-  
 Terview WITH GOVERNOR.—ARAB'S TENTS.—RETURN TO  
 JERUSALEM.

ALTHOUGH a heavy rain had fallen during the night and the following morning, I was resolved to prosecute my journey to the famous banks of Jordan, and afterwards to the Dead Sea. The governor performed his promise, for at an early hour the promised escort arrived at the hut, composed of several men on horseback, armed with muskets slung across their backs, pistols, sabres, and several sharp instruments in belts round the body. These, with the persons who accompanied me from Jerusalem, amounted in all to twelve in number. We set out in a tract along a dead plain, preceded by a powerful person with a long spear, which not only appeared as an instrument of warfare, but was carried as a mark of honour; this appears to have been adopted as far back as the first kings of Israel.\*

Notwithstanding the exertions of our leader to amuse us by exercising his horse, and flourishing the weapon which he carried, with singular dexterity, yet the journey was very dreary. The day was dark and gloomy, as if Heaven in its righteous judgment had frowned on this land, and marked it out as one which should be excluded from the

\* 1 Sam. xxii. 6. 2 Sam. xxi. 16. 19.





Division by Mr. J. S. Harnett, shown in sketch by W. J. Winters, 1872.

By Gilbert W.

## *—Hills of the West—*

View of the Mountains, West of New York, by W. J. Winters, 1872.

regard or superintendence of Providence, and it exhibited a woeful picture of desolation. The tract was so deep, as to render it difficult to get forward the mules and horses. Not an animal besides these was to be found, for whom, indeed, the ground could afford no kind of sustenance, on account of its nakedness; nor was the note of a bird to be heard, or even the smallest insect to be discovered. On reaching the banks, the state of the weather was such as to prevent all reflection beyond the immediate purpose in view. I had it in contemplation to have bathed in these streams, which had been consecrated by the passage of the ark\*, and hallowed by the baptism of Christ†, but my situation being extremely uncomfortable at this time, I could only alight from my mule for a few minutes to bathe my hands and face, and fill a couple of bottles with the water. The place of lavation we were told was about half a mile from the spot where John baptized Jesus, when the blessed Spirit hovered around, and called forth a sublime exclamation from the Evangelist. ‡ Highly interesting, however, as the whole scene was, the clouded atmosphere and the torrents of rain which fell, deprived me of satisfaction, and nothing but the great anxiety to visit such a spot, could have enabled me to endure so long the inclemency of the weather to which I was exposed.

The Jordan is presumed to take its rise near the mountains of Anti-Libanus, flows through the Lake of Genasereth or Tiberias, and ultimately loses itself in the Dead Sea. Although we find in the sacred writings it is described as a river, yet it does not appear to me to fall under that denomination. It is, in fact, no more than a stream, not exceeding, perhaps, thirty yards in breadth, and the appellation of the term river seems to have been merely attached to it, from the interesting events which occurred in its waters. It is said to overflow its banks at a particular period of the year; this we find anciently occurred, and on a calculation of the words of scripture, during the month of March.§ It was during the pre-

\* Joshua, iv. 10, 11. 13.

‡ John. i. 28, 29.

† Matt. iii. 13. 17.

§ 1 Chron. xii. 15.

ceding month I made the journey, when it was large and increasing, and flowing with so much rapidity, that it was with difficulty I could come at the water, which has nothing to recommend it in point of taste. \*

When the river is swelled by heavy rains, or the melting of snow, its rapidity is so great, that it is utterly impossible for the most expert swimmer, even at the narrowest part, to go across it. At a certain period of the year, pilgrims travel in a great body, sometimes to the number of 3000, bathing in its consecrated stream, which many do under an idea that it has the effect of cleansing them from sin. The streams of the Jordan, indeed, for the purpose of immersion, may be considered of high antiquity, since we find Naaman †, captain of the armies of the king of Syria, who had been affected with leprosy, was commanded to have recourse to them in order to purify himself, which was accordingly accomplished. The pilgrims also wash their linen in it, with the view of preserving it for shrouds at their death. The soil also of the Holy Land has been conveyed to Europe to be used for interment. At Pisa, there is a church-yard which is reported to be formed of mould, several fathoms deep, which was brought from Jerusalem in 1282. The banks of this river are enveloped with bushes, which tradition represents as the haunts of beasts of prey, confirming the propriety of the poetical allusion made use of by the Prophet ‡; but most fortunately I did not come in contact with any of them. The superstition of many of the pilgrims leads them to cut and form into staves, the willows about its banks, under the idea they contain virtue. I lamented that existing circumstances interdicted further excursions about the sacred place, and circum-

\* So much virtue has been attached to this water, that it is said at one time a quantity of it was brought to baptize some of the royal blood of England. The son of the Duke de Berry in France was christened with it; and it was obtained expressly for the purpose from that river.

† 2 Kings v. 14.

‡ Jer. xlix. 19. Id. l. 44.

scribed my movements by the nearest tract to those objects which I had immediately in view.

Leaving the banks of the Jordan, and recollecting the words of the Prophet \*, I directed my course to the Dead Sea, striking along the plain or desert in a northern direction. In the course of this ride the weather brightened, but it only served to discover, in a more frightful form, the awful scene of devastation which lay before me. It was similar to lifting up the shroud from the dreadful disfigurements of death itself. The accursed soil over which my path lay, was white, resembling powder, and the rains had converted it literally into mortar. As I proceeded, my attention was vividly excited by the views of regularly formed castles, fortifications, and other edifices; but on approaching them the illusion vanished, and I found they were masses of moving sand, which had assumed, in the course of time, these fantastical appearances.

In any other place, and amongst objects of a different character, these curious deceptions in nature might have been pleasing, but here they only filled the mind with awe and dread. They seemed to be the monuments of some mysterious power which had been at work on the place, and departed, sweeping away all the traces of man and life.

I wish that I had the pen of a ready writer to give an accurate description of this devoted region or shadow of death, which is without any order.† No language of the most eloquent writer, can convey a proper view of the mournful devastation which reigns here, from the curses denounced against it; or express the solemn horror which the scene is so much calculated to inspire. This country must be visited in order to be truly known. It is strikingly monumental of the tremendous wrath of God; and affords a dreadful warning to mankind. To the terrible acts exercised in his vengeance on this place, which has been so scorched and blasted with lightning, we find allusions in the sacred

\* Jer. ii. 6.

† Job x. 22.



volume, by the denunciation of the divine judgment on apostate Israel.\* I now drew near to that spot, where

“ Heaven rain'd on earth of old a storm of fire,  
To avenge the wrongs which nature's laws endured,  
On that dire race to horrid deeds inured.”

A profound silence, awful as death, hangs over the lake ; but the sound of its heavy waters slowly rolling before the wind, which blew at the time, accompanied by showers, was even more appalling than the desolation of its shores. At this time, after reading from the Bible the tragical and heart-rending description of the fire and brimstone which was rained upon the place, I gazed on every thing around me ; in the midst of my savage guards I became rivetted to the spot in silent wonder and awful dread, feeling as if I had been brought to the very verge of the habitable world. I could only exclaim in the language of Holy Writ, it is the Lord's doing, and marvellous in our eyes. Here I would address sceptics and scoffers in the present age of disaffection and infidelity, into whose hands this volume may happen to fall. You who not only apply a flattering unction to your own souls, but strive to blind the eyes of others, and shake their well grounded faith in the word of God, with the false idea that it is not a Revelation of truth and mercy, sent down from Heaven, but a cunningly devised fable, or fraud and imposition practised on the world, and who vomit forth blasphemous publications to bring it into contempt, let me solemnly recommend you to flee, and be spectators of a place visited with the terrible vengeance of God, where cities are a desolation, a wilderness, and a land wherein none dwelleth.† There will your boasted imagination be humbled to the very ashes of destruction scattered around. You will feel every nerve unstrung, and be shook to the centre, and powerful conviction brought to your deluded minds, by the existence of demonstrative evidence of the truth of Revelation, when it asserts that there is a Power, whose arm has been made bare, having thrown down the

\* Deut. xxix. 23.

† Jeremiah li. 43.

tremendous thunderbolts of his vengeance, and burned up his adversaries, and see how fearful a thing it is to fall into the hands of an Almighty God.

In this solitude I derived something like an emotion of pleasure from the sight of a hawk, which passed over the low unnavigated waters; an incident in itself doubly pleasing, since it not only broke the course of those distressing feelings, which are forced on a traveller by such awful vestiges of Divine indignation, but was a marked contradiction to the repeated assertion, that no birds can fly over the lake, on account of the pestiferous vapour which exhales from its surface, and would prove fatal to them. It is also said that no fish can exist within its waters, and those which are carried into it by the river Jordan die; certainly I had no evidence to the contrary, having no means to try if the lake did contain fish, nor could I perceive on the shore any shells resembling those of oysters, &c. or that it changed colour, as some have observed, or plants growing on it. Neither did I discover the pillar of salt, or the apples which have been so often alluded to; or find, in truth, a tree of any species. On the whole, the vast wildness, frightful sterility, and strange apparitional form of the moving sands, are sufficient, without any extravagant fiction and chimera of the imagination, to impress the reflecting mind with profound sentiments of religious awe, and the dreadful power of that Deity who has grasped his glittering sword of vengeance, and chastised his guilty creatures. It ought to bring to the recollection the words of God respecting the final period of all things, when the very heavens shall pass away, the elements melt with heat, and the whole earth be burned up.\* The prefixed sketch represents the plain, Jericho, the Arab's tents, the meandering of the Jordan and part of the Dead Sea, with the mountains in the back ground. Having been disappointed of bathing in the Jordan, I stripped and indulged in it here; but I cannot undertake to say that I was sensible of the water being more buoyant, as some persons have asserted, than that of the ocean; nor can I

\* 2 Peter iii. 10.

agree, in the opinions entertained by a Jewish historian: although its taste is decidedly more disagreeable, the smell approaches to that of Harrowgate, and is also not unlike bilge water. I found pieces of the bitumen, or combustible substance, which are black as hard flint, and which on breaking appeared similar in heart: supposing a part of it is applied to a light in a room, a smoke issues and in the course of a minute the place will be impregnated with a most offensive smell, like that of sulphur, in which no person can remain. Clouds arise from the lake, the effect of evaporation, which are said to resemble in appearance water-spouts. The very air around is affected by this evaporation. Crosses of this bitumen are made, and sold at Jerusalem, and an odd idea is entertained by some persons, that the wearing of the bitumen is an antidote against the plague.

The lake Asphaltés, or Dead Sea, as it is more commonly called, and which in Scripture has been denominated the Salt Sea\*, has assumed the form of a bow; on the east it is bounded by the mountains of the antient country of the Moabites; to the west it is also guarded by high mountains of a blackish colour, and condemned for sterility. It is estimated at about eighty miles in length, and twenty miles in breadth; but it was impossible, at the spot where I stood, to take the whole into view, as it appeared to have a curving position; and although it is understood to have no visible issue, yet it does not overflow. There is daily discharged into this lake from the river Jordan many thousand tons of water; and as so great a quantity is received without a visible increase in the limits of the lake, it is presumed to be either absorbed by the burning sands, or received by subterraneous cavities.† Science

\* Deut. iii. 17.

† The following are the substances and proportions, the result of an analytical experiment upon a bottle of the water.

Muriat of Lime	-	3.920
Magnesia	- -	10.246
Soda	- - -	10.500
Sulphat of Lime	- -	54

24.580 in 100.

has deep reason to deplore that no effort has been made, by European governments, for permission from the Turks to transport a small vessel there, (which might be effected from Joppa, or materials to construct one on the banks of the lake,) that every part of it might be carefully explored. When it is considered that hitherto all the knowledge we possess relative to this prodigious body of dead water, has been derived either from the hasty inspection of solitary travellers like myself, or religious fanatics, willing to magnify and mystify every circumstance, it cannot admit of doubt but that many curious discoveries might be brought to light. If, for example, it should be found to contain fish, as its waters are of a very different quality from those of the ocean, or any other lake from which fish have been taken, they may be of a kind and nature entirely different from those with which naturalists are yet acquainted. The truth, also, of what has often been supposed with regard to vestiges of remains of the demolished cities being under water, will be most accurately ascertained; in short, the precise length, breadth, circumference, and depth of the whole, with other objects highly important.

Various are the conjectures which have been formed as to the means employed by the Almighty in the destruction of the cities charged with guilt. Some travellers mention that this lake covers the Vale of Siddim, where the cities stood, nay, that they are now actually to be seen; but I could not possibly discover the slightest vestige of these, which would have been objects of the most striking interest; I am however disposed to think their imaginations must have deceived them in this particular instance. Although some speak of the destruction of thirteen towns by an inundation of burning sulphur, the statement cannot be considered as detracting from that of the Scriptures in which Sodom, Gomorrah, Admah, Zeboim, and Bela are mentioned, and therefore must be supposed by implication. Others, likewise, state that the cities were destroyed by lightning, and the vegetable powers of the earth around burned up. If we attend, however, to the testimony

of the sacred historians, we are left in no state of doubt on the subject\*, since fire and brimstone have been so specially mentioned as a direct effect of the mighty vengeance of Heaven.

But, in considering this tremendous phenomenon, without taking into view whether it was accomplished by fire and brimstone from the vials of heaven, by an inundation of melted sulphur poured from the mountains ignited by lightning, by volcanic means, or the horrors of an earthquake, accompanied by a fiery tempest in the air, one question cannot fail to arise: into what depository, or by what means, were the waters of the Jordan absorbed previous to the occurrence of such an event? It is perfectly evident that these must have had an outlet somewhere; and I cannot allow myself to suppose they were absorbed in agricultural purposes, as some have supposed, founding an opinion on what some have alluded to respecting the Barrady, a river about the same size, which is consumed by the gardens in and about Damascus.

I am unwilling to offer any opinion upon this interesting subject; but as it is evident that unless the very state of the country has been changed, the Jordan must have had in this plain a receptacle for its waters, previous to the destruction of the cities; and since the Scriptures afford no information respecting the formation of the Dead Sea, as a consequence of the judgment of Heaven, I am inclined to think that this lake may always have existed, and that the cities were situated on the banks of it. In the terrible concussion of their fate, and the desolation which was poured upon the country, it appears highly probable that some important alteration took place. The bounds of the lake may have been enlarged, and the character of its waters changed, by the nitre and bituminous materials thrown into it. But it is not at all probable that the latter was altogether formed at the time; on the contrary, had this been the fact, there can be no doubt but that a circumstance so peculiarly striking would have been described,

\* Gen. xix. 24, 25.

ray, often alluded to in the sacred record. However, from the silence which is observed on this particular point, I am inclined to conclude there is strong confirmation of my opinion; although hitherto the common idea has been, that the vale of Sodom and Gomorrah suffered a submersion, and the waters of the lake Asphaltés covers the cities where they stood.

Another opinion also may be entertained. I had occasion to mention, that from an elevation, on approaching Jericho, I had a most extensive view of its plain, with part of the Dead Sea at the northern extremity. Now, it may be supposed that the whole space covered by this sea, which is on an exact line with the plain, with a regular chain of mountains on each side, might have been, prior to the destruction of the cities, part of the very plain of Jericho; for the first tract of my journey along it to the Jordan, from west to east, and the sea to the north, was an entire dead waste, and the ground in a white, pulverised state, as if burned up, with nothing growing upon it. We find expressly, in one part of the history of Lot, that he beheld **ALL THE PLAIN OF JORDAN, BEFORE** the Lord destroyed Sodom and Gomorrah; and, in another, that God had overthrown Sodom and Gomorrah by fire and brimstone, with **ALL THE PLAIN.** \*

The situation of the country, as described by Moses at the time he wrote, appears to have been precisely the same as at the present moment. He observes, that the "whole land is brimstone and salt; it is not sown or beareth, nor any grass groweth thereon." The acts of Almighty vengeance, which have thrown it into such a terrible state, have been recorded, in infinite wisdom, as a fearful warning to countries involved in sin and wickedness †; in short, no language can more strongly describe the horrid situation of this country, which has drunk so deep at the hand of God, the cup of his fury, than that which is to be found in holy writ. ‡

\* Gen. xix. 25. Gen. xiii. 10. Deut. xxix. 23. Jerem. v. 30.

† Jude 1—7.

‡ Heb. xii. 29. Deut. iv. 24. 32. 1 Cor. x. 11.

I spent about half an hour on this denounced shore, and filled two bottles with the water; at which time pieces of wood were thrown on the shore by the violence of the wind, which had been impregnated with salt. The shore itself had also a saline appearance, by the retiring of the water; in short, vegetable life appears to be utterly banished from this part of the earth. Locusts living and dead are to be found in this place, some of which are of enormous length. \* As the shades of night were approaching, the guards represented the danger of remaining longer, since an attack might be apprehended from some of the tribes of Arabs, who lurk about it, and conceal themselves in the loose sands, watching for prey. In consequence of this, I mounted my mule and departed; when I could not fail to recollect the strong language of Scripture, at retiring from this frightful scene of desolation, from the incensed majesty of heaven. †

The sublime is a feeling which cannot admit of long indulgence: it is too vehement to endure, and its emotions soon exhaust the mind. The views along the lonely shores of the Dead Sea are powerfully calculated to excite that deep and agitating feeling, even without the terrors of any immediate danger; so that, without the suggestion of my attendants, I was willing to retire. The scenes, however, which I had witnessed, during this long day, were those of that visible horror which would harrow up the soul, and never will be effaced from my recollection, unmitigated by any association of sorrow for the cities, over which the thunderbolts of Divine wrath have been darted. I directed my course to Jericho, passing a convent demolished by the Mahomedans, which was at one time a most convenient place for the accommodation of pilgrims in their journey to the Jordan, and arrived in safety.

Jericho, which was at one period denominated the city

\* One of these is in the Hunterian Museum in the University of Glasgow.

† Jer. xxxvi. 7. Psal. cxlv. 6. Rev. xiv. 10. Ezek. xxxviii. 22. Luke xvii. 29. Job xviii. 15.

of palm trees\*, was antiently considered only inferior in point of consequence, wealth, and magnificence, to Jerusalem, and was inclosed by walls three miles in circumference.† No vestiges, however, of its former grandeur‡, or the splendid palace of Herod, are to be traced; but, on the contrary, it forms at this moment only a miserable village, composed of a few rude and contemptible clay cottages, each not exceeding, perhaps, ten or twelve feet in height. It appears, indeed, either as if some cause, fatal to population, were still emanating from the pestiferous vicinity of the Dead Sea, and destined to extirpate the very energies of life; or that the judgments antiently denounced against it by the Almighty were in full force. In the neighbourhood, upon the plain, some tents were pitched, and occupied by Arabs, covered with black cloth, made of the hair of goats and other animals, which are spun by women, as was antiently the case.§ To the colour of these coverings, reference is made in the sacred writings. Such tents appear to have been used from the earliest ages||, and afford a subject to the Psalmist, of contrasting those under which evil is practised, to the humble office of a door-keeper of the house of God.¶ Many different tents, or booths, I observed, in different parts of the Holy Land, formed of other materials, such as the branches and leaves of trees, has evidently been derived from the Israelites, who appear to have adopted that mode to afford shelter or covering.\*\*

In addition to some of the many interesting events I formerly alluded to, as having occurred on this plain, it may be mentioned that Zedekiah, king of Jerusalem, fled there with his army, was made captive, and brought before the king of Babylon; his captivity was followed by most cruel sufferings††, and near the village is a stream of water which

\* Dent. xxxiv. 3. 2 Chron. xxviii. 15.

† Heb. xii. 30.

‡ Joshua vi. 21. 26.

§ Exod. xxxv. 26. xxxvi. 14.

|| Gen. ix. 27. Num. xxiv. 5. 1 Kings xii. 16. 2 Sam. xx. 1.

¶ Psalm lxxxiv. 10.

\*\* Lev. xxiii. 40—43. Neh. viii. 14.

†† Jer. lii. 8—11.



Elisha had miraculously purged of its peculiar taste.\* When I reflected on what this country or "garden of the Lord," must have been about the time when it was conquered by Joshua, a period of the world, when Egypt flourished in all her grandeur, enjoying the arts and luxuries of that magnificent epoch in which her lofty and enduring edifices were constructed; I am filled with wonder, mingled with sorrow. Jericho, at present, is sunk into a mere name, for the few deplorable hovels which now constitute the place, can never be considered even as the relics of that ancient and noble city, which was then a fortress of such strength, that a miracle was employed to assist Joshua in his operations towards its reduction; it was the first city in Canaan which yielded to his force. But it is thus that cities and nations, which once reared their proud heads, are now levelled with the dust. These endure little longer than the reign of their founders; when, on the other hand, the truth of holiness "endureth for ever." The very name also of the objects of idolatry, with their worshippers, are now unknown in these sanctuaries; and the strong holds which superstition erected in this and other celebrated cities are demolished, leaving not a wreck behind. The hand of Mahomedanism now wars against it with as much zeal as the sword of Joshua did of old; but revealed truth, however dim the flame may yet appear to the eye, is, I trust, now spreading over every part of the earth, bearing testimony to the prediction, that this world shall be under the influence of our Lord, and that his knowledge shall fill the earth as the waters cover the sea.†

Having dispensed a sum of money among the guards, I once more visited the old governor, to thank him for the polite manner in which he had facilitated my purposes, and presented him at the same time with a gold ring, which I drew from my finger, with which he appeared delighted. After remunerating the Arab who had accommodated me in his hut, being surrounded by several of his neighbours for

\* 2 Kings xi. 21, 22.

† Isaiah xi. 9.

a supply of tobacco, which had unfortunately run out, I promised to send it from Jerusalem. I left Jericho, contemplating the history which has been transmitted of the crowd which surrounded Jesus at his departure from it, when he opened the eyes of the blind who followed him\*, and proceeded to Jerusalem with the escort which accompanied me from thence, by the same track which I took from the city, where I arrived in safety, received the congratulations of the monks, and was grateful to that Being, who had extended his protection to me through this great and terrible wilderness†, and gratified that I had accomplished a journey which has been always considered perilous and difficult.

\* Matt. xx. 29. 34. John ix. 52, 53.

† Deut. i. 19.

## CHAP. XVIII.

VISIT TO THE CHURCH AND HOLY SEPULCHRE.—REPOSING DURING NIGHT THERE.—PRESENT AT THE PROCESSION AND DEVOTIONS OF THE LATINIS NEXT MORNING.—UNHAPPY CONTENTIONS BETWEEN THE LATINIS AND GREEKS FOR POSSESSION OF THIS CHURCH.—DESCRIPTION OF IT.—CEREMONY OF CREATING A KNIGHT OF THE SEPULCHRE.—RELIGIOUS CEREMONIES.—RUINS OF THE ANTIENT CITY OF JERUSALEM.—TOMBS OF THE KINGS.—OBSERVATIONS.—HOSPITALITY OF THE FRIARS.—HINTS TO MISSIONARY INSTITUTIONS.

**T**HE object I had now in view was to visit the church of the Holy Sepulchre, on Mount Calvary, and remain all night, in order to be present at the devotions of the Latins at an early hour the following morning.

I proceeded there, in the dress of a Christian, attended by the Janissary and my servant, an arrangement having been previously made that I should be received by the Franciscan or Latin brotherhood. I entered the church under the most delightful feelings I ever experienced, at five o'clock in the afternoon, when vespers had concluded, and preparations were making to shut the doors during the night. I was received by the order with courtesy, and conducted to their cells, where supper was served, during which I had some conversation with them, on different points respecting the church. To the ears of a Christian, and especially in a place where "peace on earth, and good will towards men\*," had been taught, the representations of those quarrels and heart-burnings which existed for so long a period, between two religious orders for the possession of this church, was truly distressing.

\* Luke ii. 14.

Previous to the year 1685 the Latins were in undisturbed occupation, and enjoyed the exclusive right to perform every act of devotion within its walls. This title having been called in question by the Greeks, it was followed by the most disgraceful scenes of disorder, and even by acts of personal violence, which were inflicted on the Latins, who justified their claim to priority.

In consequence of this the French government interfered, and made a remonstrance to the Grand Seignior, whose protection was required in behalf of the Latins, and they were allowed to remain unmolested in possession of the church. This was, however, found to be only a time for breathing, it being of short duration, for the invasion of their privileges was renewed by the Greeks, and has most unfortunately continued down to the present moment. These animosities have been of so violent a nature, that the Latins informed me, with tears in their eyes, that a short time previous to my visit, a Greek had the audacity to chastise one of their number *in facie Ecclesiæ*. They related various outrageous acts committed by the Greeks, and implored me to lay their grievances before his Excellency the British Ambassador at Constantinople, in whom they reposed more than an ordinary degree of confidence. Many representations had been formerly made by the ambassadors of Britain, France, and Spain on this subject; but instead of being attended to, a profound silence was observed by the Turkish government. This will not appear surprising, when it is considered that the Latins are in a state of poverty, and unable to satisfy the rapacity of the Turkish demands; whereas, on the contrary, the Greeks are in opulent circumstances, which enable them to pay enormous sums to that government, and hence a peculiar interest is secured to them.

It may be observed, however, that the Latin order have the exclusive privilege of performing mass with shut doors, and meet with no interruption, until seven o'clock in the morning, when they are thrown open to all religious sects. On every occasion I remarked there was, on the one hand,

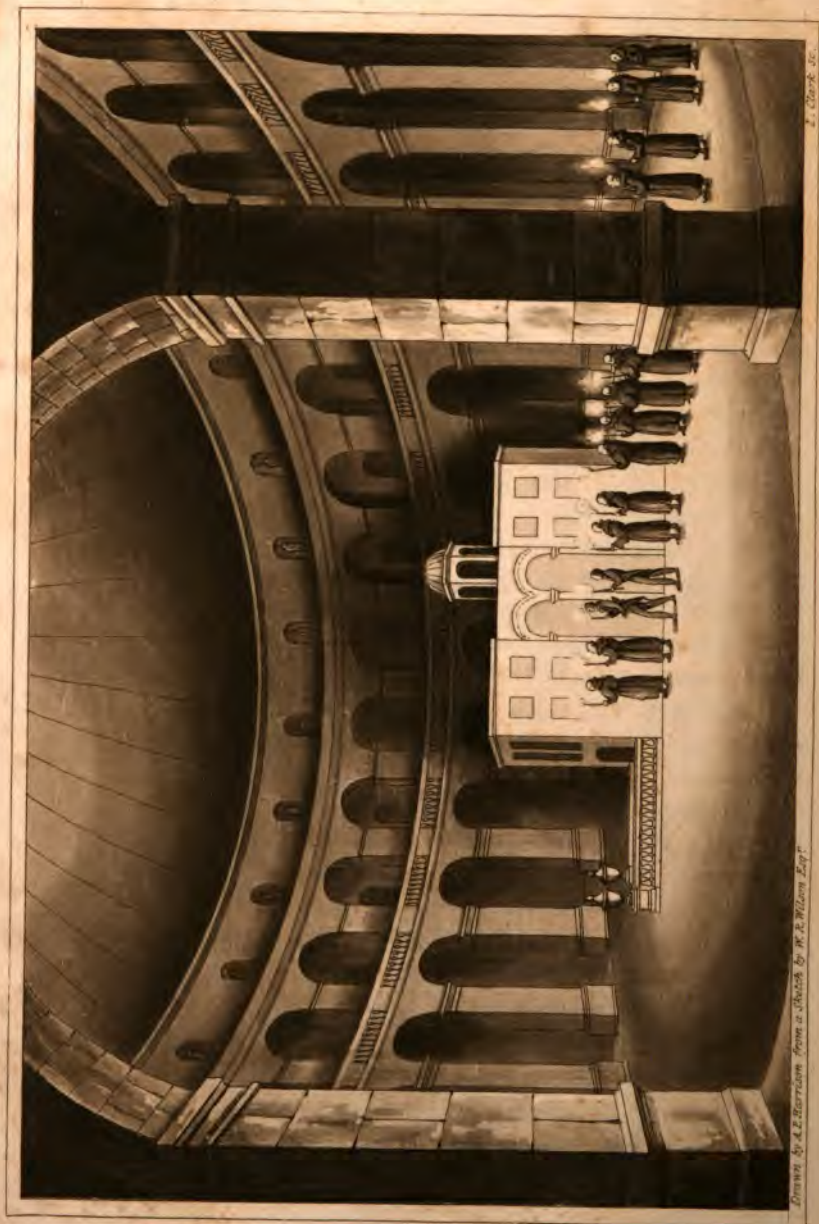
a strong partiality shown to the Greeks; and on the other, a marked hatred directed against the Latins, and the slightest trifle laid hold of on the part of the Turkish rulers, to irritate and wound the feelings of the latter. One fact came, indeed, directly within my own personal knowledge: the Pacha of Damascus, who had arrived on a visit to the governor of Jerusalem, in riding along the streets happened to pass the Latin convent; when, pretending to take offence at a small door which had from time immemorial been used as a private entry, he ordered it instantly to be built up. This unprovoked act occasioned the Latins, who appear to be an inoffensive class of men, inexpressible concern. They are constantly kept in a state of agitation and alarm, from the insults received in one shape or other, not only from their enemies the Greeks and Turks, but the rigorous exactions which are required of them from time to time by the Mahomedans. On the representations made to me by the Latins I shall only observe, in the language of him who was king over Israel, in this capital I beheld the tears of such as were oppressed, and on the side of their oppressors there was power.\* Such, in short, is the bitter enmity of the latter, against the Christians in this place, that in the event of any rupture between Turkey and Great Britain, this church would be erased to the foundation. I am firmly persuaded it is chiefly owing to the apprehensions of any attack from England, and knowing the interest the British ambassador takes in the Christians, that the preservation of the ancient relics is principally to be attributed.

But to return from this digression, I would observe, that no person who has studied the Gospel with the slightest attention can enter the threshold of this sanctuary, without his soul being wrapt up in holy awe, and feeling deeply affected at the extent of that guilt of man, which nothing could atone for, but the sacrifice of the Son of God.

I was conducted to an upper cell, where I reposed for

\* Eccles. iv. 1.





Engraved by A. Z. Morrison from a Sketch by W. R. Wilson Esq.

L. Clark. del.

*Procession to the Holy Sepulchre.*

the night in my clothes, on a frame of wood, intended as a bed. Next morning, at three o'clock, I was roused to attend the matins, and accompanied the friars in procession to the chapel, which is built over the sepulchre, in the centre of this edifice. The friars followed each other in slow procession, holding up massy lighted wax candles, and singing in an affecting strain, which, being accompanied by the deep and solemn sounds of the organ, added to the consideration, that here was the sacred spot of earth where he who was the author of our faith, bore our sins in his own body on the tree, contributed to elevate and fill the soul with sentiments of inexpressible awe. After kneeling down and participating in the worship, where I admit that in the feelings of that moment, all idea of religious differences was lost, I was prompted to exclaim in the words of the Psalmist, in the courts of the Lord's house, in the midst of thee, O Jerusalem, praise be to the Lord.\* A sketch of the interior of the church, with the procession to the sepulchre, is given in the plate in the frontispiece. I accompanied the Latins, in the same order, back to their cells, where coffee was served, and I remained till daylight to examine the church.

The descriptions which have been given of this sacred edifice, by travellers, are so numerous that it is almost unnecessary to mention any thing respecting it.

The church founded on Mount Calvary is about one hundred paces in length, and sixty in width, and in order to prepare the mount or hill for its reception, it was found necessary to cut away portions, and raise it in others. In this operation care was taken that that part of the mount where the accursed tree had stood, on which the crucifixion took place, should not be touched; so that, it will be observed, this spot is considerably higher than the floor of the church, to which there is access by twenty-one steps. This sacred spot is from twenty to thirty yards square, and is gaudily ornamented; there is an altar with lamps always burning before it. The tomb itself,

\* Psalm cxvi. 19.



which at one time was a cave or grotto under ground, formed by an excavation of rock, may be considered at present as above it, the rock surrounding it having been removed.

The general form of the church, to which the sepulchre gives the name, considering the remote part of the world where it is founded, and other circumstances, is spacious and magnificent; the Corinthian order of architecture prevails in it. It is in the form of a circle, having a heavy dome or cupola, the frame of which is formed of the cedar of Lebanon\*, and covered with a kind of stucco; although light is received from the top, yet it is not sufficiently clear, but is altogether sombre. I did not learn if there were vaults underneath. A number of places were pointed out in different parts, which are held peculiarly sacred, in each of which certain ceremonies are performed, alluding to the sufferings of our Lord. Around it are cells or apartments for the reception of various sects of Christians of all nations. Access to the whole is obtained by a single door, but a tax is rigidly levied by the Turks from every person who enters the sacred walls, which constitutes a revenue, it is said, of 250,000 piastres. Over the entrance is a bas relief representing the entry of Christ into the city, and the acts of rejoicing manifested by the multitude who followed him on that interesting occasion.† On entering the church, the first object which attracts attention, within a few feet of the door, is a slab of white marble in the pavement, marking the spot where Joseph of Arimathea anointed the body of our Lord, preparatory to its being deposited in the sepulchre. In one part, to the north, stands the tomb of Godfrey of Bouillon, who captured the city, with an inscription in the Latin language, explanatory of his having established the worship of Christ all over this land, and a wish that his soul might rest in peace.

Over the tomb, which I formerly observed was in the centre of the church, there is a building looking to the east,

\* 1 Kings vii. 2, 3.

† Mark xi. 7—9.

partly circular and partly oblong ; the interior of it is paved with marble, and richly ornamented with curtains of crimson, interwoven with gold. A number of massy splendid lamps are also kept constantly burning. This is divided into two apartments, each of them probably about six feet in height, and from seven to eight in breadth. The first is a kind of ante-chapel ; and in the second, which may be considered as the Sanctum Sanctorum, under an altar, is said to be “ the place where the Lord lay \* ;” and over it is a large painting, representing his bursting the bands of the tomb, and triumphant ascension. The doors leading to these being very low, obliged me to stoop. The outer steps are devoutly saluted by the pilgrims, who kneel and offer up their prayers with extended arms, throwing off their shoes previous to entering the place. There is a solemn gloom thrown over the whole interior. In the year 1808 a great conflagration took place. After the hour that the monks had retired to rest, a fire broke out, which committed great ravages, and threatened destruction to the whole of this edifice. The cause of it could not be ascertained. The devouring element was, however, happily arrested, by the united exertions of the monks : and notwithstanding the Holy Sepulchre was at one time enveloped in flames, they considered it as a remarkable circumstance, that the interior of it and its decorations were not affected, which is gravely attributed to supernatural power. In this church a particular spot is pointed out, which is said to be the centre of the earth. They ground this assertion on a particular passage of Scripture. †

The number of Christians, of all denominations, and from every quarter of the globe, who daily enter this sacred spot, is very great. Sometimes I observed that the pressure for admittance was such, that it was utterly impossible for others at the same time to get out of the church. During the time I was surveying it, I was particularly struck with the appearance of two Turks, who were strolling about, and appeared to scoff at the devotions, although

\* Matt. xxviii. 6.

† Ezekiel v. 5.

it is known that Christians would have forfeited their heads had they presumed even to look into a Mahomedan temple. In the outer area, in front of the sanetary, a number of persons of both sexes were arranged, offering for sale beads for the neck, crosses, and shells, as clasps for the front of the body, and made of mother of pearl, representing the nativity and other sacred events; these were spread upon the ground, and eagerly purchased by pilgrims. Some of these beads are red and black in colour, and of the fruit of Mecca, which receive a kind of polish by wearing. At Easter the sale is particularly brisk, and large boxes of such articles are annually sent off to the Catholics, especially in Spain and Portugal. Some of these I purchased as curiosities; and my servant, who was a rigid Catholic, took a bountiful lot, which he had provided for himself and friends, and laid them on the altars of Mount Calvary, and the Holy Sepulchre, where they received a formal benediction from the monks in their ecclesiastical robes.

With respect to the form of creating knights of the Holy Sepulchre, it may in the first place be mentioned, that the institution is dated about the year eleven hundred, with the view of exciting persons of rank and opulence to visit the sacred places, or, in other words, to increase the revenues of the monks. The power of such creation appears to have been vested by a pontiff in the guardians of the order of St. Francis. The nature of the ceremony on such occasions is the following, and it takes place in front of the sepulchre. It is commenced by a solemn mass. An oath is then administered to the candidate to the following purpose, that he shall serve in the Holy Land, when war is carried on against infidels, and oppose the enemies of the church of Christ; that he shall defend the orphan and widow; refrain from oaths, imprecations, and intoxication; lead a life of chastity, and avoid duels. On taking this oath, the knight kneels, when the guardian or head of the order, pronouncing a blessing, lays his hand on the person's head, exhorting him to be a good soldier of Jesus Christ. A pair of spurs is then fixed on his heels, and a sword presented to him, which he is commanded to use in

maintaining the rights of the church; after which, the guardian gives him three strokes on the shoulder, and as often repeats these words: "I ordain thee a knight of the Holy Sepulchre of our Lord Jesus Christ, in the name of the Father, Son, and Holy Ghost." After this the person is saluted; a gold chain and cross is thrown about his neck: and on rising he salutes the sepulchre, and returns the insignia to the guardian. The expence attending this creation is about thirty pounds. I heard that this ceremony had been performed by some of the suite of a certain illustrious personage, during a visit to Jerusalem, though they were actually Protestants. It is indeed universally understood, that none can be admitted members of the order, but those of the Roman Catholic persuasion, the defence of whose faith and church form a fundamental part of the oath administered, and by taking of which they oblige themselves to go through the service of mass.

It may be further mentioned, that in this church, during Easter, a variety of religious ceremonies are performed, marked with extraordinary devotional fervor, respecting the sufferings, judgment, &c. of Jesus Christ. On the evening of Good Friday, or Dark Night, as it is denominated by the monks, they assemble in a body, when a sermon is delivered, during which the lights are extinguished, in order to create a more deep impression on the mind, in reference to the supernatural darkness that overspread the earth. A procession afterwards commences, when each person carries in his hand a lighted taper. A crucifix is borne before them, with an image of the Saviour as large as life attached to it, representing him in the act of hanging on the cross, with nails in the hands, and a crown of thorns on the head, and the body is marked with blood. After proceeding to those parts of the church which have been consecrated to some particular acts performed in them, relative to the death, burial, and resurrection of Christ, and adorned with ornaments, the procession arrives at Mount Calvary, which is ascended by the monks without their shoes. The cross is erected, and a sermon is delivered on the crucifixion, and followed by singing a hymn. After this two

persons representing Joseph of Arimathea and Nicodemus, approach the place with great solemnity, draw the nails, and take down the effigy, which is so contrived that the limbs are flexible, as if it was a real body. This is laid in a sheet and taken to the spot where it is anointed with spices. Another hymn is chaunted, after which a formal sermon is delivered, and the ceremony terminates by depositing the body in the sepulchre.

Having satisfied my curiosity at the Holy Sepulchre, I began to prepare for my departure from Jerusalem, and visited, for the last time, the garden of Gethsemane, belonging, by purchase, exclusively to the Latin convent. It had made a deep impression on my mind, having formerly spent many hours reading in the book of truth, I gathered leaves from several of the dropping olive-trees which adorn it, to take, as consecrated relics, to England.

As my attention had hitherto been chiefly directed to those memorable places connected with the history of our holy religion, I considered it necessary, before leaving for ever this theatre of events, so peculiarly interesting, to search for the remains of the secular grandeur of the Israelites.

If we are to give credit to all that is represented by the monks, who point out places and occurrences with such apparent accuracy, we should be disposed to think the whole of the present city was in reality that of ancient Jerusalem: on the other hand, if the prediction of our Lord himself, as recorded, is attended to for a moment, the total destruction of the original city must have been *de facto* accomplished. \* It will never be obliterated from my recollection, the impression which the words of ancient prophecy made at that very moment I observed the plough moving along Mount Zion. †

I proceeded about a mile to the north ‡ of the present city, and was most forcibly struck in viewing masses of rubbish §, and enormous stones scattered over a great extent around. Although the form of any particular kind

\* Luke xix. 44. Id. xxi. 20.

† Jer. xxvi. 18. Micah iii. 12.

‡ Psalm xlvi. 2.

§ Jer. xxvi. 18.

of building could not be distinctly ascertained, yet these remains exhibited to my eye a city laid in ruins, and indicated the labour and expence that must have been employed in it, of which these had formerly been the strength, and perhaps the sculptured ornaments. Some part, indeed, of the form of streets paved with vast stones, and also wells, of the same circular form as I had occasion to remark at Bethlehem, were most distinctly to be seen.\*

We are told that Jesus was crucified without the city †, which was the case with all malefactors at Jerusalem; and upon Mount Calvary, which was the nearest point of altitude to the original city. After the crucifixion, the Christians, who naturally attached the highest possible veneration to the spot, must have built the present town round Mount Calvary; and hence the place where the cross was erected, and originally appeared without, is now made to stand nearly in the centre of Jerusalem. In short, on beholding the ruins spread around ‡, I should, with deference to the superior judgment of others, conceive these to have been actually part of the ruins occasioned by the destruction of the antient city; and I am surprised that notice has not been taken of them by travellers who have described the present city and its environs. The difference between the city of Jerusalem as it now is, and as it did antiently exist, ought to be kept in view, since all accounts agree in pointing out the latter as extensive, splendid, and populous. At the same time, I believe that the bulwarks, towers, and palaces §, with the exact width, breadth, and circumference of the city, as they existed originally, are altogether doubtful; and never have, or perhaps never will be correctly ascertained, so as to enable travellers to “tell it to the generations following.” ||

The most magnificent remains of antiquity existing in this direction are undoubtedly the sepulchral excavations, denominated the Tombs of the Kings. The entrance is

\* Lamén. i. 1.

† Heb. xiii. 12.

‡ Jer. xxii. 8.

§ Psalm xlvi. 12, 15.

|| Psalm cii. 18.

by a large open court. To the west is the mouth of a cavern, over which is a portico hewn out of the rock, adorned with sculpture, but much defaced or worn out. On entering it I turned to the left, and descended to the mansions for the silent dead, by creeping with difficulty through a very contracted passage, nearly blocked up with rubbish. I entered by lighted tapers; and found a range of subterraneous chambers, cut out of the rock in different directions, one leading into another, forming a kind of labyrinth, and in each were recesses or receptacles for bodies, which appear to have been deposited in coffins of stone, and in the centre of one part there was a pool of water. Bats were flying about at the time I entered it. It has been difficult to obtain any accurate account of these extraordinary places, and various opinions have been entertained, some of them presuming that they formed the sepulchre of David \*, though every thing appears to be involved in doubt and obscurity on the subject. These excavations, however, afford evidence of the mighty labour which had been bestowed, and the expence which had been incurred, in their foundation. It had been evidently accomplished by the hand of a powerful monarch, and might, in justice, be compared with some of the greatest works of the kind in Egypt. In viewing the whole of this astonishing excavation, and the particular person on whose account the operation had taken place, one expression in Scripture occurred to me as peculiarly applicable. †

On returning to the city, I was shewn, near the gate of Damascus, a grotto, said to have been the residence of Jeremiah, where he wrote his Lamentations. I was surprised to be accosted in the streets by some Arabs, who had come on foot all the way from Jericho, to remind me of the tobacco I promised to send them on my return to Jerusalem. Having supplied them bountifully, they ran off immediately in the highest ecstasy on their return to Jericho, with the supposed prize, to share it with their brethren. This incident I merely mention to show the

\* 2 Chron. xxxii. 53.

† Isaiah xxii. 16.

particular value which the Arabs in that quarter of the world, attach to an article of this nature, and the trouble and exertion they will submit to in order to obtain the enjoyment of it; a hint that may be useful for travellers to keep in view, in visiting that barbarous region.

On arriving at the convent, I had an interview with several of the monks, who came in a body, on the different objects of interest which had passed under my view during the day. In the course of conversation, one old brother, who had formerly often annoyed me by making errands to my cell, where he sat down and sometimes remained for hours, appeared now to develop the object of his officiousness, by expressing great surprise at being informed by my domestic that I was not a Catholic, but a Protestant; he exercised every ingenious art imaginable to draw me into a conviction of the justice of his own opinions, and embrace the Romish persuasion. This led to much argument on the principles of faith maintained by each, in which the friar discovered great warmth, when I took occasion to object to the act of kneeling before images, and invoking the mediation of the Virgin Mary with our Father in heaven; and ultimately assured him, that I had all along professed the tenets of Protestantism, from a conviction it was the true faith, founded on the word of God; and could not think of adopting any other, or bring my mind to prostrate myself before inanimate objects, and address a throne of grace by invoking a plurality of mediators: at the same time I added, that I allowed him and every Catholic the same liberty of judging exclusively in matters of theology as I claimed to myself. I was the only Protestant at this time in Jerusalem.

Having thus offered a few observations on this most interesting capital, I am led to observe, that no persons who have been inmates in the convents can withhold their testimony to the humanity, christian benevolence, and obliging disposition which is exercised by the monks, which cannot fail to excite a proper sense of gratitude. This principle ought to be stronger from the consideration, that they are travelling through a country where



the natives are not only in a savage state, but are deadly enemies to Christians; and as they can have recourse to no other places for personal security as well as comfort, I apprehend these may in justice be viewed in the light of asylums or houses of refuge. For my own part, I shall always express my obligations to the friars for the distinguished politeness and hospitality I received, take an interest in their welfare, and expose not only the grievous exactions which are continually made, but in general the unparalleled tyranny and oppression they are experiencing from infidels.

In conclusion, I have to express my regret that circumstances did not admit my passing a few months in this part of the country, in order to have surveyed every thing more minutely and attentively than has been done. The truth is, I was so interested by the numerous hallowed places with which the land abounds, that I could scarcely command my feelings to proceed in any regular method to the inspection of them, and abandoned myself, in fact, just to the impulse of the moment; satisfied with seeing those which in that way first claimed my attention, taking no particular care to survey them successively, and in such circumstances I am aware that many remarkable objects may have escaped notice. During my visits, however, to those I did examine, I enjoyed, with all the ardour of enthusiasm, the recollection and emotions which such sacred and venerable views were so eminently calculated to awaken. Dead indeed must the heart of that traveller be, who could cast his eyes on such a spot of earth, where God himself has in so special a manner declared his name, without the deepest emotions of awe and gratitude.

Let me further observe, how greatly it is to be lamented that the Christian powers of Europe do not co-operate and wrest this country from the hands of barbarians, when the most beneficial effects might be derived not only from an exclusive establishment of the Christian faith, but many important objects accomplished, by the introduction of agriculture, arts, sciences, and a discovery of antiquities.

And now that I am to take leave of Jerusalem, the city of

the Most High, which I shall never cease to think of without delight to my latest breath, I may in a few words express my surprise that, notwithstanding all the laudable zeal and ardour which has arisen on the part of those institutions in our happy land, whose views are to send ambassadors, in the name of Christ, to convert the Heathen in India, and Africa, yet the HOLY LAND, that interesting, and once most renowned of all countries on the face of the globe, where Christ himself and his Apostles taught, has never come within the sphere of their operation, or entered into their calculation in any form. Let me express a hope that this remark will not be lost, but receive the serious consideration of the active persons connected with such societies, and that they will rouse themselves, and see the pressing expediency of sending forth labourers to the East, since according to the observations of an Apostle \*, how shall they hear without a preacher, and how shall they preach, except they be sent, in order that the sound may go into *all* the earth, and their words to the end of the world."† Finally, in the language of an Evangelist, I would say to them, Lift up your eyes and look on the fields of this land ‡, where it only requires the hand of a judicious gleaner to root out the tares which choke the growth of the wheat, in order to obtain a luxuriant and bountiful harvest.

\* Rom. x. 9.

† Romans x. 14, 15.

‡ John iv. 35.

## CHAP. XIX.

DIPLOMA FROM THE CONVENT. — DEPARTURE FROM JERUSALEM. — ARRIVAL AT BEER. — RESIDENCE OF GOVERNOR. — LUDICROUS INCIDENT RESPECTING A FEMALE ARAB. — DANGEROUS TRACK THROUGH THE MOUNTAINS. — CAMELS. — OBSERVATIONS. — BETHEL. — VALLEY OF SAMARIA. — WELL. — WHERE BONES OF JOSEPH DEPOSITED. — ARRIVAL AT SAMARIA. — MOUNTAINS OF EBAL AND GERIZIM.

ON my departure from the convent, the friars put into my hands a diploma, certifying the different holy places which I had visited \*; and after giving a sum to the poor, I left the sacred scenes of this city on the 15th of February, accompanied by a military escort, which the Governor had a second time so politely afforded, with letters addressed by him to the commanders of the districts through which I had to pass in the course of the journey.

Never shall I forget the sensations I experienced when leaving the gates, where an inexpressible sentiment of solemn melancholy pervaded my mind; and I repeatedly turned round to catch the last glimpse of the city, exclaiming, "If I forget thee, O Jerusalem! let my right hand forget her cunning." † I now directed my course through the hill country of Judea. The road, which was to the north, lay through a wild rugged country, and nothing occurred to break in upon that train of serious reflection which had naturally arisen. In the evening I reached the small and poor village of Beer, where I could not find accommodation for the night, which might be considered fortunate, since I afterwards learned that the Arab

\* See Appendix, No. 4.

† Psalm cxxxvii. 5.

inhabitants were in a state of rebellion, and my personal safety, as well as baggage, would have been exposed to danger.

I proceeded to the commander, presenting him with a letter from the Governor of Jerusalem; I was kindly received, and he offered to afford accommodation for the night in his own apartment. This, to my surprise, was on the very summit of a ruinous, castellated building, resembling that at Jericho, to which I ascended by a ladder; this was drawn up on my reaching the top, which excited for the moment some apprehension. I found, however, this was adopted as a precaution against an attack from the natives, in whose eyes he had been an object of peculiar jealousy and hatred. This abominable place or cock-loft did not exceed sixteen feet by twelve, and was filled with ragged, dirty Turkish soldiers, of savage countenances, sitting cross-legged; I did not find myself perfectly at ease in such a state of captivity. They treated me, however, with civility, and regaled them with coffee, tobacco, and rakee; they allowed me the best corner near the fire, where I threw down my bed, and enjoyed some hours of sleep. The carelessness of the soldiers, in permitting clusters of ball cartridges to be suspended about a blazing fire, deserved severe reprehension; from this I was often led to apprehend the place would be blown up.

In every situation, I am inclined to think, the human heart is accessible to the subduing influence of civility: since allowing the Turks freely to partake in this manner, and showing I reposed confidence in them, they seemed disposed to pay me respect and attention. The Governor was a man superior in mind to the generality of Ottoman soldiers; and although his rank and situation were humble enough, yet these had been attained as a reward of his military abilities displayed in the field. We entered into conversation on a variety of subjects, especially respecting the triumphal entry of the allies into Paris, and the tranquillity this event would insure to Europe, by the effectual blow given to the restless ambition of Buonaparte, and he asked many questions respecting the Russian force. This led to an ex-

planation of the mode of warfare practised by the Cossacks. I presented him with what may be considered a trifle from our facility in commanding these and such like articles; namely, the representation of a Cossack mounted on horseback, in the act of charging an enemy, engraved on a paper, which I found accidentally in my watch-case. On viewing it, the Governor expressed the highest joy and delight, never having seen a military character of this description; and after handing it round to the soldiers, and muttering a kind of soliloquy, he appeared wrapt up in thought, having his eye stedfastly fixed on one part of the ground as he was smoking his pipe. When the soldiers returned the bagatelle to him, he, in a moment, made a signal, and they put a vessel with water on the fire. When it became hot, the Governor threw into it, with the greatest sang froid, smoking his pipe at the time, a couple of fowls, alive, which they brought him; these were afterwards speedily plucked, and roasted on the ramrod of a musket, with an expedition hardly to be equalled during a campaign. These, I was told, were in return for the present, and to be added to the provisions I had brought for the journey.

Next morning, on getting up at sun-rise, I had a more perfect view of this deplorable den, where I had been attacked most furiously by vermin, during the whole night, and found them about every part of my dress. At my departure, a ludicrous scene occurred. An aged female Arab, who, it appeared, had, the preceding night, lost a hen, (which I hoped was not one of those sacrificed on my account,) attacked the castle, in the most enraged manner, with all her powers of speech. On this occasion a terrible uproar ensued, and the whole village turned out to join this virago. Nothing could be more amusing than this circumstance, and beholding the Governor with his soldiers, who had the precaution to pull up the ladder on my leaving the place, arguing the point, in a body, from the top of the castle, with an enraged crowd, and their venerable leader or beldam below. I considered it prudent to take my leave hastily from the place, apprehensive if I re-

mained to see how the matter was decided, I should have been involved in the confusion it created.

This village is supposed to be the Michmash alluded to in Scripture.\* It is at present distinguished by the name of Beer, signifying a well, and adopted, most likely, from a delicious spring of water flowing through it; near to which are the ruins of a church, built in commemoration of the parents lamenting the loss of our Saviour, who not being found by them there, was afterwards discovered with the expounders of the law in the Temple.† It was to this place, also, that Jotham had recourse, in order to escape the fury of his brother. ‡

After leaving Beer, the road for some time passed over a chain of mountains, where I overtook a prodigious band of camels§ marching in regular order, heavily laden, accompanied by numerous keepers. A jingling noise was heard a considerable distance, in consequence of the tinkling of bells||, each having one attached to the neck. Their ears not being insensible to such kind of sounds, this mode, it is said, is adopted to cheer them, especially when fatigued with a long journey, accompanied by their keepers singing loudly.

This formidable spectacle brought to my memory the camels, on their journey belonging to the Ishmaelites¶, charged with aromatic substances, on their way to Egypt; and that strong comparison which was made\*\* by our Lord, to the state of the man, whose heart is so engrossed with the riches of this world, as to neglect his eternal interests, thereby teaching us that he cannot inherit everlasting life.

Here I must be permitted to suspend the narrative for a moment, and advert once more to these noble beasts of burden, formed by the wisdom of God, for the use of man. These quadrupeds halt a short time during their journies, at particular fountains which have been built by

\* † Sam. xiii. 16—23. † Luke ii. 44—46. † Judges ix. 21.

§ Genesis xxxii. 7.

|| Zech. xiv. 20.

¶ Genesis xxxvii. 25.

\*\* Luke xviii. 25.

pious Mahomedans at certain places, from which time and distance are calculated previous to the guides setting out on a journey. The sight is interesting at some of these resting places, from the crowd of camels which are seen on their knees in a kind of methodical order, with the keepers sitting cross-legged, under trees for shelter from heat, partaking of refreshments and smoking their pipes. They never touch these things until the camels are supplied with such provisions as are necessary. Distances of time are often calculated according to the length of the shadow of the camel about sun set. Further, camels constitute a great part of the wealth of an Arab; nay, I may add, they are his whole treasure. In his eyes their number is held in higher estimation than even bags of money; and, as formerly remarked, they entered into that part of the calculation which was formed of the wealth of Job.\* It may appear extraordinary that these people, by whom they are considered as sacred objects, should emphatically call them "their ships." It is supposed that the patriarch, in speaking of his time upon earth hastening like "swift ships †," had these animals in his view.

The extreme usefulness of camels, and their capability of transporting enormous piles of merchandise to a vast distance, especially along the most dreary deserts, is as surprising as their patience under such ponderous weights. They are graceful in form; the neck approaches in some degree to the front part of a vessel; the eyes are keen, and they proceed at a steady pace; but to quicken their motions, the whip is rarely, if at any time, applied. It is a surprising circumstance, that these animals are supposed to smell water at the distance perhaps of a mile; and the powers they exercise in sustaining hunger, thirst, and incessant toil, under a burning sun, is also striking; without the accommodation afforded by them, these dreary regions never could be traversed by man. Should it, however, occur, that his camels are cut off by accident, in the course

\* Job i. 3. Ezra ii. 67.

† Job ix. 26.

of these journies, the loss is altogether irreparable to the traveller, and must inevitably be followed by the sacrifice of his own life. A canal or reservoir, to contain water, and equal to a fifth part of the stomach, belongs peculiarly to this animal, with which the food never interferes. Notwithstanding they may in general be considered submissive and inoffensive, yet, since they retain long a sense of injury offered, and watch an opportunity to exercise their revenge, I perceived it was always found necessary to keep the jaw firmly muzzled by a chain or rope, to prevent an attack from their teeth, by which they are led by the keepers. During the period of halting at any place to rest, they are made to kneel down as of old \*, by being gently touched on the fore legs; and two of the legs are frequently tied, to prevent them from rising and straying from their keepers. It is in this position they are loaded, unloaded, and also mounted. The weight of their burden is at once ascertained, when a particular groan is uttered; and it sometimes happens that, on finding themselves painfully loaded, they refuse to move a step until the burden is lightened. Although, as I formerly observed, they walk at the rate of two miles an hour, yet, upon extraordinary occasions, they are known to travel to a very great distance in the course of a single day. The female camel continually gives milk, which, it is singular, is not interrupted at the period when with young. No inconsiderable value was attached to this species, in the earliest age, when they were added to the gifts of Jacob. † The manure of camels often supplies the deficiency of fuel in the deserts, as it kindles quickly, and affords heat; and their soft hair, as it drops off periodically, is manufactured into articles of clothing, and applied to purposes connected with the tents of their owners. It may be here added as a singular circumstance, that in the neighbourhood of Pisa, in Italy, there is a race of camels which were brought from the East during the period of the Crusades.

\* Genesis xxiv. 11.

† Id. xxxii. 15.



In resuming the narrative, I would observe, that I afterwards descended into a very deep and narrow valley of considerable length, overlooked by stupendous hills. Until lately, it was deemed almost impossible to pass this tract without encountering bands of robbers, and even at the time I was not altogether without alarm. I halted at a most retired spot called Bethel\*, near ruins, where there is a fine spring of water, and partook of it, and of the poultry which had been so kindly given by the commander at Beer, where I was afterwards told it was dangerous to stop, as it was so favourable for the attacks of robbers. It was here, we are told, that Jacob took up his residence, and beheld the vision of God†; and the ruins I suppose to have been those of a monastery which had, in all probability, been founded with the view of marking this sanctified spot. After carefully examining all the fire-arms, being almost confident of coming in contact with plunderers, I left the valley, ascended the mountains, and thence followed a line of road which led toward a cultivated plain, where I was pleased with the prospect of several ploughs in active exercise. At the first view of these mountains a stranger is led to think it is impossible they could yield any thing, but the sides of them bear ample testimony to the industry of the peasantry in this direction, being formed into numerous small terraces, supported or fenced with stones, similar to steps, where the land was too steep to be come at by the plough. On one of the mountains, overlooking this pleasant scene of cultivation, stands the village of Lebonah.‡ After a fatiguing day's journey, I arrived at the Valley of Sichern or Shechem§, about three miles in length, and two in breadth, which is watered by a rivulet that contributes to its beauty and fertility; a place, perhaps, equally if not more interesting than any in the Holy Land, from the various events which occurred in so narrow a compass as related in the Gospel.

\* Gen. xxviii. 19.

† Judges xxi. 19.

‡ Id. xxviii. 11, 12.

§ Psalm cviii. 7.

The first object which particularly attracts attention at entering this beautiful vale, is a well \*, which has all along been held in high veneration, not only from the consideration of its ancient possessor, but the remarkable conversation held here between our Lord and a woman of Samaria, on the "Living Water." † This appears to be so accurately pointed out in the inspired volume, that I should think the slightest doubt could not possibly be entertained, for one moment, of its identity. It is at the edge of the road to the right hand, from which a pure stream ‡, of four feet in breadth, flows, and is situated about a mile from Samaria, or Napolose, as it is now called. This may be considered by the reader as an inconvenient distance for the inhabitants to have gone to draw water, but the ruins which are to be seen almost contiguous to the well render it highly probable, that in the time of Christ the ancient capital might have been of greater extent, and stretched as far as this well. After tasting of this stream, reading, from the fountain of truth, an account given of the remarkable event that occurred on the spot, charmed with the scenery around, and recollecting that here was the ground presented by Jacob to his son Joseph §, I proceeded on my journey. To the left hand, and at a very short distance, I passed a small building in a recess between two mountains, situated on the piece of ground ||, called the Tomb of Joseph, where his bones had been deposited. ¶ After an exhausting journey I entered Samaria, which is enveloped in trees, and beautifully situated between the mountains of Gerizim and Ebal \*\*, where the Almighty so specially commanded the benedictions and maledictions to be offered up, as so critically pointed out

\* John iv. 6.

† John iv. 7. 15.

‡ Water arising from running springs is, in figurative language, denominated *living water*, in contradistinction to that of lakes, which may be considered as *dead* or silent.

§ Gen. xxxiii. 19.

|| John iv. 5.

¶ Joshua xxiv. 32. Acts vii. 15, 16.

\*\* Deut. xi. 29. Id. xxvii. 11—25. Joshua viii. 33, 34.



in the volume of inspiration; and that portion of it, on entering the place, brought to my mind the history, where we are told that Jesus, in passing through this city, was met by many helpless objects, who, by a miracle, were cured of the maladies under which they laboured.\*

\* Luke xvii. 11. 14.

## CHAP. XX.

INSULT OFFERED TO THE AUTHOR BY THE GOVERNOR OF SAMARIA.—WRETCHED ACCOMMODATION.—DEPARTURE.—ARRIVAL AT JENINI.—COMMANDER HERE.—APPREHENSIONS OF ATTACK FROM ARABS.—ROBBERY OF FRIARS.—FURTHER ESCORT FOUND NECESSARY ON JOURNEY.—PLAIN OF ESDRAELON.—OBSERVATIONS.—BUONAPARTE'S BATTLE HERE.—MOUNT TABOR.—ARRIVAL AT NAZARETH.—MEETING WITH THE GRAND SUPERIOR FROM JERUSALEM.—HIS NARRATIVE RESPECTING BRUTAL CONDUCT OF GOVERNOR TO FRIARS PASSING THROUGH SAMARIA.—REPRESENTATION BY THE AUTHOR TO THE GOVERNOR OF JERUSALEM BY LETTER.—RETURN OF ESCORT TO THE CITY.

NOTWITHSTANDING I was in the Oriental costume, and conceived it would be a sufficient disguise on entering Napolose, yet I was at once recognized as a Christian, and received various marks of insult, being spit upon, and hooted by several of the inhabitants \*; and knowing that resistance was vain, I endured this indignity with all possible patience. I rode to the residence of the governor, to deliver the letter which I had been favoured with, from the governor of Jerusalem, under a persuasion that it might ensure attention, but especially a recommendation to some proper lodging, that I might be under his immediate protection; but I was miserably disappointed in these calculations. The letter was given to one of the soldiers on guard, and received with great hauteur; he went to the governor to present it; but I was permitted to walk about

\* Matt. xxvi. 67. Luke xviii. 32. Peter iv. 16.

“When a prisoner was brought before Nadir Shah's general, the soldiers were ordered to *spit in his face*, an indignity of great antiquity in the East.” — HANWAY'S Travels.

until he found it convenient to return. After being detained nearly an hour, the governor with his attendants came out of his house with a quick step, his dress flying loose, and swinging the letter in his hand to and fro, with a countenance expressive of anger, blended with contempt. On this occasion, he addressed my servant, demanding to know who I was; and on being informed I was an Englishman, travelling for pleasure, he looked at me with a frown of the greatest possible disdain, and throwing the letter on the ground, said to him, "Why does the governor of Jerusalem trouble me with letters, when he knows that I hate Christians \*?" on which he instantly desired me to quit the place. On being thus ordered peremptorily to depart, he returned to the house, and the door was instantly shut by his attendants. It was impossible to conceive not only the surprize, but disappointment that such conduct created, since I was not aware it was warranted by any improper conduct on my part, and was so much at variance with the civility and politeness which I had received from the ruler of Jerusalem. The soldiers who formed the escort, and accompanied me from thence, were fortunately present, and appeared to feel keenly the disrespect which had been shown to the letter of their master, and expressed their marked indignation. This circumstance occasioned some degree of uneasiness at the moment, as night was coming on; the servants, soldiers, mules, and baggage, were in waiting at the gate; all of us were fatigued, and I knew not where to find a corner to lay my head for the night, having so fully relied on accommodation being afforded me by the governor. As it was most likely that some of my countrymen, who might afterwards travel in this direction, might be exposed to similar treatment, I was resolved that this insult should not pass unnoticed, and that the lofty looks of this man should be humbled, and his haughtiness bowed down.†

One peculiar act of cruelty was related to me of this barbarian. On occasion of his paying a visit to Jerusalem,

\* 1 Peter iv. 14.

† Isaiah ii. 11.

he commanded the head of one of his attendants, a Christian Albanese, to be struck off, in consequence of his having looked into a mosque from motives of curiosity. This was accordingly done; he was stripped of his dress, and the naked carcase exposed in the public streets of that city.

I remounted my mule, and after wandering about the streets, we scrambled into a sty for the reception of cattle, of the most wretched description, where I was obliged to throw down my bed on straw, wet from their urine. Having lighted my lamp and received refreshments, it was resolved to halt here during the following day, being Sunday, however uncomfortable our situation, the mules having been so much exhausted by the journey. From what had been discovered of the temper of this despot, I was not without apprehensions that he might occasion further molestation, and, in particular, exercise his vengeance, by causing some of his soldiers to way-lay and plunder me in a journey through the mountains; this opinion my servant founded on instances he personally knew to have occurred, in almost similar circumstances, in other parts of the Holy Land. On the following day an officer of the governor's guards called on one of my escort, expressed his concern at what had happened, and invited him to his quarters. This, however, was rejected with scorn, from the manner in which the letter had been received.

The city of Napolose or Samaria, which has claim to high antiquity, is to be considered at this moment very inferior, when compared with its former importance and magnificence. The sons of Jacob plundered it, and slew the inhabitants, in revenge for the violation of the chastity of their sister Dinah.\* A second attack was made by Abimelech, and the city was demolished; he "sowed it with salt †;" it was afterwards rebuilt by Jeroboam. Again it was ruined by the kings of Damascus; nay, besieged by thirty-two monarchs in one war, when great slaughter was committed. ‡ During the siege of

\* Genesis xxxiv.

† Judges ix. 45.

‡ 1 Kings xx.

Alexander the Great, it was considered the metropolis of Samaria, and the inhabitants denominated Samaritans, to distinguish them as a people from other Jews, with whom they were at variance in their religious tenets, as they professed to be more strict observers of the law of Moses. To this difference the woman of Samaria alludes in her conversation with Christ.\* The city appears to have been among the first of those which were converted to the faith, and where there was rejoicing, through the preaching of Philip.† It is known under the ancient name of Schechem, or Shecem, as a place of refuge.‡ A fatal accident occurred here to Ahaziah, as recorded in the sacred volume.§ It stands in a beautiful situation, at the foot of Mount Gerizim, the soil is fertile, and the gardens abound with orange, citron, and olive trees. The population is nearly 7000 souls. The breadth of the streets is disproportionate to their length, and so excessively narrow, that two horses can hardly pass each other in the centre. It may almost be described as a gutter, or receptacle for water and filth, with raised side-paths. The principal shops, under a long archway, resemble those of Grand Cairo. A kind of manufacture of strong cloth is carried on for the use of the Arabs. The house of the governor is in an elevated part of the town, the roof is flat, and there is a square in front. A few of the sect of the Samaritans reside here, who proceed in procession at stated periods in the year to the top of the Mount to read the law. The view from this elevation is perhaps not exceeded by any in the Holy Land.

On the morning of Sunday, under a serene and glorious sky, when every thing was tranquil, I walked down this charming valley, admiring the works of God, recollecting that the flocks of old pastured here ||, and contemplating all the wonderful events which had occurred. I once more visited the sacred well, and drank of its pure stream, offering up an ejaculation, that every sinner might receive

\* John iv. 9. † Acts viii. 5. 8—13. ‡ Josh. xxi. 21.

§ 2 Kings i. 2.

|| Gen. xxxvii. 13

the benefit of that water, which might prove in him, "a well of water, springing up into everlasting life."

On Monday morning I quitted my deplorable abode, and left Napolose, crossing the brow of Mount Ebal, and passed through the mountains. The fortress of Santori, on an eminence in a valley on the left hand, became visible: it is well calculated to defend the passes in that quarter. On reaching the end of it, I found a considerable part under water, though not so deep as to prevent the mules from fording across it. At sun-set I arrived at the small village of Jenini, which, from its local situation, may be supposed to lie between Galilee and Samaria; here I also delivered a letter addressed to the commander, from the governor of Jerusalem. He conducted me to an empty apartment, built of stone, resembling a large kitchen, where I was supplied with bundles of sticks to kindle a fire. This man, who was polite, suggested the propriety, in consequence of the conduct of many surrounding unruly Arabs, of the doors and windows being effectually secured, to prevent their breaking in, and plundering me; in addition to the escort which had accompanied me, as a further security, he offered some of his servants to sleep in the apartment. The sticks were lighted, and each having drawn his naked sword \*, they were laid upon the floor, with the fire-arms; we arranged our beds, took refreshments, and after supplying our protector with rakee and tobacco, which appeared most acceptable, entered into conversation with him, when having alluded to the siege of Acre, he enquired for "Captain Smethe †;" but he did not know till I informed him, that he had been promoted to the rank of an admiral in the British Navy. He mentioned an extraordinary circumstance, namely, that several Frenchmen, who had been obnoxious in that part of the country since the memorable attack of Acre, had assumed the name of Englishmen, to obtain passports, and greater facility in travelling. Taking the hint of the commander, I firmly secured the windows and doors with ropes, blockaded them with logs

\* Song of Solomon iii. 8.

† Alluding to Sir Sidney Smith.



of wood, and put the fire-arms in the best state to resist any attack; I then lay down to repose for the night, under terror that my peace might be invaded by the Arabs, but resigned myself to that Great Being who compasseth our path and lying down. \*

On getting up early next morning, the commander represented the dangerous tract I had to pass across the plain of Esdraelon, where, a few days previous, two priests had been stripped of every thing, even their shirts being taken from their backs; he therefore suggested that an additional military escort should go from this village, which he provided accordingly.

I departed from Jenini about eight o'clock in the morning, crossing a plain which led to another village, on an elevation, and from thence descended into the celebrated plain of Esdraelon, where a noble view of its whole length and breadth presented itself. I journeyed along the field, which appears a solitude, the whole of it not having been brought into a state of cultivation, and not a tree is to be discovered. From those parts, however, which have been ploughed up; the soil affords proofs of its fertility. Cotton is raised, and supposed to be superior in quality to any in the Holy Land, and one-fifth part is exacted as tribute, by the pacha of Acre. As a portion of this vast extent of country had been specially assigned to the tribe of Issachar, it must, during the period this people was in possession of it, have been brought to a state of the highest fertility, who may with justice be presumed to have displayed acts of rejoicing in their tents. † It is impossible for language to describe the grandeur of this immense plain, where, on the right hand, stands, in great majesty, Mount Tabor, surrounded by, yet still separate from, mountains ‡; one of these is Mount Hermon.

This great extent of ground was antiently called the "Valley of Jezreel;" sometimes it is named the "Plain of Tabor §," and "Great Plain;" at others the "Field of

\* Psal. cxxxix. 3.

‡ Jer. xlvi. 18.

† Deut. xxxiii. 18.

§ 1 Sam. x. 3.

Esdraelon," and often the "Galilean Plain;" in all ages it appears to have been selected as a theatre for local war. The sacred historian records that it was on this spot the hosts of Sisera fell upon the edge of the sword before Barak, who came down upon them like a torrent from Mount Tabor, with an overwhelming army.\* Here the memorable contest took place between the kings of Judah and Egypt †, which occasioned such scenes of national mourning. ‡

The last dreadful conflict here, called by some the battle of Esdraelon, and by others that of Mount Tabor, took place between Buonaparte, under Murat, afterwards king of Naples, in the spring of 1799, with a force of five hundred men, and an army of several thousand Turks and Mamelocks, after which he entered Nazareth, which was occupied, in consequence, about two months. In the course of many travels in Europe, I have walked over Waterloo, Leipsic, Racknitz, Botzun, Vittoria, and other ground, where sanguinary acts of warfare took place; but I am persuaded the great plain of Esdraelon exceeds them in point of extent, which is, of all others, the most advantageous for action, especially between an inferior force of disciplined troops and a numerous army of rabble.

Having made a short halt for refreshment, and although little more than two o'clock, I was recommended by an aged Arab to hasten my departure, and cross the Nazareen mountains which separate Galilee from Samaria, before night-fall, as robbers posted themselves in their recesses to plunder travellers. I proceeded with all possible expedition, and in ascending a steep mountain, observed several shepherds, who had formed their habitations in the cliffs and "grottos" of the rock, which accords with Scripture.§ I reached its summit, and prosecuting the route by a narrow passage, became alarmed for my personal safety. In a short time, however, Nazareth, the capital of Galilee,

\* Judges iv. 13, 14, 15.

+ 2 Kings xxiii. 29.

† 2 Chron. xxxv. 23, 24, 25.

§ Isaiah xxii. 16.

became visible, finely situated on the brow of a hill, looking down on a long valley direct in front, and inclosed by lofty hills. On arriving at the Latin convent, I was introduced to Father Antonio Salvator, the "Grand Superior," as he is called, of all the convents, who happened to have arrived from Jerusalem, on a visit to the brethren. The patent letter I brought from Rome was again pressed into service, and the highest possible respect was paid to it; in fact, it commanded every thing I could desire. This monk, a native of Malta, was possessed of extensive information, a cultivated understanding, and had more the manners and address of an accomplished gentleman, than any of the same character I had formerly met with. Coffee and liqueurs were handed as usual, and congratulations were offered on my safe arrival, and every assistance offered to facilitate my travel. In the course of conversation I adverted to the treatment I experienced from the outrageous ruler of Samaria, when he told me that his brethren had been uniformly objects of the hatred and revenge of this rebel of the mountains, as he was denominated; and that they now found it impracticable to travel from Nazareth to Jerusalem, by the way of Samaria, in consequence of his violent acts. He added, that twelve of them, in passing through that place, merely because they were objects of hatred from professing the Christian faith, had been laid hold of, and beaten with sticks, and that two of them died of their wounds! This event obliged all the brethren who had formerly taken the route, to proceed on a circuitous one in the direction of Joppa and Ramah, by which he intended to travel in a few days.

These wicked acts directed against Christians kindled my indignation to the highest pitch; and on intimating to the Superior a firm resolution to represent the insult I had received, to the power whom the governor most dreaded, with the view of receiving proper satisfaction, and that the violence exercised towards his brethren should make a part of the complaint, the venerable Superior appeared to be absolutely overcome with joy; after lifting up his eyes,

with his hands clasped, and uttering some soliloquy, he exclaimed, that, should such an act be accomplished, the most essential service would be rendered to Christians in the Holy Land, and their obligations to the British nation would be increased.

I afterwards sat down, and committed to writing, for the information of the governor of Jerusalem, all the particulars of the rude and scandalous treatment I had experienced, and intreated him to enquire into the motives of such unjustifiable conduct, on the part of the governor, and peremptorily demand that all pilgrims indiscriminately, who happened to pass through Samaria, might be protected against the further attacks of this barbarian. The letter was delivered to the soldiers, who having completed their duty in conducting me safe to Nazareth, were going back; I was assured they would acquaint the governor of the circumstances to which they had been eye-witnesses, on presenting his letter of recommendation. After I had remunerated the escort, they returned to Jerusalem, and I intended to take up a residence in this sacred spot during some days.

## CHAP. XXI.

NAZARETH.—CHURCH.—PICTURE OF CHRIST.—SACRED OBJECTS SHOWN.—WORKSHOP OF JOSEPH.—CHAPEL.—WHERE ANGEL SALUTED MARY.—HILL OVER WHICH THE JEWS THREATENED TO THROW CHRIST.—MARY'S WELL.—DESCRIPTION OF CONVENT AND NAZARETH.—VISIT TO NAIN.—ENDOR.—PLOUGH OF NAZARETH.—SOIL.—REFLECTIONS. AUTHOR CHALLENGED BY A MAHOMEDAN FOR WEARING THE WHITE TURBAN.—REMARKS,

AMONG the places which were honoured with the presence of Jesus Christ, and consecrated as the scenes of his benevolence and good will towards men, Nazareth of Zebulun and its neighbourhood, where his incarnation took place, and where also he had spent great part of his youth in subjection to his parents, contain many objects of interest, and have strong claims to attention; and it may be observed that the distance of it from Jerusalem may be calculated at about one hundred miles.

It would be tedious to enumerate all that are shewn to a traveller, but the following appear most deserving of notice. The church belonging to the convent, the entrance to which is by a descent of several steps, may be considered as rather elegant, and is erected over the grotto or cave where Mary, who was pronounced “highly favoured\*,” took up her abode. It has no other roof than that which is formed of the natural rock, and is in the form of a cross; two granite pillars, at the distance of about a yard from each other, are shewn, as having been erected by Saint Helena, to transmit to posterity the particular place where the angel appeared to deliver glad tidings from heaven †;

\* Luke i. 28.

† Luke i. 26, 27, 28.

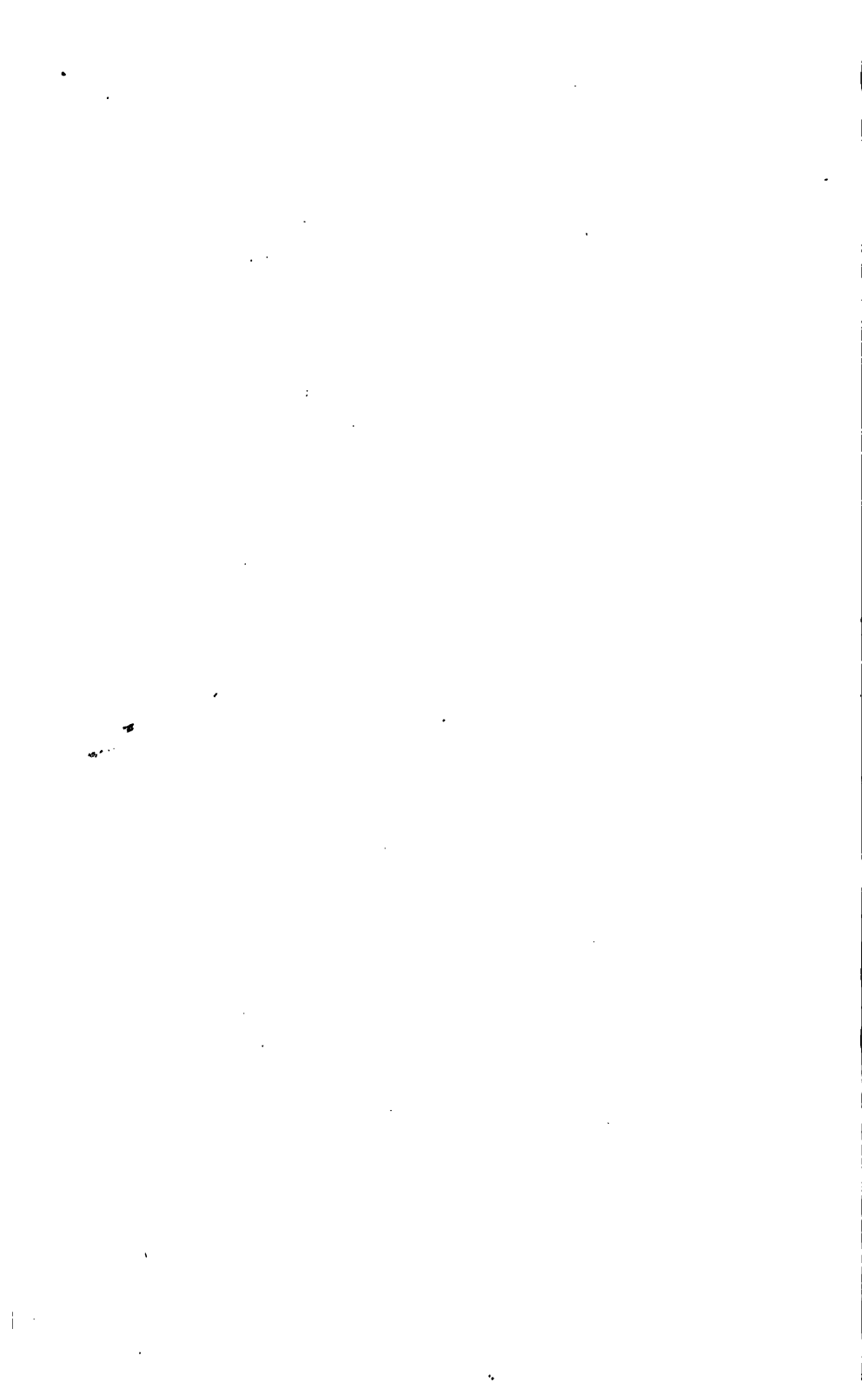


J. Clark del.

Drawn by A. B. Brown from a sketch by W. B. Wilson, Esq.

*C. A. Smith.*

*Pub. by Longman, Hurst, Rees, Orme & Brown, 1822.*



and where the other Mary stood at the moment she received it. Under the altar is this inscription :

“ Verbum caro hic factum est.”

and behind it the following :

“ Humillium suo Devotionis Testimonium  
Erga Virginis Dei paræ ab Angelo gratiæ plenæ  
Salute Mysterium.

Altare hoc marmoreum fieri curavit  
Pater. Frater Philippus a Neapoli,  
In Regno Niopolitano commissarius.  
An. Dom. M. D. LXXII.”

Among many pictures which adorn this church, there is a pretended likeness of our Saviour, drawn from a description of his person, which represents him to be tall and comely, with his hair curling, beard thick, and of a filbert colour ; and who, in point of beauty, surpasses the children of men.

It has appeared to me peculiarly striking, that almost all the portraits which I have seen of Christ in any country, mark him as distinguished by peculiar and dignified features, with a mild and holy countenance.

The second object shown is the shop in which Joseph worked ; it is now used as a place of worship. Over the altar is a representation of him, with the implements of his trade, holding our Lord by the hand, as if in the act of imparting the knowledge of his vocation. \*

Thirdly, a chapel, in the centre of which is an enormous stone, probably nine feet in length, and six in breadth, on which it is affirmed that Christ sat and eat with his chosen few ; and this inscription suspended on the wall : —

“ Traditio continua est et nunquam interrupta apud omnes nationes Orientales hanc petram dictam Mensa Christi, illam ipsam esse supra quam Dominus noster Jesus Christus cum suis comedit Discipulis ante et post suam resurrectionem a mortuis.” On the walls are written the names of travellers who have entered this place.

\* Matt. xiii. 55.



Fourthly, the synagogue where Christ, agreeably to his practice, read to the Jews, from the sacred volume, on the Sabbath.\*

Fifthly, near the town is pointed out a hill †, from which, disregarding the sanctity of that day, they threatened to throw him, in consequence of the dissatisfaction his addresses occasioned. A monastery is said to have been at one time erected here, but not a vestige of it is now in existence. And lastly, a well of the Virgin, which supplies the inhabitants of Nazareth with water.

I met with a kind reception in this convent, and was accommodated with a neat, clean apartment, and fared rather sumptuously, compared with the small houses which compose Nazareth; the building from its magnitude appears more like a strong fortress than a religious establishment. It is situated at the lower part of the town, commanding a view of the valley, and is more commodious than almost any similar institution. It is inhabited by about twelve monks; and greater friendship appears between them and the Turks than I perceived to exist in any place, between Christians and Mahomedans. There was, in fact, none of that tyranny and oppression to be apprehended from the infidel, that I was so concerned to remark at Jerusalem.

The cells are numerous, and over the external part of the doors are written —

“Ave Maria Gratia Plena,  
Ave Maria Purissima.”

Notwithstanding it is contrary to the tenets of Mahomedans to cultivate the vine, or partake of its juice, although, I believe, these do not extend to their eating of dried grapes, yet many vineyards are to be seen, which must have been antiently in existence in the Holy Land. Wine, which was a luxury I had for some time been a stranger to, I found to be here of a red colour, and excellent in quality; whereas that at Jerusalem was the very worst I ever tasted, and was as sour as vinegar. It will be

\* Luke iv. 16—21.

† Id. xxix. 30.

remarked, that the grapes here, as in some countries, are not permitted to attain full perfection, and the branches are propped up; but the vines are cut almost on a line with the earth, in the confidence that sprouts or shoots will be abundantly supplied with grapes, on the arrival of the season.

Throughout Galilee I was gratified in being informed that there reigned the greatest tranquillity, and a traveller was perfectly safe without having recourse to protection from the military. The inmates of the monastery did not appear in want of any comfort whatever; this is indeed the case with the convents in general, every article that can be reasonably desired being within their own walls. The cellars are well stocked; poultry and pigs are kept in abundance; the gardens are supplied with choice fruits and vegetables; the vineyards and granaries contain corn. Bread is baked, and every convenience afforded for domestic purposes, and trade carried on for the accommodation of the Monks. I have been thus induced to believe, that these convents may be considered as falling under the description of great hotels, having every requisite within them; and marked attention is paid to a Christian traveller, agreeable to the principles of the religion maintained by the Monks. They rise at a very early hour in the morning for the exercise of devotion; they then breakfast; they dine at twelve o'clock; and this being finished, a dead silence reigns throughout the whole edifice, all the inmates, even to the lowest servants, retiring to sleep a few hours. In the afternoon, further acts of worship are performed; they then sup, and go to bed for the night about eight o'clock. Such a state of life, with no personal labour, enjoying every possible comfort, and free from care, we should be led to suppose does not amount to any great mortification. In this view, few, I am inclined to believe, would be disposed to think it was imposing on them any severe hardship to be secluded from the rest of the world.

The late Princess of Wales paid a visit to this place, and remained a week; but it being contrary to their strict

rules to admit any of the fair sex, she was not accommodated with apartments immediately in the interior of the establishment, but was lodged within the walls of it. I admit that I was more comfortable and at ease here, than in any monastic institution I had formerly visited. The fathers are supposed to be in circumstances of affluence, though the depth of their treasury is kept entirely known within themselves, as they studiously keep others in the dark. Indeed, I could perceive in all an anxiety to impress visitors, and every one around them, but more especially the infidel, with an opinion of their extreme poverty; from the prudent idea, probably, that they might otherwise be marked out as objects of plunder by the Mahomedans. Various sums are transmitted from Catholic princes, and no one is held in higher estimation than the king of Spain, from the munificence of his donations. Contributions are also voluntarily made at Rome, and among Catholics all over the world, for the support of the convents in the Holy Land. Itinerants are sent forth to solicit supplies locally, and at a very great distance. It deserves to be noticed, as a remarkable fact, that George the Fourth, with his usual liberality, transmitted about 2000*l.* to the Franciscan convent at Jerusalem, through the hands of Sir Robert Liston, the British ambassador at Constantinople, whose name is so deservedly held in high estimation in the Holy Land.

The language generally spoken in this convent is Italian, and sometimes Spanish, particularly by the Monks from Spain. One of them appeared to be an accomplished scholar, and talked Latin fluently. It is a general usage that the domestics should bear scriptural names, such as Joseph, Peter, Mark, Paul, &c.

There appears to be great industry among the inhabitants, and a degree of comfort which is seldom to be met with in such villages in the Holy Land. The population is estimated at 1500 souls, and many of these are Christians. The houses are level on the roof; few exceed one story in height; and the place is beautifully situated

upon an elevation, looking down on a valley encircled with mountains. I walked to the bottom of it; here I had a full view of the whole village, formed of a cluster of small detached houses, built of stone, resembling the compact cottages to be seen from a distance in the Highlands of Scotland. The inhabitants appeared quite unlike the turbulent savages I met with in the villages I passed through on my way from Jerusalem, and were orderly and inoffensive. At one time the plague made great ravages in this quarter, when the Monks were in a state of captivity, the doors having been kept shut to prevent all communication with the Convent, for a period of nearly eight months.

Early on the following day I left Nazareth, with my servant, and a domestic of the convent, and passing the hill I mentioned, which is named, "*Il Precipisio*," I descended into the plain of Esdraelon. Having crossed it, I came to Mount Hermon, the dew of which has been so beautifully alluded to by the Psalmist.\* Near this place stands *Nain*†, which is so called from its pleasant situation, where the only son of a widow was cut down in the flower of his age; but the compassion of Christ‡, who, on this occasion, proved not only the husband to the widow, and consoled her under the bereavement, but was induced miraculously to raise and restore him again to his rejoicing mother. Though, at present, this is but a poor deserted village, consisting of only a few houses; yet from the ruins scattered round it, though no monument of antiquity is to be found, must have been formerly of considerable extent; it is finely situated, having the vast plain and mountains of Nazareth in front. About two miles from Nain, is seen Endor, where the sorceress resided who was consulted by Saul§, and in the vicinity are the mountains of Gilboa, where the forces of Israel were collected.||

With respect to the state of the soil in this country, it may be observed, that a knowledge of agriculture has been

\* Psalm cxxxiii. 3.

† Luke vii. 11—16.

‡ Acts ii. 22.

§ 1 Samuel xxviii. 6, 7.

|| Id. xxviii. 4.

derived from the very suggestion of God himself\*, at an early period of time, when, in a particular manner, he blessed the springing of the earth. It was, in fact, the very first employment assigned to man.† To him was given all the activity, industry, and perseverance necessary for a proper cultivation of the ground, that in due time his toil might be crowned with success. The distribution of fields into acres, the use of the plough, and the assistance of oxen in the different operations, are distinctly laid down by revelation.‡ The ground here, as in our country, is broken up by the plough, and being drawn by oxen, reminds a reader of many passages in *Scripture* where they are mentioned, and from the number sometimes employed §, suggests an idea of the wealth of their owner. This machine is differently constructed, in some parts, from that used by British husbandmen; and though rude in its formation, is extremely simple, serving all the purposes required. I obtained a model of one at Nazareth ||, and perhaps a better idea of it may be conveyed by the sketch I have introduced of the village, than any description which can be given. This plough is not moved upon wheels; the share, which is small, scarcely grazes the earth; and it has only one handle, or shaft, for the husbandman to guide it, resembling the head of a staff used by "stooping age." The man holds it with the right hand; and when the oxen are large, their motion is increased by goading them with a long stick, held in the left. It is made so light, that a person may, with facility, carry it in his arms. The share is covered with a piece of broad iron, and pointed at the end, which might be converted into a weapon for warfare, and be again restored to its former state, and applied to agricultural purposes. In all probability, it is to this operation that one of the prophets refers, when he calls on the nations to relinquish rural occupations, and convert their ploughs into instruments of

\* Gen. ii. 15.

† Isalah xxviii. 24.

‡ Sam. xiv. 14.

§ 1 Kings xix. 19.

|| Models of this plough may be seen in the Museum in the Universities of Edinburgh and Glasgow.

battle.\* Another of the sacred writers has reversed this recommendation, and applied it to that tranquillity with which it is prophesied the church shall be ultimately blessed in the latter days. † I was sometimes induced to suppose, in viewing the operation of the oriental plough, from a short distance, that the person who conducted it was merely amusing himself, there appeared such careless indifference manifested, arising, most likely, from the soil being light, and it not being necessary to make the furrows deep; while at others he may be seen to lean over the top of the shaft, so as to press it with his weight, to prevent it skimming along the surface, and penetrate so as to make a proper impression on the ground. To this watchful and steady care, I should conceive, our great Teacher has introduced an allusion in a remarkable declaration of Scripture. ‡ In the same manner as I had also occasion to observe when travelling from Ramah to Jerusalem, the seed is first scattered upon, and afterwards ploughed into the ground; although in many parts of this country, the land is so covered and choked up with stones, as to excite surprise how a plough can possibly turn up the soil at all, and any thing whatsoever can be produced by it. Notwithstanding these apparent obstructions, the most bountiful crops are raised in such “stony ground;” this is evidently referred to in the parable respecting the sower. §

It must be kept in view, that the barren appearance of the Holy Land in general, at this moment, is not so much to be attributed to the nature of the soil, as from the want of inhabitants to bring it into a proper state of cultivation. A stronger proof cannot be adduced of this than the fact, that the country of Judea alone having at one period brought into the field nearly six hundred thousand men ||, was capable of supporting a number so formidable.

On returning to Nazareth, I was met by some Turks on horseback, who stopping short, one of them, apparently above the common class, addressed me, and from his fierce

\* Joel iii. 10.

† Isaiah ii. 4.

‡ Luke ix. 62.

§ Matt. xiii. 3. 5.

|| 2 Chron. xii. 5. Id. xiv. 8.

countenance, and quick utterance of speech; I appeared to have given him great offence. On my making signs that I was ignorant of his language, and communicating with the interpreter, at a short distance behind me, I found it had been discovered that I was a Christian, and was challenged for presuming to wear the white turban. Those Mahomedans who can trace a direct descent from the prophet, are distinguished by wearing exclusively, a green turban. To Christians, Jews, and infidels, particular colours are assigned. A proclamation was issued at Cairo, not long since, prohibiting Christians from wearing white turbans, under the penalty of death. When, however, he was informed I was a Briton, and ignorant of the distinction of colours observed among Mahomedans, he permitted me to pass on, and I arrived at the convent in Nazareth.

On the 24th of February the thermometer stood here at 65 degrees.

## CHAP. XXII.

JOURNEY THROUGH GALILEE.—CANA.—WELL.—WATER-PITCHERS.—STRIKING COINCIDENCE OF AN EVENT THERE WITH SCRIPTURE.—DISCIPLES' FIELD.—BLESSED MOUNT.—WHERE MIRACLE PERFORMED IN FEEDING A MULTITUDE.—SUBLIME VIEW OF THE LAKE OF GENESARETH.—OBSERVATIONS.—ARRIVAL AT THE TOWN OF TIBERIAS.—GREEK PRIEST.—LODGING IN A CHURCH.

I SET out by sun-rise on the morning of the 26th of February, with the view of visiting those parts of Galilee which had been so eminently blessed, not only by a residence, but those miracles of the Redeemer of our world.

Since there was tranquillity over the whole country, in consequence of proper vigilance exercised on the part of the Pacha at Acre, it formed a striking difference to those disturbed districts through which I had hitherto travelled, and rendered it unnecessary to have recourse to any military escort. On this occasion, therefore, I was only attended by my servant, and Michel, formerly a domestic in the convent, who was recommended to travellers as a person of activity and intelligence. The morning was glorious, my expectations ran high, and at every step the delight I experienced strongly increased. I pursued my way in a northern direction, went through some vallies, and in two hours arrived at Cana, almost contiguous to the plain of Zebulon, distinguished as the favoured spot where the Son of God illumined the world, by a most striking and glorious display of the performance of his first miracle.\* Under an overpowering sun, I stopped at a fountain near the entrance of this village, to take refreshment; I sat down on

\* John ii. 11.



the shattered wall which inclosed it, and turned to that interesting passage of Scripture, which records that six waterpots of stone were used at the nuptial feast, and the modest water saw its God and blushed. On this occasion a very striking fact occurred. Six women, having their faces veiled \*, came down to the well at this moment, each carrying on her head a pot †, for the purpose of being filled with water.

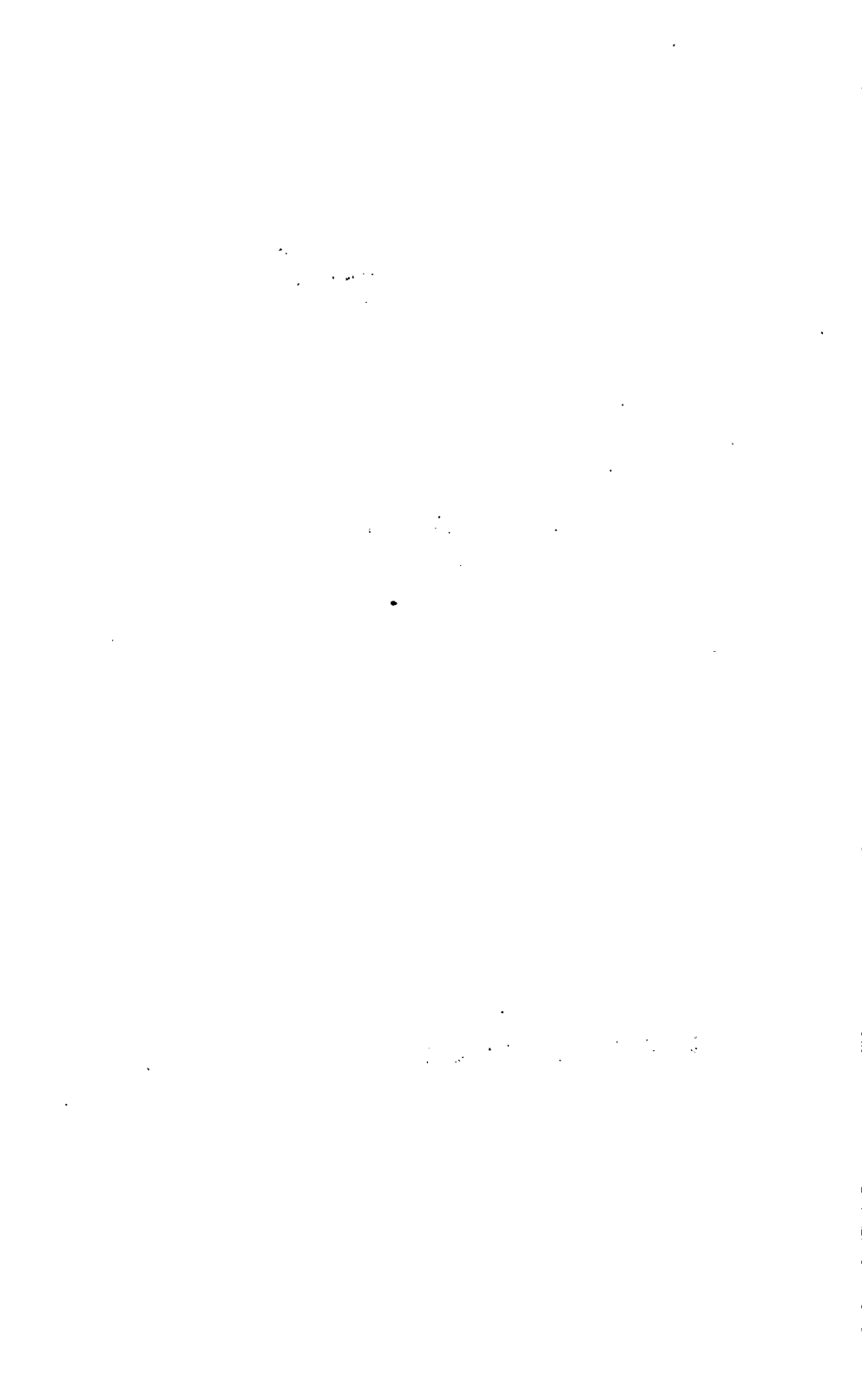
These vessels are formed of clay, hardened by the heat of the sun, with bodies of a globular shape, large at the mouth, and something like the bottles used in our country for containing vitriol, having great bodies and small necks, with this exception, that they are not so large. Many have handles attached to the sides, and it was a wonderful coincidence with Scripture, that the vessels appeared to contain much the same quantity, as those which the Evangelist informs us were employed on occasion of the celebration of the marriage; namely, three firkins, or about twelve gallons each. It is further a remarkable circumstance, that in the Holy Land, it rarely happens that men are employed for the purpose of drawing water; it is a duty entirely devolving on the females, and shows strongly that such a practice has been kept up from the earliest ages. ‡ The water of this well is pure, and supplied by springs from the mountains, about two miles distant. After the attention of the women had been arrested by my reading on the spot, one of them lowered her pitcher into the well, and offered me water to drink §, having perceived my servant was spreading out provisions on the ground at the time. They then returned to the village with the vessels on their heads, and were succeeded by others on the same errand. A sketch of the interesting scene I have given with all possible accuracy in the frontispiece.

I then passed through Cana, consisting of only a few mean houses, and the reputed birth-place of St. Philip and

\* Gen. xxiv. 65. Song v. 7. † John ii. 6—10.

‡ Genesis xxiv. 11. 13. 15. 20. Exodus ii. 16. John iv. 7.

§ Genesis xxiv. 18.





*Mount of Penititudes.*



*Pub<sup>d</sup> by Longman, Hurst, Rees, Orms & Brown, 1822.*

*E. Clark del.*

*Mount Tabor.*

*Drawn by A.P. Harrison, from a Sketch by W.R. Wilson Esq.*

St. James. I entered the plain of Zebulon, going along the side of a field said to have been the one through which our Lord walked, when the disciples were rebuked for taking ears of corn on the Sabbath.\* Every blade upon this spot, whether it be of grass, corn, or any other article, is held in the highest degree sacred; heaps are plucked up, and transmitted to Catholic countries, where they are received with reverential devotion. After supplying myself with some blades, to take to England †, I continued the journey by this plain, which is of considerable extent, and in many parts the soil is black. I observed piles of stones, covering over, or marking, several graves said to have been those of the persons who had fallen in actions between the French and Turks. Near the bottom of it stands the holy mount, which has been so eminently distinguished, from our Divine Master having addressed himself to the surrounding multitudes, and denominated the "Mountain of Beatitudes." On alighting from my mule, and ascending, I read upon its height, with deep interest, the sermon delivered there, so highly comprehensive in its sublime doctrines, and the source of such strong consolation to believers in all ages. ‡ Here I was joined by a ragged soldier, who had been stationed at the bottom of the hill by his Pacha, to protect the grass from the depredations of travellers. He seemed overwhelmed with gratitude, when I desired him to sit down and partake of my repast, which was devoured greedily, as if he had been a stranger to food for several days. This hill has an elevation of from 2 to 300 feet; the prospect is extensive and beautiful. On the summit is an area of many acres; where scattered ruins appear to denote it must antiently have been the site of a village. Proceeding from hence, I arrived at a spot on the other side, where Christ displayed his miraculous power in supplying the returning wants of the

\* Luke vi. 1, 2. Mark ii. 23.

† These are deposited in the Hunterian Museum, University of Glasgow.

‡ Matt. v. 1—12.

multitude \*; this was called by Michel "The multiplication of bread," or, as I have heard others denominate it, "The table of Christ." It is remarkable that there is now much grass in this place. † I had to pursue my journey for some time by a steep descent, in the course of which, the Lake of Genesareth, or Sea of Galilee, appeared, with the city of Tiberias, situated north and south, at the side of it, inclosed with walls, and about three quarters of a mile in circumference. At this moment there was a rippling red ‡ sky resembling the purest gold, a warm sun just on the eve of setting; the face of nature was truly glorious and sublime; smoke was ascending in an undeviating upright direction from the houses; the shades of night were gently stealing on the scene §; also the still water, smooth as glass, was slightly veiled by a chain of mountains on the other side. A glimpse of the pale moon, that emblem of beauty, and the glorious lamp of light, was beheld watching, as it were, the close of day, to illuminate benighted worlds; and the lake itself appeared as in the bottom of a bowl. A solemn stillness spread all around this magnificent scenery. Arab shepherds were directing their steps towards the village with flocks. The husbandman lingered on his return home from the toils of the day; and every object gave an animation to this scene, which never can be properly described; which, of all others, was favourable, not only for the contemplation of a Christian, but the pencil of an artist, and the subject of a poet. In addition to a recollection of all the glorious events which occurred throughout this once favoured country, and upon its waters, that were trodden by the sacred feet of the Redeemer of a guilty world, who proclaimed glad tidings of salvation, and accomplished miracles, to be transmitted to the latest period of time, in confirmation of his divinity; the combination of these facts could not fail to stamp on the mind

\* Matt. xvi. 9, 10. † John vi. 10. ‡ Matt. xvi. 2.

§ "Et jam summa villarum culmina fumant,  
Majoresque cadunt altis de montibus umbræ." Virg.

of any spectator, who was a believer in the Gospel, deep and lasting impressions.

I arrived at Tiberias, which is about thirty miles distant from Nazareth, and entered it by the western gate, which is regularly shut at sun-set, but could not find any other place to repose in during the night than a miserable old building, called the Christian church, resembling a dungeon; light was only admitted by one narrow door. The entrance was by a descent; in front was a small court where the mules were tied up. Shortly after, a venerable Greek priest, bending under great age, with bushy head and beard of grey colour, arrived, with the keys in his hand. To him I presented a letter, written in Arabic, which I had received from my friend, Father Isacarus, at Paris, a native of Bethlehém, who was of the same persuasion. After he had read it attentively, he mentioned, that as accommodation could not be afforded in his own house, there was no other alternative than to sleep in the church. He then opened the door with a great degree of formality, as if he was conferring a distinguished favor; and I gratefully entered, to repose my exhausted limbs, after being worn out with fatigue, and the most oppressive heat of the sun, which had almost darted upon me vertically. This place was enveloped in gloom, and every ornament about the altar was paltry and mean in the extreme. I laid my bed on the floor of stone, which was almost wet with damp; but Michel, having omitted to bring one for himself from Nazareth, had recourse to the expedient of taking the door off its hinges; and was contented to stretch himself upon this, to avoid the effect of the damp which arose. After securing an outer gate of the court, by enormous stones, in consequence of a hint given, to prevent the mules from being stolen, my lighted lamp was placed on the altar; and we attempted to find some repose in this dreary and novel abode.

## CHAP. XXIII.

TIBERIAS. — DOGS. — VERMIN. — SPOT WHERE THE HOUSE OF PETER STOOD. — LAKE. — MIRACLES OF CHRIST. — TIBERIAS. — LODGING OF GREEK PRIEST. — WOMEN ORNAMENT THE EYES WITH PAINT. — GOVERNOR. — DRESS OF SOLDIERS. — JEWS' SYNAGOGUE. — EMMAUS. — TOMBS OF THE UNCLEAN SPIRITS. — OBSERVATIONS. — LUDICROUS GROUP OF FEMALES. — PENS.

I WAS so extremely annoyed by the barking of dogs outside this place, and the attacks of vermin within, which were of a red appearance, added to the chilling damp of the church, that I was a stranger to the enjoyment of sleep, and passed one of the most restless nights, longing for the light of day. I arose early, but notwithstanding all the miseries I had endured, they were fully compensated by the honor I enjoyed, in reposing on the spot where the habitation of Peter stood, when he and his brethren were called from their humble vocations to follow their Lord and Master.\* This church, situated on the very edge of the water, was founded in commemoration of this event. Several Christians from Nazareth repair to this place yearly, on a certain day, to celebrate the festival of the Saint. It may occur, probably, at the same period which has been set apart in the Church of England in sacred recollection of this Apostle. During a terrible earthquake that occurred at one period here, the edifice almost miraculously escaped.

I proceeded to visit the lake, which has passed under different appellations from the sacred writers; such as the "Sea of Galilee," from being inclosed by Galilee; the "Lake of Genesareth, or Gnezar †;" to these were added

\* Matt. iv. 18—22.

† 1 Maccab. ii, 67.

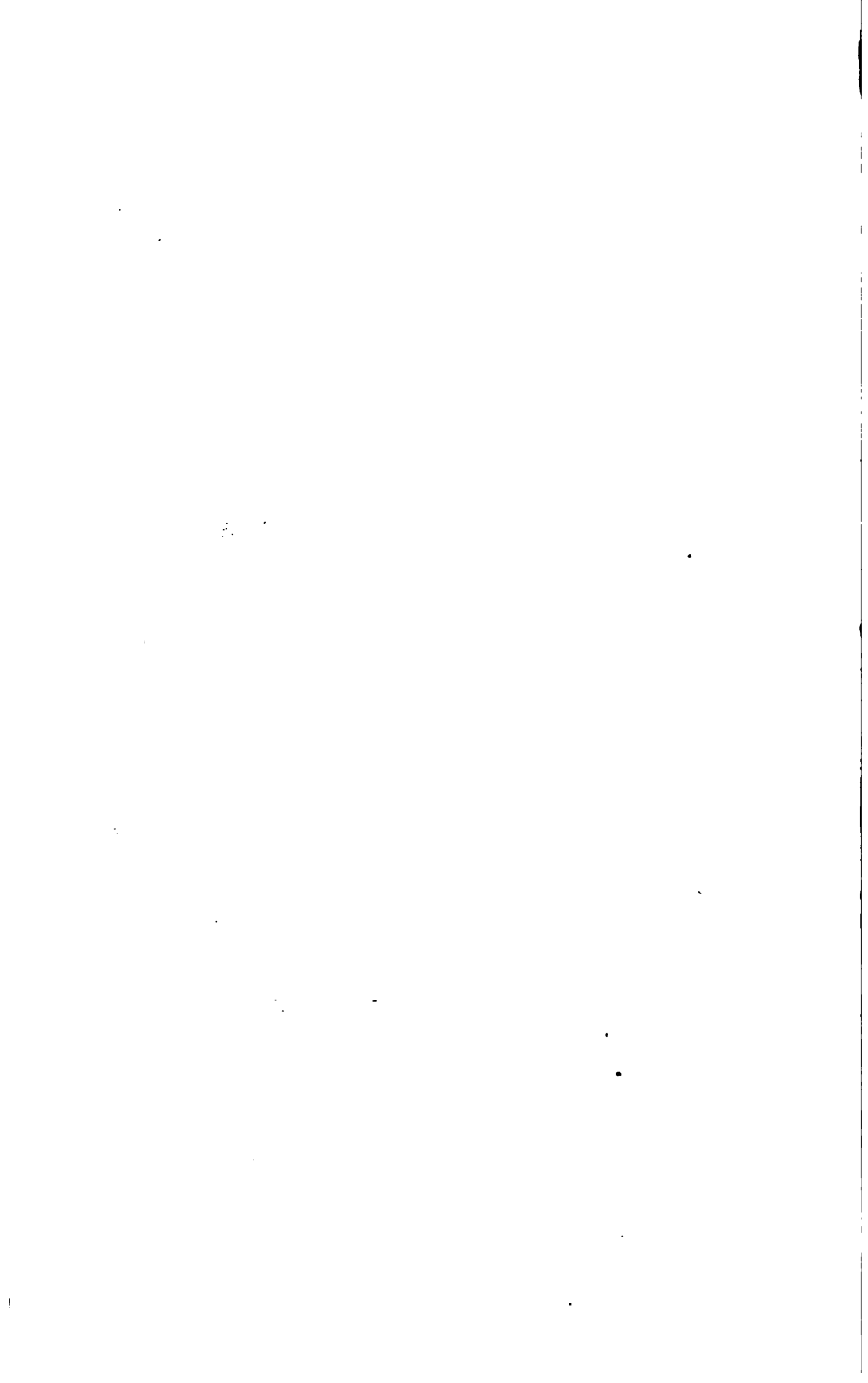


Drawn by A. F. Harrison from a sketch by W. E. Wilson Esq.

J. Clark del.

## *Colony of 'Gouanewoth and 'Yan of 'Tiberias.*





the "Sea of Cinnereth and Tiberias;" from the circumstance of a town under the name of the latter, on its western border, being founded by Herod, in honor of the Emperor Tiberias. This picturesque sheet of water, an object of such high veneration, which, with that of the Dead Sea, may be considered as the two principal lakes in the Holy Land, appears to owe its visible origin to the waters of Jordan, which flow from Lebanon, a mountain of great altitude and grandeur, seen in the back ground, to the north, capped with snow, not unlike that of Ben Lomond, in Scotland. Through this lake the Jordan pushes its course, marked by a strong current, leaving it at the southern extremity, and ultimately loses itself in that sea. It may be calculated at eighty, or, perhaps, one hundred miles beyond it. It is frequently subject to commotions. This arises from the mountains which encircle it, and the meeting of the winds, which, when driven back violently, agitate the water.

A variety of opinions have been entertained as to the length and breadth of this water; which, it is singular, has never at any one period of time been accurately ascertained, but merely conjectured, from eye-sight. So far, however, as could be judged from a view actually taken, I am inclined to think it may be about five miles in breadth, and from twelve to fifteen in length. I stripped and bathed, and found it very refreshing, after the overpowering heat of the preceding day, and the torture I experienced from vermin during the night. The water is fresh, to the taste very agreeable, and as there was not at this moment a breath of air, I could, at a considerable depth, distinctly see the bottom covered with pebbles. Although it is ascertained, beyond doubt, that, during our Saviour's ministry, vessels were known to sail upon it, to convey persons to and from the towns on its borders, and used for the purpose of fishing; yet it has been asserted, by some travellers, that neither vessels or boats are ever to be found there; this, however, is opposed by others, who maintain they are actually to be seen about the shores. For my own part, I could not find a single bark, of any description

whatever, during the time I was at Tiberias; though I made particular enquiries, with the view of sailing about on its sacred waters, and crossing over to the other side. This leads me to enquire if there had been vessels in existence, how comes it to pass that we should not long before this moment have heard that travellers had availed themselves of them, in order to give a minute description of so interesting a lake, with its precise depth, breadth, length, and other objects of importance; of which we have been kept hitherto in the dark?

The waters, indeed, contain fish, which are caught by small nets, not used, however in boats, which would, most certainly, have been the case, had any such craft existed; but they are cast out on the lake by the fishermen; to accomplish this, they walk into it a short distance from the shore. It is almost unnecessary to remind the reader, that this Sea, as it is termed in the Gospel history, and neighbourhood, were places where many important events occurred \*, but above all, they were honoured with the presence of Christ. It was here that he embarked in a ship, to go to different places about its borders, in the prosecution of his errands of mercy, and from which he instructed the multitude who had assembled on the shore †; that the miracle was accomplished respecting the quantity of fishes which the fishermen were unable to draw forth in their nets ‡ — that he walked on its waters § under the cloud of night, when his disciples were on its bosom, cheering them with his glorious presence, the mere utterance of whose name calmed their apprehensions, and he rebuked the raging storms by speaking, and it was done; thus bringing conviction to their minds, that, of a truth, he was the Son of God. It was on these shores that he called upon the humblest individuals || to leave their occupations, and follow him, which was instantly obeyed by abandoning every thing, to be witnesses of his wonderful works, and were sent forth as the ambassadors of his kingdom. No ves-

\* 1 Maccab. ii. 63—67.

† Mark iv. 1, 2. Luke v. 1—3.

‡ Luke v. 4—7.

§ Matt. xiv. 24—33.

|| Matt. ix. 9. xxiv. 51. Mark i. 16—22. Luke v. 10, 11.

tiges are to be seen of the cities about this lake, which were so peculiarly honored with his presence; such as Chorazin, Bethsaida\*, and Capernaum, whose inhabitants were astonished at his doctrine, having taught as a person in authority. † The last of these, Revelation has pointed out to us as specially distinguished by the appellation of his own city ‡; and from the observation, that it had been "exalted to heaven," there is reason to conclude, it must have been of considerable extent and importance. During the period of the crusades, the fortifications were formidable, with a castle, where the standard of the Cross was displayed, and most sanguinary conflicts took place. § The holy joy and delight I experienced in beholding the prodigious grandeur of the scenery spread round this lake, and contemplating the wonderful acts which had been accomplished upon the bosom of its sanctified waters, it would be in vain to attempt to convey an accurate idea of to the mind of the reader.

I walked through the town; on the walls there is mounted one miserable piece of artillery; it contains a population of fifteen hundred or two thousand. I was struck with its wretchedness, to which the French, who were under Murat, have contributed, by the ravages they made when in possession of the place, having set part of it in flames. I proceeded to the dwelling of the Ecclesiastic, or Papa, thus called by his flock; he had long resided at Tiberias; I thanked him for the accommodation afforded me by the use of his church. I found the good old man with a most contented look and smile, in an apartment which exhibited a scene of misery, surrounded by many children in rags. I was concerned to hear that he had been looked upon as an object of hatred by the Monks, because he had taken a wife, whom I also saw, in the act of rocking an infant in the cradle; she was a most complete sloven in dress and domestic arrangement. She wore on her head a mean bandeau, ornamented with silver coins, which, with

\* Matt. iv. 13. 15. Mark ii. 1. Luke x. 13.

† Mark i. 22.

‡ Matt. ix. 1.

§ Psalm xx. 5.

the least motion, rattled like bells round the collar of a dog. From the extraordinary appearance of her countenance, and those of her family, I was induced to think they had received some acts of personal violence, as their eyes were encircled with large black marks, and their lips covered with the same colour. On enquiring the cause, I was surprised to be told these stains were made with black powder, to resemble paint, which I found to be just as ornamental in that part of the world, as an application of rouge would be considered to the cheeks of fashionable females in our country. This mode, I apprehend, to be a continuation of what was observed as an antient Oriental custom, to which special allusion is made in sacred writ.\* The numerous occupations in which this ecclesiastic was busily engaged in his hut, appeared to be, in reality, the counterpart of an exhibition like that given in sketches, by artists, of the remarkable industry of a Welsh curate, who was obliged to exercise so many domestic acts at one and the same time. The Pastor afforded every information I required; he said that the whole country of Galilee was tranquil, and that those persons who attacked the priests between Nazareth and Jenini had been apprehended, severely bastinadoed, and condemned to pay a heavy fine.

Tiberias was the seat of a bishop, so long as it was under the jurisdiction of the kings of Jerusalem. A severe earthquake occurred at one period, when the church miraculously escaped. The heat is sometimes so extremely powerful, from being situated in a hollow or valley, shut in with mountains, that the inhabitants are frequently obliged to have recourse to the tops of their houses to repose during the night; this is according to what I apprehend to have been a custom of great antiquity. These places, I observed, were enclosed with reeds, or booths, a plan evidently adopted in an early age, and particularly during the festival of the feast of tabernacles.† To the north of the town is a burying ground; the former is si-

\* 2 Kings ix. 30. Ezek. xxiii. 40.

† Neh. viii. 15, 17. Levit. xxiii. 34.

tuated nearer in that direction than to the southern extremity of the lake before it.

On returning to my quarters in the church, I fell in with the Governor on horseback; he was represented as attached to the English nation, from the memorable exertions made at Acre; he returned the obeisance I made to him. The dress of his soldiers, many of whom form a guard at the gate on entering the town, have an appearance extremely ludicrous; their caps being of the extravagant height of two feet, and without border or edging. I passed a particular district of the town, inhabited by Jews, who exceed in number that of Turks; they assert that they are descended from those who left Jerusalem at the period of the crucifixion of Christ.\* They keep close together, in a body totally separate and distinct from the other inhabitants; and have a synagogue, which I entered during divine service. And here I cannot fail to remark, how strongly the words of prophecy has been fulfilled with regard to this class of the human race, who are scattered over the whole face of the globe, and become as it were the offscourings of the earth. There is a kind of college, with a small library, in this place. There are few Christians at Tiberias, and they are in great poverty. I felt a peculiarly warm affection for such persons in so remote a quarter of the earth, forming themselves into a little sanctuary, and had repeatedly the gratification to see in the church (which I was obliged to leave at an early hour in the morning,) that undisturbed possession of it was enjoyed by them during the exercise of their devotions.

I passed another most restless night, being tormented with myriads of vermin, crawling in the church, burrowing into every part of the clothes in which I slept, and so disfiguring my countenance, that had I then appeared among my friends, they might justly have observed they had seen an old friend with a new face. I set out next day, and rode down the western shore of the lake, the banks of which appear in a barren state. A short distance

\* Jer. xxiv. 9. 1 Kings ix. 7. Ezek. xiv. 8.

from the town, I passed Emmaus, where the Redeemer discovered himself to his disciples after suffering on the cross\*; it is called by the Arabs Hamam. The springs of this place draw to them valetudinarians of all descriptions. The water is sulphurous, throwing out steam, as if issuing from a boiler, and is so remarkably hot, that I could hardly endure my naked foot in it a few seconds. In this direction, and upwards of a mile beyond it, ruins are scattered about, from which it is obvious that Tiberias had been antiently of great extent. Along the side of this tract, and directly in front of the lake, run a chain of rocks, in which are distinctly seen cavities, or grottos, that have braved the ravages of time. These have uniformly been represented to travellers as places referred to in Scripture, frequented by miserable and fierce objects, where the miraculous power had been called forth from Christ, on a remarkable occasion, in accomplishing a cure of one of them.†

It may be observed, that much of the history of our religion is necessarily traditional, particularly in what respects local scenes of events and miracles; and therefore the same rule which is applicable to written history, ought perhaps to be strictly adopted in considering oral narration; — that those circumstances, which are best recollected on the spot, come nearest to the truth. Errors and corruptions of the grossest kind; no doubt, may creep more easily into traditions, than those to which records are liable, in the hands of theoretical or negligent transcribers; yet facts of a substantial nature may always be sifted from the chaff by care; such I would humbly endeavour to attempt, by pursuing these simple reflections and meditations, in this consecrated quarter of the earth.

Into this digressive observation, I have been led by one of the friars in the convent having shown me, before I left Nazareth, several old geographical views of Palestine. Of their date, it was impossible to form any conjecture, although they had the appearance of great antiquity, and

\* Matt. xxviii. 10—16 Mark xvi. 7, 8. Luke xxiv. 13. 30—35.

† Mark v. 2—15. Luke viii. 27. 39.

ware, no doubt, carefully preserved for ages, as if ordained to throw light upon an interesting topic, and assist in the correction of a glaring error, which has found its way into the works of authors of modern date, with respect to the precise spot where our Lord rebuked the unclean spirit. Indeed, but for the peculiar opportunity I enjoyed, of seeing these valuable relics, the error might have been perpetuated, and acquired confirmation from subsequent pilgrims, since my guide Michel appeared equally mistaken with the authors to whom I allude; and, doubtless, in his hands, future travellers may be impressed with the same mistake. They have always been led to describe the hallowed spot, as lying on the west side of the lake, that is, between Tiberias and the foot of it, or its southern extremity.

I own that the appearance of these excavations, so near, with the declivity or "steep place" from thence to the water, where the "herd of swine ran down violently," do, *ex facie*, seem to coincide with the description given in Scripture; yet the truth is, I perceived from these ancient maps, that the places are pointed out as being situated opposite to Tiberias, that is, upon the other or eastern side of the lake. This I apprehend is strengthened by the very critical words of the gospel itself\*, where we are also informed, that after the accomplishment of this, and other remarkable events, our Lord went back to that part of the lake from which he had sailed, and this *a fortiori* must have been on the western side, where the town of Tiberias is situated. These tombs, therefore, I am humbly disposed to think, must have been on the eastern side of this lake, or in the country of the Gadarenes, a people of the tribe of Gad. In this place, on another memorable occasion, strong faith was exemplified by a woman who was in the crowd following Jesus, by touching his person, under the conviction, that virtue would be imparted, and have the effect of removing a disease she had long laboured under, and which was deemed incurable by medical men: this was accord-

\* Matt. viii. 28. Mark v. 1. Matt. ix. 1. Luke viii. 26.



ingly accomplished.\* A ruler of the church in that district also implored his divine compassion in behalf of his young daughter, whose dissolution had occurred, but whom he brought to life again.†

I arrived at the end of the lake, which is seven miles from the town, where I had an extensive view of this noble expanse of water; I stripped at the ruins of a bridge, and washed my clothes in the sacred stream of Jordan, agreeable to a practice generally observed by Christians.

With respect to the particular part of the river Jordan, where the baptism of our Saviour took place by John, a diversity of opinions has been formed, some presuming that it occurred in the direction of Jericho, beyond Jerusalem; an opinion so generally entertained, that in the pilgrimages of Catholic Christians, that place is exclusively resorted to for purifying themselves according to their tenets, by immersion. In my apprehension, however, this is not reconcilable with the probabilities of local circumstances, which appear to point out that this sacred ceremony was performed in the stream near Tiberias, either before it enters or after it leaves the lake. We are, indeed, told that Jesus took his departure from Nazareth of Galilee, where he was brought up, to be baptized in Jordan. Now the Jordan at this lake was evidently a more convenient spot, lying nearer in point of direction to Nazareth, than where it flows near Jericho into the Dead Sea, the former being only one or two days' journey; whereas the latter might not be accomplished under nearly a week. Had Jesus, however, proceeded direct from Jerusalem; in the prosecution of this object, he most unquestionably would have been nearer to Jordan by the way of Jericho, and we should have had this left distinctly upon record; but, on the contrary, it is expressly mentioned that he set out from Nazareth, and therefore it is a necessary consequence, that he went to the nearest and most convenient point, where the river runs, that is about the

\* Luke viii. 45—48.

† Luke viii. 41, 42. 49. 50—56.

lake of Tiberias.\* In short, the truth appears to amount to this, that a controversy exists between the inhabitants of the two districts, on this particular point, for the promotion of their own objects. I regretted that circumstances would not at this time admit of extending my journey round the lake. That part of it, however, I saw, will ever make the deepest impression on my mind, not only from its own peculiar beauty, and the surrounding scenery, but being a spot so eminently sanctified by the personal presence of the Son of God, the proclamation of his glorious doctrines, and the miracles performed in evidence of his divinity. I shall reflect with feelings of inexpressible delight on those hours which I spent in walking along its shores, and reading from the book of truth, the deeply interesting narratives it contained, respecting the consecrated waters of Genesareth.

After picking up on the shore a great variety of shells of most beautiful colours, I returned to the town, prosecuting a course along the way taken from it, and concluding from other ruins which I observed about this lake, there was sufficient evidence of it having been surrounded by villages, during the time our Great Mediator preached to astonished multitudes, in order to convert them from darkness to light.

In entering the town I was amused by observing a group of females of very advanced age, sitting cross-legged on the ground, in the corner of a street, arranged in the form of a circle, smoking with long pipes, and in close conversation. The bowl or cup of each was brought to the centre of a circle, and the form thus made by the pipes, appeared to resemble something like a shield.

I was surprised at being shown the pens which are used here for writing; they are made of reeds, and are very clumsy. The point is something similar to the shape of those in our country, but without being slit, and of course no proper hair stroke can be introduced to

\* Mark i. 9.

afford facility in penmanship, and the letters made are very indistinct, appearing as if they had been formed with a splinter of wood. Here it may be added, that when I was at Jerusalem I could not find pens to purchase similar to those made use of in Europe.

## CHAP. XXIV.

DEPARTURE FROM TIBERIAS. — TENTS OF ARABS. — VISIT TO MOUNT TABOR. — PROSPECT FROM ITS SUMMIT. — PLACES DESCRIBED. — REFLECTIONS. — RUINE. — RETURN TO NAZARETH. — EGYPTIAN FUGITIVE.

AFTER remunerating the venerable pastor for the use of his church, and recommending him, upon his earnest suggestion, by a written note, to the benevolence of my countrymen, who should visit Tiberias, I set out by sunrise next morning, the 3d of March, and directed my route to Mount Tabor.

I travelled a considerable distance by the way leading to Tiberias from Nazareth, and having reached the Mount of Beatitudes formerly alluded to, I turned off to the left, and proceeded along an extensive plain. At mid-day I arrived at the extremity of another, where there is a Cistern among the ruins of an edifice, resembling the old castellated buildings in England. A caspha or tribute is demanded by the pacha, from which, however, Christians are exempted. I halted here, and sat down under the shade of a large fig-tree, at the side of a murmuring rivulet. The number of these trees, and their particular situations in the Holy Land, bring to memory many interesting parts of the word of truth. After taking refreshments, with copious draughts of the pure stream, I crossed a fine valley which led me to the foot of Mount Tabor, where I observed, at a short distance, a party of Arabs had pitched their tents, which were covered with black cloth, almost a counterpart of the exhibition I remarked on the plains of Jericho; taking the scene altogether, it was similar to a gang of gipsies in England. These tents, with the retired situation in which they were erected, reminded me of the mode of accommo-

dation or shelter adopted in the east during the primitive ages.\* The guide turned off, unwilling to come in contact with these stragglers, apprehensive they might lay hold of our mules, and thus save the animals the trouble of carrying us up the mount. About mid-day I ascended, taking a variety of serpentine directions for the relief of the beasts, and with difficulty attained its height, from the obstacles encountered by thickets and brush-wood. The views, however, from the top, and on all sides of this mountain, amply reward the traveller for his labour.

This mount, which is classed in Scripture with Hermon †, and something in the resemblance of a sugar loaf, is insulated on all sides, independent of the mountains around it, and stands with inexpressible dignity, at one end of the great plain of Esdraelon, which may be ascended on all points, excepting towards the north, where it is rugged. There is not, perhaps, to be found in the whole compass of the globe, one spot from which a believer in the Gospel can possibly enjoy a more sublime and glorious prospect, than from the summit of Mount Tabor; which has been so celebrated in the sacred volume, and held, during all ages, in such high veneration by Christians. At the interesting moment I reached its greatest height, a solemn silence reigned; the sky was very serene; the sun shone brilliantly, and threw a splendour over the whole scenery. When I beheld the magnificent prospect spread around, especially of those places consecrated by the personal presence of our Lord, whose vestments sparkled with such inexpressible glory ‡, as to dazzle or blind the eyes of those who were personally witnesses of his Majesty, and in whose ears there was sounded a voice from Heaven, proclaiming the intelligence, that this was the beloved Son of God, in whom he was well pleased §, and where so many interesting miracles had been performed; I was thrown into a transport of joy, and

\* Genesis xix. 30. Joshua x. 16. Heb. xi. 3. 8.

† Psalm lxxxix. 12. ‡ Luke ix. 29. Matt. xvii. 2. Mark ix. 3.

§ Matt. xvii. 5. 2 Peter i. 17. Heb. xvii. 18. Psalm viii. 12.

Luke ix. 28. 30.

deeply lamented that all who exercised a proper faith in the word of God had not an opportunity of sharing in the sensations which were so highly awakened, by contemplating the magnificent display which had been there unfolded.

In the first place, there is presented to view, an extensive plain, which appears as if under the feet. On one side of it, on the left-hand, are the mountains of Samaria, towards Jerusalem; on the other, to the right, those about Nazareth, especially the memorable hill from which the Jews attempted to precipitate Christ, with the top of Mount Carmel, washed by the ocean, at an opposite extremity of this plain. In another, Hermon, in its lofty dignity, Endor, and Nain, with the mountains of Gilboa\*; next, the valley of Jordan; the spacious plains of Galilee; with its sea of Genesareth, and its inclosure of mountains; Dathan, where Joseph was sold †, with its rivers, valleys, and little hills, and the village of Saphet, antiently named Bethulia, on an eminence, and presumed to have been a point of elevation alluded to by Christ in his sermon on the mount ‡, from which it is also remarkably conspicuous, and not at a great distance. Again, the sublime height on which he delivered this memorable oration; the route to Damascus; lastly, Mount Lebanon, towering with prodigious Alpine dignity in the back ground, part of which was covered with snow.

From such a point of altitude, it must have been a most lively picture, to behold encampments of great armies in the extensive plains beneath. The height, and striking grandeur of Tabor, repeatedly brought to my recollection many beautiful allusions to mountains in Scripture, whose elevations are celebrated, and under which this consecrated mount is included. §. Different opinions have been entertained, by writers, with regard to the extent of ground on the summit, and the cultivation of it. I am, however, inclined to think, that, taking the whole of it into calculation,

\* 1 Samuel xxviii. 4. † Genesis xxxvii. 17. ‡ Matt. v. 14.  
§ Psalm lxxviii. 15, 16. Id. cxiv. 4. xcvi. 8. lxxv. 12. cxlviii. 9.

it may be nearly two miles in diameter; great part of it, at the time I was there, had been brought into a state of tillage. To the west there are masses of scattered ruins. At one period a governor of Galilee surrounded the top of it with walls, which is confirmed by the scattered fragments still to be seen. St. Helena also, in prosecution of her zeal in the cause of Christianity, founded two monasteries, one to the memory of Moses, and the other of Elias. The place is said to have been the seat of a bishop, dependent on the Patriarchates of Jerusalem. It appears to have been long in the hands of the Christians, but every edifice was demolished by the Mahomedans. That it must have been a place of strength, highly favourable, from its extent, for the encampment of an army, receives a strong degree of confirmation, from our finding that Barak resorted to it, with a numerous force.\* Three grottos, or excavations of rock, were pointed out, erected on occasion of the transfiguration of Christ.† In one of these, a rude altar is erected, to which the Monks repair, in solemn procession, on a particular day, yearly, and engage in certain acts of devotion with great solemnity, to preserve the remembrance of it. The names of different travellers are cut on the walls.

After I had passed two hours on this mountain, where I thought my eyes could not be sufficiently satisfied with the interesting objects around, and read, from its highest pinnacle, during one of the most glorious days I ever beheld, the relations which have been given by the Evangelists, of an event the most splendid and interesting to be found on sacred record, I descended in the same direction I took in the ascent; and after crossing the mountains, arrived in the evening at Nazareth, much exhausted, having walked nearly the whole distance from Tiberias, under an embarrassment from my eastern dress and a burning sun. At six o'clock I entered the convent, and was received with open arms by the Monks, who exclaimed *Bene venuto*, on having re-

\* Judges iv. 12. 14.

† Luke ix. 35.

turned in safety from making the tour of Galilee. Here I again fell in with Signior Antonio, the Egyptian fugitive, whom I had left at Jaffa; he had taken up his abode in the convent, and was still elevated with as ardent spirits as formerly, and so far on his way to Jerusalem.



## CHAP. XXV.

FINAL DEPARTURE FROM NAZARETH.—SEPHOURY.—ARRIVAL AT ACRE.—HORRID CRUELITIES COMMITTED BY DJEZZAR, THE FORMER PACHA.—NOSE OF HIS MINISTER CUT OFF.—MURDER OF WIVES.—MUTILATED OBJECTS TO BE MET IN STREETS.—INTERVIEW WITH PRESENT PACHA'S PHYSICIAN.—HIS RECITAL OF BARBARITIES.—DJEZZAR'S DEATH.—ACRE.—CONVENT.—RUINS.—CONSULS.—VISIT TO MOUNT CARMEL.—WHERE THE MAKING OF GLASS FIRST DISCOVERED.—CONVENT ON CARMEL.—RETURN TO ACRE.—EXECUTIONER.—PLACE OF DECAPITATION.—RECEIPT OF FIRMAN FROM CONSTANTINOPLE.—ROADS FROM ACRE TO JERUSALEM.

ON taking leave of the monks in this convent, and presenting a sum for the use of their poor, I left Nazareth about eight o'clock in the morning, with my servant and guide. I first skirted across part of the plain of Zebulon; the prospect is extensive and delightful, and a slight view at the foot was unfolded of Cana, half enveloped in smoke. In passing along, I had occasion to remark the field which presented itself for the use of sportsmen, as an uncommon number of hares were skipping about the tract, and a profusion of game flying about. In some parts it is a practice to let loose dogs on the young partridges which cannot take wing, which appears to bear a strong reference to one expression in Scripture.\*

I went through Sephoury, the place, it is said, of St. Ann's nativity and residence; it contains the ruins of a church, erected to record this event. Some of the soldiers of Buonaparte, a name peculiarly odious in this part of the

\* 1 Sam. xvi. 20.

country, had been quartered in the village. After travelling through different narrow passages and valleys, in a winding direction, until about one o'clock, a most beautiful and fruitful plain opened, as it were in a moment, into my view; it was probably twelve miles in length, and twenty in breadth, affording a very favourable situation for an encampment, or a general engagement. At the extremity of this plain stands Acre, close to the sea, where I arrived about sun-set, and entered by the gate of Nazareth, just at the time it was about to be shut, and proceeded to the convent. This town stands at the end of a bay, extending, in the form of a bow, about twelve miles to the point of Mount Carmel, at the opposite part, and has a population of ten thousand people. It was originally called Accho, and is alluded to in sacred writ \* : of this name Acre is evidently a corruption; it is preceded by the words "St. Jean," in consequence of the place having been given by Richard of England, to the Knights of St. John of Jerusalem. At one time it received the name of Ptolemais. This place was visited by the apostles, but particularly by St. Paul, in the course of his voyage along that line of coast to propagate the faith.† It has been the scene of a variety of bloody contests, especially during the period of the Holy War, and it is understood to have been the last place from which the Christians were driven. The Turks ultimately laid hold of it with a numerous army, after a furious siege, when terrible outrages were committed, and have been in possession of it since the year 1291. As Acre is the key not only of all Galilee, but in general of the Holy Land, having the best port, it may account for the violent efforts made by the French to grasp it; they were, however, successfully repelled by British gallantry and perseverance, an event which will be kept alive in the page of history. The most distressing sight in the town is the number of deplorable objects to be met with, whose faces have been dreadfully disfigured by that implacable Herod, or tyrant of the day, who struck such dread and terror over this country, namely, Achmet, the former Pacha, or Djeddar. This latter ap-

\* Judges i. 31.

† Acts xxi. 7, 8.

pellation is synonymous with cutter or butcher, which he justly merited, from the frightful catalogue of atrocities of which he was the author. On entering it, I was accosted by a young man, sitting at the principal gate, asking alms; who had been deprived of both his eyes; which the muleteer informed me had been plucked out by Djeddar. At every other step, indeed, in going along the streets, I met some person or other, old or young, who exhibited marks of his vengeance, and were disfigured in one way or other, either by a hand being amputated, an eye torn out, or a nose which had been split or totally cut off. When the physician of the present Pacha, a ruler as much distinguished for humanity, as the former was execrated on account of barbarity, favoured me with a visit, he related such a number of horrid circumstances, as would freeze the very blood of man; since not only did Djeddar destroy the countenances of many of the inhabitants, but committed butcheries from caprice or for amusement; and his secluded wives were sacrificed; although the number of them could never be properly ascertained. The following fact may be sufficient to shew the extent to which the vindictive refinement of cruelty by that man was carried. One of these unhappy creatures having been unfortunately discovered in a state of pregnancy, by an Albanian officer, Djeddar not only put her to death, by plunging a dagger into her breast, but actually tore the child from her womb with his own hands. This bloodhound, also, not being able, at one time, to discover the authors of some wrong he conceived had been committed in the seraglio, put to death about forty persons, who were laid bound on the ground, and most inhumanly cut in pieces by janissaries with swords.

Two other circumstances were related. One of his soldiers having drunk some milk which a female Arab had for sale, and without paying the price of it, a representation of this was made to the Pacha, who directed his belly instantly to be ripped open, where the milk was found. Suspicion having also been created in his mind that some officers who collected the revenues of the custom-house had defrauded him, they were marked out as objects of punishment. About sixty were ranked in the spot, where his

soldiers performed military manœuvres, and on a signal these victims were sacrificed in the most horrid manner. Their heads were first chopped off by the sabres of the military, and then their remains allowed to be exposed to the fowls of the air, and their bones to the bleaching of the winds of heaven. If the information, also, I received, is not incorrect, it formed part of the plan which this ruffian had at one time in contemplation, to get Sir Sidney Smith within his fangs. His prison, it may be added, was always within his own residence, or, in other words, the dungeons were under his feet. But I shall not enter into a detail of the barbarities which I heard had been committed by Djeddar; his life appears to have been characterised by sporting with the lives of men, and exercising the most unheard of acts of revenge and cruelty.

Having mentioned to the physician that I had a letter to the minister of the present Pacha, who acted in the same capacity to Djeddar, it led him to allude to the state of his countenance, he having been included in the barbarous acts which he committed. This public character having, in a single instance, incurred the displeasure of Djeddar, was called before him, and informed, that had he not been a man of talent, and found useful, his head would have been struck off; but, as Djeddar had occasion for his services, he would merely set a mark upon him, by depriving him of his nose.\* The executioner was accordingly ordered in with his instrument, and commanded to do his duty. Feeling, however, for the situation of the minister, and wishing to execute the orders sparingly, he only cut off the point of his nose; on which, Djeddar, enraged at the executioner's disobedience to a peremptory order, snatched from him a large knife employed in this savage operation, and with this cut off, *brevi manu*, the whole of the executioner's nose! On expressing to the muleteer, who accidentally happened to enter my apartment at the time this narrative was given, the sentiments of horror which arose in my mind at the perpetration of such bloody deeds,

\* Ezekiel xxiii. 26.

and observing, that if such an act had been done in England it might have led to rebellion, he appeared altogether astonished. Such was his gross ignorance of our happy country, that he considered the power of the kings of England was equally absolute with that of the Pachas, who could treat their minister and subjects in a similar manner, whenever they found themselves disposed. This diabolical character, who reigned in Acre many years, was so much accustomed to the shedding of human blood, that he was frequently in the practice of making a public boast of these unprecedented crimes, in the frightful shapes in which they had been committed !

His attendants discovered him one morning lifeless in bed, from apoplexy; and on removing the clothes, there was found concealed under a pillow, lists of the names of a great number of persons whose heads were to have been cut off the next day; but this was happily frustrated by the stroke of death, with which he was visited from that Being who can break the staff of the wicked\* ; and thus some stop was put to the current of human blood which flowed at St. Jean d'Acre. This monster, in the shape of a human being, was about eighty years of age when he finished his career of enormities; he has been described as distinguished for strength, well formed, of ferocious visage, with a long white beard; was possessed of great revenues, and his avarice was as unbounded as his power was formidable.

On communicating to the physician the insult which I had received from the governor of Samaria, particularly the vengeance he had directed against the monks, and that my chief object in coming to Acre was to represent them to the Pacha, with the view of obtaining redress, he dissuaded me from doing so, on the ground that the former was under no apprehension from the threats of the latter; suggesting, at the same time, that complaints might be made to the Pacha of Damascus, whose power, of all others, he dreaded, and from whom proper satisfaction might be expected. In consequence of this, I resolved to

\* Isaiah xiv. 5.

proceed on a journey to that city, in the cause of suffering humanity.

St. Jean d'Acre is very strongly fortified, and inclosed with high walls. The memorable siege which occurred in March, 1799, since it gave a blow so fatal to Buonaparte, was a remarkable event, and will be handed down in the page of history. It is understood to owe its origin to the Pacha having given offence to Buonaparte, and set him at defiance; this was followed by Acre, among other places, being marked out as the object of his ambition, to which he laid siege. Sir Sidney Smith, in the *Tiger* of 84 guns, being near the bay, to assist in its defence, captured a whole French flotilla, laden with artillery, which supplied about fifty pieces of cannon, and were mounted on the ramparts of the town and in gun vessels, thus defeating the very object which these had been brought to accomplish. Buonaparte having made a breach in the wall, made several desperate efforts in order to carry the place by assault, but was repulsed after reiterated attacks, and great slaughter on both sides, during the space of two months. During this disastrous contest great part of his army was annihilated, and eight general officers cut off, when he saw the expediency of abandoning the attempt as fruitless, committed his baggage to the flames, and decamped in disgrace. That part where the gallantry of our brave tars was so signally conspicuous, was pointed out to me by the English consul, and the breach against which Buonaparte had heaped the dead and dying, who at one time had a very narrow escape.\* A rampart formed of the bones and bodies of fellow-creatures, I believe, was never before constructed by any warrior, having the least pretension to the name of Christian; yet even this seems to fall short of the direful tales of horror rung in the ears of travellers, which had been committed on the living by Djezzar Pacha.

The houses are of stone, with roofs like terraces, the

\* "A shell, says he, (Buonaparte,) thrown by Sir Sidney Smith, fell at my feet. Two soldiers embraced, and made a rampart of their bodies for me, against the effect of the shell, which exploded, and overwhelmed us with dust."—O'MEARA, p. 215.

entrances to which are narrow, and many appear to communicate with each other. The streets are dirty, and the air impure, from their being contracted, where a loaded camel, in going along, may be considered as occupying the breadth of it. The bazaars are mean; and the inhabitants, who are upwards of ten thousand, miserable; they are composed of Christians, Turks, Arabs, and Jews, many of whom are muffled up in ragged blankets. There are consuls for England and France stationed there; the former of them, Malagamba, is an Italian; the name of the latter is Pillanovic; their houses, which are obscure and humble, are almost contiguous to the convent, and form part of a khan or quadrangular building, having galleries round it, similar to the coach-yards of English inns, with an extensive court in front. The convent contained only two monks, who received me kindly; and here I cannot omit expressing my gratitude for the acts of civility and hospitality I received in all those institutions, which, from the kind of reverence paid to them, even by the Mahomedans, afford safe asylums; comforts are experienced in them greater than could be reasonably expected in countries where so few Christians travel. From the terrace of this convent there is a charming prospect of the surrounding country; although I am inclined to think the best and most comprehensive view of Acre, with the bay and plain, is to be taken from the heights on the road of Nazareth, from which I had the first sight. It is unnecessary to describe the ruins about the place, beyond those of the cathedral, which has been dedicated to St. Andrew, and the church of St. John, tutelar saint of the city, connected with a convent of the knights of that name. There are various trenches and temporary works which have been thrown up by the French outside the town; and a double or outer fortification, I perceived, was carrying on by the Pacha, in order to put the place in a state of greater security than it has been heretofore. The Princess of Wales, in the course of her journey, made a visit to this place.

I proceeded to Mount Carmel, lying to the south, which I reached on riding round the bay, where it forms a pro-

montory or majestic head of land; in that situation vessels ride with perfect security, as there is good anchor ground, and they are better sheltered than in any other part of it: At this time I observed several riding at anchor under a strong wind. I passed the river Belus, containing glass particles mixed with sand; from this it is said transparent matter owed its origin, a discovery which, among other objects brought to the eye of man, remote objects which he could not otherwise calculate and measure, and laid open more clearly the glorious firmament of heaven. I then arrived at Caïpha, a small town walled round, close to the sea, at the foot of the mount, where I was recommended to Father Julio, a Carmelite friar, who blends the duties of priest with the profession of timber merchant; and accompanied me to the summit. I found access to it very difficult, from the acclivity. It stands from east to west, and is about 2000 feet from the level of, and its base washed by, the sea\*; near it runs Kishon† one of the most ancient rivers, which is particularly alluded to in the sacred records. ‡ Few places can be imagined more favourable, as a seat of silent contemplation than this mount; the elevation of which enabled a distinguished prophet to class it with the height of heaven, the depth of hell, and the bottom of the sea. § It was chosen as commodious for the erection of a monastery, which was built eighty years ago, and abandoned forty after, by the Carmelite friars, who inhabited it, in consequence of the orders of a Pacha of Cairo, then at war with another at Acre, to which they never returned: although in some state of decay, it might still be rendered most comfortable at a trifling expence. This is founded on the spot where Elijah fixed his residence, who offered up sacrifices ||; and this religious mendicant order is said to have originated from among the children he left on this mountain. It was occupied by the French as an hospital for the sick and wounded, during the siege of Acre. On the 20th of July the Christians proceed to the mount to perform acts of

\* Jer xlv. 18.

† Judges v. 21.

‡ 2 Chron. xv. 16.

§ Amos. ix. 2, 3.

|| Kings xviii. 20. 36.



devotion in memory of the prophet. The extent, altitude, and peculiar shape of it furnished Solomon with a beautiful simile, explanatory of the dignity of our church in the eyes of him who is the head of it\*; its fertility, in the words of the sacred writers, is often considered as equivalent to the fruitful field.† The mount, although at this moment in a withered state ‡, is delightfully perfumed by wild and aromatic herbs. It is said there are to be found peculiar stones, which in appearance resemble fruit; as I was gravely assured by the monk, in consequence of some act of Elias, and extraordinary as it may appear, they are frequently applied as antidotes to diseases, but I could discover none of them upon the mount. After I had remunerated the monk, being amused by his conducting me over an extensive wood yard, and perceiving from his conversation that things temporal had a much stronger hold of his mind than those of an eternal nature, I returned to the convent in the evening. This being Friday, the day set apart by the Turks, corresponding to Sunday in Britain, all kinds of work were suspended, and flags of a red colour were displayed from the fortifications.

Next day, on taking my last walk about the town, an incident occurred, which warned me to be cautious in judging too rashly from appearances. I happened to be going along one of the public streets, when a small procession approached; and as it drew near, I perceived it excited a particular sensation among the spectators, and a solemn effect on their countenances. From this I inferred, that such reverence must be homage due to some great personage and his attendants, who formed the group. This was a well-dressed elderly gentleman, of a grave and venerable aspect, walking at a slow pace; but the four attendants had a different appearance. On enquiry, it turned out that this person happened to be the principal executioner, accompanied by his operative ministers. The impressive and profound respect his appearance produced, I was inclined to think, must have been either owing to his par-

\* Sol. Song vii. 5.

† 1 Sam. xxv. 2.

‡ Amos i. 2.

ticular rank, superior virtues, or his being commanded to attend at the palace of the Pacha, to receive instructions respecting some deed of death, in which he was to be officially called upon to perform a part.

Shortly after this, another singular circumstance came under my observation, calculated to associate ludicrous images with feelings of a painful nature. Happening to pass without the walls of Acre, and near to the gate by which I had entered it on coming from Nazareth, at a part in front of the shore, where the heads of two persons had been cut off some days preceding for highway robbery, I beheld a butcher, killing with great expedition, some calves, which he afterwards hung up.

On returning to the convent, I was gratified by receiving letters from his Excellency Sir Robert Liston, at Constantinople, offering his services to facilitate my journey, and transmitting a letter of recommendation to the friars of convents, with a firman\*, or passport, from the Grand Signior; which, it will be recollected, I had solicited in my letter from Marseilles, and had been long in anxious expectation of obtaining.

Since these pages have been written, I may observe, that the Pacha had been for about twelve months in a state of rebellion against the Ottoman Porte, and Acre was besieged by the Pacha of Damascus, &c. by command of the Porte, but the place was sufficiently strong to resist any attempt that was made to capture it. Owing to the interposition of the wise Ruler in Egypt, a cessation of hostilities took place, negotiations followed, and a pardon was granted to the Pacha of Acre, on condition that he paid to the Porte a sum amounting in value to about sixty thousand pounds sterling. This was levied by contributions on the population within his jurisdiction, and under circumstances of such peculiar rapacity and severity that many have emigrated to Egypt. In that quarter they receive every encouragement from the Pacha, as it forms one of his objects to increase the population of the country, to carry into effect the grand schemes in view, to pro-

\* Append.

note the prosperity of Egypt, and augment his own resources.

Before I conclude this imperfect sketch of St. Jean d'Acre, it may be proper to mention, that there are three different roads that lead from it to Jerusalem, either of which may be taken by travellers, according to the particular objects they have in view. Namely, one along the coast by Caesaria and Joppa, a second by Nazareth, and another between both these, and along the great plain of Esdraelon.

On the 10th of March the thermometer was at 75°.

## CHAP. XXVI.

DEPARTURE FOR TYRE. — AQUEDUCT NEAR ACRE. — ZIB. — PROMONTORY. — CISTERNs OF SOLOMON. — ARRIVAL AT TYRE. — SIEGE BY ALEXANDER. — RUINS. — FORMER SPLENDOUR CONTRASTED WITH ITS PRESENT DESOLATION. — REFLECTIONS ON PRIDE OF THE OPULENT MERCHANT. — SUPPER OF THE ARCHBISHOP OF TYRE. — ACCOMMODATION AT HIS HOUSE.

I TOOK my departure from Acre, after leaving a sum for the poor of the convent, and directed my course to Tyre. I passed an aqueduct, constructed recently for supplying the city of Acre with water at the distance of two miles from it. I travelled along a plain between the mountains and the sea, observing Zib situated on the shore, which is supposed to be the Achzib alluded to in Scripture.\*

The most striking object of attraction in the course of this journey, was a stupendous rock, over which a road has been cut; many parts of it are only a few feet in breadth, and it is laborious to ascend, being almost perpendicular. On the summit a beautiful landscape is displayed; the chalky cliffs render it conspicuous at sea, from which it is adopted as a land-mark, and in consequence has been denominated the "White Promontory." This road is said to have been formed by Alexander the Great; but when the vast trade of Tyre, the intercourse with Acre, and other places in these regions, are considered, it will appear more likely to have been a work of the enterprising merchants of that celebrated emporium, whose opulence and ambition would have been commensurate to the accomplishment of any object, however arduous, for the promotion of the interests of commerce. It may be observed, that in the

\* Joshua xix. 29. Judges i. 29. 31.

course of the journey I made from Jerusalem, I observed many tombs erected by Arabs to the memory of persons who were denominated saints. These had a white external appearance, and care appeared to be taken to preserve this colour by white washing them often. On viewing these, I was strongly reminded of the truth of a striking observation made use of by one of the Evangelists.\*

I passed Rasleyn, where there are aqueducts, contrived and founded by the king of Israel, which are supposed to have formed part of the compensation which was made to Hiram, king of Tyre, in consideration of the materials he furnished, and the assistance he rendered in building the splendid edifice at Jerusalem, in obedience to a paternal command given to Solomon †, not for the use of man, but for the glory and honour of the King of kings; an act which has rendered his name immortal, and proclaimed him to be one of the wisest and most mighty of monarchs who ever reigned. On this occasion, unfortunately, my time would not admit of deviating from the direct course I had laid down, to examine these extraordinary fountains, which evidently have been constructed for the purpose of affording a bountiful supply of water for the city of Tyre.

After travelling close by the sea shore, I arrived by sunset at Tyre, having a glance of the summit of Mount Lebanon to the north-east, in the direction of Damascus ‡, and proceeded to the house of a Greek ecclesiastic, called Derbas, dignified with the title of Archbishop, having been recommended to him by an inmate of the convent at Acre; he promised to accommodate me with lodgings, which, however, under existing circumstances, could not be extended beyond that night.

In the early ages, Tyre, in Phœnicia, is described in Scripture as a renowned city and a strong hold §, and encompassed with walls and towers ||; it was allotted to

\* Matt. xxiii. 27.      † 1 Chron. xxii. 5.      ‡ Sol. Song vii. 4.  
§ 2 Sam. xxiv. 7.      || Ezekiel xxvi. 4.

the tribe of Asher \*; it is now frequently called Sur, and, perhaps, of all other maritime cities in the globe, was more highly renowned for riches and commerce, since her very merchants were declared to be as princes; and a most interesting description of the trades carried on within its walls, has been transmitted to us in the Book of Truth.† It was not, however, merely in a commercial point of view that it was represented to the world ‡ at large, as an object of wonder and admiration. Among the variety of trades exercised in this city, that of dyeing was most distinguished, on account of the beautiful purple tint which poets have celebrated as a chief ingredient in the magnificence of the vestments of monarchs, judges, and persons of opulence §, which is supposed to have been extracted from a particular fish. I could not, however, distinctly learn if any such kind of fish was at present to be found on the Tyrian shores, although it is said to exist in some parts of South America; and instances have occurred of similar species having been found on our own coasts during the sixteenth century.

During the time of our Saviour, considerable importance must have been attached to the city, as it is frequently alluded to||, with its neighbourhood; where the miracle he wrought in healing the daughter of a woman of Canaan, on her urgent prayer ¶, was a confirmation of his divinity. It had the effect of causing great multitudes from that and other cities along its coast to follow him \*\*; others were brought labouring under diseases, to be cured by the word of his power ††; nay, even by the mere touch of his sacred person, since he was overflowing with virtue. †† It was at Tyre that the apostle Paul landed in the course of his voyage on a divine mission, and passed some time in the society of those who had embraced the faith of his Divine Master. §§

\* Joshua xxi. 4.

† See the whole of the 27th chapter of Ezekiel.

‡ Ezek. xvii. 53.

§ Luke xvi. 19.

|| Matt. xi. 21.

¶ Id. xv. 22—29.

\*\* Mark iii. 7, 8.

†† Luke vi. 17, 18.

‡‡ Id. vi. 19.

§§ Acts xxi. 3, 4.

Some of the most memorable incidents in the siege of this place, which took place under Alexander the Great, may be generally mentioned.

Although the other cities of Syria and Phœnicia had submitted to this conqueror, yet the Tyrians, a great and flourishing people, were unwilling to be included under the rod of iron he held in his hand. In order, therefore, to avert his displeasure, they dispatched ambassadors to the army, with valuable presents for his acceptance, entreating that he would calculate upon their alliance as friends. Alexander, comprehending the motives of such acts of complaisance, accepted these gifts, and proposed to pay a visit to the city, with the view of offering sacrifices to an image of idolatry worshipped in the temple of Hercules erected there. The Tyrians, however, suspecting that his intention was not with a religious view, but a *ruse de guerre*, declined the honour of his presence within their walls; and this being construed into an insult by Alexander, he resolved to lay siege to, and enter it, not in the character of a visitor, but as a conqueror. On the other hand, the inhabitants, exasperated at his insolence, determined that he should never appear among them in that character; and therefore resolved to defend the city. The communication of it with the sea, its insular situation, and the prodigious height of its walls, excited an opinion that it was impracticable for any siege to be successful; and therefore the threat was treated with contempt. Alexander had no sooner formed a resolution to lay hold of it, than he put into a state of requisition all the inhabitants of the surrounding country, to co-operate with him in the construction of a mole from the shore to the city, in order to reduce the Tyrians to submission. This undertaking also was at first regarded by the inhabitants with derision, and their whole navy employed to counteract the operation; efforts, however, which had the effect of bringing the genius and skill of Alexander into greater exercise, who knew well the principle, that stratagem was the art of war. Satisfied that so long as the Tyrians continued masters of the sea, the object could not be effected, he collected a fleet to contend with

the navy brought against him; by which he was enabled to finish the construction of the mole, and directed his battering-rams with such vengeance against the bulwarks, that a breach was accomplished. Even at this moment the courage of the inhabitants was not extinguished. They continued to build up during the night such breaches which had been made during the preceding day, and adopted a variety of ingenious devices to harass and defeat the invaders; letting down nets and hooks from their highest towers among the soldiers underneath, drawing them up like fish from the bottom of the sea, and showering down clouds of sand that had been made red hot. Although Alexander was astonished, and could not fail in his own mind to applaud the bravery manifested by the Tyrians, yet, ultimately overcoming their courage, and all the schemes they adopted to repel invasion, he thus became conqueror of Tyre, after a siege which lasted nearly twelve months.

On the death of Alexander, Tyre exhibited some symptoms of recovery, and maintained a commercial character. When it submitted to the Roman yoke it began to decay, as Alexandria had at that time seduced from it many of the most opulent merchants. Since that period, its crumbling approaches to almost total annihilation, and it is now under the dominion of the Mahomedan.

The city is situated at the extremity of a peninsula, nearly one mile from the line of the main land, and appears to have been, at one time, a small island, detached from the continent. I apprehend this to be confirmed by the repeated language of prophecy.\* It was inclosed with walls †, which originally must have been of great strength; and towers, having holes or apertures for making observations, part of which still remain. At present, there are about two hundred buildings of stone; the sea covers some of the ruins so remarkably predicted ‡, and the inhabitants may be estimated at about four thousand, several of whom are Christians. The advantageous situation of this place,

\* Isaiah xxiii. 2. Ezek. xxvi. 17. Id. xxvii. 3. Josh. xix. 29.

† Ezek. xxvi. 4.

‡ Id. xxvi. 19.



and the port raised it at a very early period to the sovereignty of the ocean.\* It thus became the very centre of the whole trade of the world.† At the present day the harbour is frequented by vessels from different parts; and, in the bay, I remarked several large ships riding at anchor. From its local situation, it affords every convenience in shipping the productions of Damascus for Alexandria and other ports, and discharging the articles intended for the use of the former city and the countries around it, and at a distance, being the nearest public port; between which and Tyre, Scripture acquaints us, there was anciently great intercourse‡; and the natives of it were engaged in conveying the cedars of Lebanon from it by sea to Joppa, to be forwarded to Jerusalem. The prophets appear to draw the same character of Tyre as given by St. John of the mystical Babylon, in the book of Revelation, and denounce against both nearly similar judgments.§

But, alas! what a woeful spectacle the city presents at this moment to the eye, compared with its former unrivalled splendour, and "perfect beauty," by which it was so eminently distinguished. It forces a spectator to exclaim, in peculiarly strong language, "Now, thou son of man, take up a lamentation for Tyrus."|| Never shall I forget, when stumbling among its shattered walls, mouldering or giving way at every step, mourning, as it were, under the malediction of Heaven and the ravages of time, and beholding those masses of scattered ruins around; how deeply I was impressed with the literal truth and strict fulfilment of these terrible denunciations by the strong arm of avenging omnipotence.¶ No traveller of contemplation can view this country without reflecting on the beneficial effects which Britons, though far removed, have derived from the Mediterranean, once the seat of mighty empires. For instance, the wholesome laws which are dispensed, the principles of religion established, navigation, arithmetic,

\* 1 Kings ix. 27. Rev. xviii. 19. † Ezekiel xxvii. 3.

‡ Id. xxvii. 18. § Revelation; see the whole of chap. xviii.

|| Ezek. xvii. 2.

¶ Id. xxvi. 14.

the arts and sciences. In short, every thing conducive to our improvement in knowledge, happiness, and security, has been exclusively derived hence; such eminent advantages are calculated to strike the mind with the highest veneration and respect for this quarter of the globe.

There was further forced on my mind, in looking round this place, a comparison between Tyre, when it flourished in all its pomp and grandeur, and was supreme mistress of the seas, and the state in which London, nay, Britain herself, must have been, during the reign of her prosperity.\* On the other hand, the poverty and wretchedness existing in Tyre at this moment, the extinction of its wealth, and the utter annihilation of its wooden walls, with all the opulence and luxury now to be discovered in the metropolis of our own empire, which has been considered as the first capital, or most renowned city in the world; whose powerful navy has triumphantly commanded the sweeping dominion of the seas, and struck terror into the hearts of its enemies, especially those who would dare to attempt to invade her insular and proud independence.

At the same time that I presume to draw this contrast, let me address the princely and haughty merchant of Albion, entreating that I may be clearly understood. It is remote from my wish, that such observations as I may have occasion to offer, should in any shape apply to him who is industriously engaged in the exercise of lawful commerce, to acquire a proper competence for himself, his relatives, and his dependents; but I refer to that accountable being, who thinks not a moment of balancing in an even scale the vast interests of time with those of eternity, whose heart is swelled and puffed up with pride on account of his gorgeous wealth †, and is never satisfied with the insatiable love of aggrandisement, that chains him to the very earth, and absorbs the whole powers of his mind and soul, as the only one thing needful; and looks with contempt only on Christians as well as his fellow-

\* Ezek. xxvii. 24—27. xxvi. 17.

† Jer. ix. 23, 24. Eccl. v. 10. 16. Id. ii. 22. James v. 1—3.

creatures in humble circumstances. This leads me solemnly to exclaim to persons in such a state of mind, "Go to Tyrus, that mournful scene of desolation, once the most proud city on the face of the earth, and abounding in\* riches, which have been compared in heaps to the very mire of her streets †; and you will find how awfully, and to the very letter, the righteous and threatened vengeance of God has been fulfilled ‡, exhibiting an eternal monument of the instability of all human greatness."—There, to his mind, will conviction be powerfully brought, of the vanity of riches in the place of wisdom §; and of the unbounded stratagems which are exercised in order to pile up wealth to an enormous extent; upon which his heart is fixed as to an idol. In a word, the wrecks remaining of the once exalted superiority of proud Tyre, the hearts of whose merchants were so elevated with pride on account of their opulence ||, will teach an impressive lesson; and also instruct us that the day will arrive, when, however unbounded, in point of extent, the mass of wealth may have been, all recollection of it will be blotted out; and those great cities, where the proud man now fares sumptuously, laid level with the dust, and where neither him or his treasures shall be recognised by future ages.

Taking the fact as related by Josephus, a correspondence took place between kings Solomon and Hiram, previous to building the temple, declaratory of the friendship subsisting between those monarchs, which is confirmed by the history given in the scriptures. ¶

The gratification which Solomon received, induced him to take the advice of Hiram, and not only present him with twenty thousand measures of wheat, and twenty measures of the finest oil; but form a resolution that these supplies should be furnished him annually. \*\*

The present Archbishop of Tyre is of the Moravite persuasion, a most venerable personage, with hoary locks, and a

\* Ezek. xxviii. 5. Jer. ix. 23. † Zech. ix. 3.

‡ Ezek. xxviii. 17. 19—22. § Prov. xvi. 16. || Eccl. ii. 22.

¶ 1 Kings v.

\*\* Id. v. 11.

robe of a blue colour; he is well informed, and from having long resided in Rome, enabled to speak the Italian language with perfect facility. On showing him the patent letter I received there, we talked much of that capital, and on his allusion to the pontiff, asked, if I had been introduced to him; he shook hands with me, which was considered to be a mark of the greatest condescension he could show any individual. Having replied in the affirmative, the eyes of his Grace brightened, and I conceived the information had the effect of prompting him to double his attention to me. Supper being ordered, a cushion was laid upon the floor, and a high paltry lamp of oil was lighted. He took his place on it in his sacerdotal robes, sitting cross-legged, with a long pipe at his side, and desired me to follow his example. A piece of carpet was spread, where I accordingly sat down, and put myself into the same narrow compass; keeping in view the admonition "when you are in Rome, do as others do there." This was followed by large oval pewter dishes being brought in and placed on the floor before him, containing mashes of rice, oil, bread, vegetables, with wine and liqueurs. Sometimes he drank wine out of a glass, and at others put the bottle to his mouth. After offering up thanks, and making the sign of the cross, he desired my servant, who was in waiting at a distant part of the room, to sit down and join us. This, however, I objected to, informing his Lordship that in England servants were never allowed to sit down in company either with archbishops or persons of distinction, nay, with their masters; as such an act would be held highly derogatory to their dignity, and abolish the distinction of ranks, so necessary to be maintained in society, and therefore expressed a hope he would forgive me for adopting the practice of my native country on this occasion, and allow the domestic to stand and wait upon me along with his own servant. This refusal I found mortifying in the extreme to my servant, who was anxious to avail himself of the archbishop's suggestion, since he considered it to be the highest possible honour he could enjoy;

and, indeed, never did he forget it during the future time he was in my service.

I found a tolerably good apartment provided for me to repose in during the night; and early next morning I arose, greatly refreshed by a sound sleep, and made preparations for my departure, on a further prosecution of this journey.

## CHAP. XXVII.

DEPARTURE FROM TYRE. — ZAREPTA. — ARRIVAL AT SIDON.  
 — FORMER IMPORTANCE OF IT. — ARTS AND SCIENCES. —  
 INVENTION OF THE ALPHABET AND ARITHMETIC. — PRE-  
 SENT STATE OF IT. — TRADE. — FRENCH CONSUL. — POOR  
 CONVENT. — CORRESPONDENCE WITH LADY HESTER STAN-  
 HOPE. — HER POLITENESS. — GENERAL CHARACTER.

AFTER the venerable archbishop had embraced me, and I had put into his hands a trifle for the poor of his church, I set off early on the 16th of March.

The morning was beautiful, and a most brilliant sun arose from his chambers, rejoicing, as it were, to run his course, when I set off from that lamentable mass of ruins which envelop the once gorgeous city of Tyre, and directed my course to Sidon. I proceeded along the shore, then passed the river Kasmia, leading through a valley enveloped with mountains, passing a bridge formed of a single arch. I halted at a kahn on the sea-side to the left, calculated to be about half way between Tyre and Sidon, having a distinct view of the village of Zarepta, on the top of a mountain to the right hand, about a mile distant. I regretted, that, from the arrangements I had made, it precluded a possibility of turning from the tract to visit it. This village, though humble in appearance, has been eminently distinguished by the residence of Elijah \*, during a famine in the land of Israel; the little all presented to the prophet by a disconsolate widow, from her barrel of meal, was rewarded in a manner equally bountiful as it was miraculous. † A higher recompence was conferred upon her, by his restoring to life ‡ that son who was the special

\* 1 Kings xvii. 9. Luke iv. 25, 26.

† 1 Kings xvii. 12—16.

‡ Id. xvii. 17—22.

object of the affection of his benefactor ; it brought conviction to her mind, that he was in truth a deliverer sent from heaven. \* The altitude of this place also brings to recollection an observation which was made by our Saviour. † After taking refreshment, and collecting some beautiful shells which abounded on the shore ‡, I continued the journey, and arrived at Sidon in the evening, which I had previously perceived from a considerable distance, overlooked by the peak of Mount Lebanon, in the direction of Damascus ; an elevation adopted as one of the images which frequently occur in the style of the sacred historians, expressive of the dignity of the Christian church. §

Zidon, or Sidon, owes its name to the eldest of the sons of Canaan¶, and was comprehended under the "lots" or possessions formally assigned to the tribe of Asher.¶ It appears to have been higher in point of antiquity than Tyre, although both have been classed in the characters of sisters, arising, most likely, from their contiguity ; and publicly considered as a city of large extent and importance, since it has been distinguished by the title of "Zidon the Great."\*\* Among various arts and sciences, the invention of the alphabet and arithmetic ; making of glass, and skill in casting and sculpture, have been celebrated, and an unrivalled dexterity in hewing of wood ††, will hand down a Sidonian name in the page of history to the latest period of time.

The commercial pursuits also of this people were as lucrative as they were extensive †† ; abundant materials for the purposes of ship-building in the adjoining mountains, especially about Mount Lebanon, so extolled for its lofty cedars, were within their reach, and commodious ports stretching along a line of coast, enabled them to engage in trade of a maritime nature, or, according to a scriptural

\* 1 Kings xvii. 24.

† Matt. v. 14.

‡ Specimens of these are to be seen in the Hunterian Museum in the University of Glasgow.

§ Sol. Song vii. 4.

|| Gen. x. 15.

¶ Joshua xix. 24—28.

\*\* Joshua xix. 28.

†† 1 Kings v. 6. Ezra iii. 7.

‡‡ Isaiah xxiii. 2.

expression, "pass over the sea," to such an extent as to render them highly opulent. Their views were thus directed to all parts of the world; to the then savage shores of Britain, the Mediterranean, and even as far as the Black Sea. Of the enterprises, however, which may be considered most remarkable, and, in itself, deemed, at that time, as great in point of importance as the voyage of Columbus, may be classed one undertaken by Necho, king of Egypt. Having taken skilful Phœnician mariners into his service, and sent out great fleets to the Red Sea, for the prosecution of discoveries, they boldly cruized, doubled the promontory, now called the Cape of Good Hope; returned during the third year from their departure, by Gibraltar, and anchored safely at Alexandria.

Although Sidon is only occasionally alluded to in the volume of inspiration\*, and not so frequently mentioned as other places, yet there is every reason to suppose, that city was honored with the presence of Christ; since it is known that he frequented that part of the country, in the prosecution of his errands of peace and good-will to a fallen world.† It was here that on one remarkable occasion an act of strong faith in his divinity was exercised by the mother of a child possessed of an evil spirit, who fell prostrate at his feet, imploring the exercise of his mighty power to render relief, which was followed by the accomplishment of a miracle in the person of the infant.‡ It enjoyed also the presence of his ambassador, the great apostle of the Gentiles, in prosecuting the voyage made to Italy, when he visited the brethren who had embraced the Christian faith established there.§

Sidon, as it stands at this moment, is a small town, rising gradually from the sea shore, and exhibits much misery. The climate is peculiarly mild; the streets are excessively narrow, many of them under archways, as at Jerusalem; the inhabitants are estimated at about seven

\* Matt. xi. 21.

† Mark iii. 7, 8. Acts iii. 7.

‡ Mark vii. 24—30.

§ Acts xxvii. 3.



thousand, of whom two thousand are Christians, who have places of worship; the Jews also, who may be calculated at two hundred, have a synagogue. Considering the small extent of this place, trade at this moment is pretty considerable. Large quantities of silk are gathered in the neighbourhood, which abounds with mulberry trees, to which the industrious worms are so peculiarly attached, and execute the nice and delicate texture of this commodity; and it is a singular circumstance that they either give way, or are affected by a clap of thunder. I visited several apartments where the Sidonians carried on weaving. The article of silk, which was, I think, about the sixteenth century first introduced by the clergy of England, was, in all probability, originally exported from this country.\* The trade of dyeing also occupies much attention, especially in producing gaudy hues; but the red appears to be most predominant of all other colours. A chief occupation, however, seemed to be making of boots, shoes, and slippers, with fine Morocco leather. The gardens are beautiful and luxuriant, and the walls surrounding the town are in a state of ruin. On the south side, upon an elevation, is situated a castle, showing traces of its former pride and command, now in a dilapidated state, which is reported to have been founded by, and as a place of residence for one of the kings of France, who has been ranked as one of the saints; though I am rather inclined to think it was erected for the purpose of guarding the town from invasion. There are also the ruins of a second, on a rock in the sea, having a communication with the land by a bridge with many arches of stone. Vessels ride here under a ridge of rocks, a short distance from the shore for shelter, where many of our frigates during the war in Egypt lay at anchor.

No person either in Sidon or Tyre acts in the capacity of consul for Britain. These are only stationed in Joppa and Acre, as I formerly mentioned; and also at Bayreuth, to which I shall afterwards conduct the reader. There is,

\* Some of this silk may be seen in the Hunterian Museum, at Glasgow.

however, a French consul, named Ruffini; and it is remarkable, that, for almost time immemorial, consuls of that nation have exclusively resided there, and who, it is but justice to observe, have thrown open their doors for the reception of travellers. Since there was no proper place to which recourse could be had for accommodation, I applied to this gentleman on my arrival; he conducted me to a clean and comfortable apartment in his house, which was large and commodious, one of the best in the town; I received much politeness from him. There is, indeed, a kind of convent, contiguous to his residence, but it is marked by extreme misery, and inhabited by a solitary monk, who sits almost daily at the table of the consul. The consul appeared to be in a complete state of inactivity, and heartily tired of the place; he complained of it, not only for its remote and solitary situation, but that few vessels arrived there. He could not calculate even on a sufficient revenue for the support of himself and his family, however moderate the expence of the articles of provision were. The emoluments were so exceedingly trifling, that he resolved to throw up the office, and solicited his government for letters of recal.

Having been informed that Lady Hester Stanhope lived at what was formerly denominated "The Convent of Elias," situated in the mountains, about six miles distant, and that she had fitted it up in a modern style, as a place of residence; I took the liberty of expressing my wish, in a polite note, to have the honor of paying my personal respects to her ladyship. I lamented, however, to find this was impracticable, from her indisposition at the time. We, however, exchanged several communications in writing; I had abundant proofs, not only of her ladyship's distinguished abilities and liberality of sentiment, but of the attention paid to the traveller; she requested I would not only freely avail myself of the services of her interpreter, but command the use of horses.

The indefatigable exertions which had been used by my illustrious friend, the late Duke of Kent, not only in behalf of suffering humanity, but after the noble example of his

revered father\*, respecting the interests of the rising generation, on the subject of education, having been touched upon, in the course of our correspondence, it was gratifying to my feelings to find Lady Stanhope speak in such exalted terms of this benevolent prince, and express a hope, that "she never would forget it was his Royal Highness who had made a true British soldier of a beloved brother she lost in Spain." Having imparted the way and manner adopted under the system followed in England, patronized by his Royal Highness, in training up children in the way in which they should go †, I presented her ladyship with a copy of the last report published by the Society in London; which directed her attention to the rapidity with which the system was spreading over the world ‡, and respectfully entreated that her extensive influence might be called into exercise, to establish the plan at Sidon, and other places, as beneficial effects might be expected to result from it; and the Society, co-operating with her, would use every exertion to promote an object of such importance.

The dragoman, or interpreter of her ladyship, who was fifty years of age, was attentive and communicative; he rode a noble white horse, which he had just received from her as a gift. I was accompanied by him about the town and neighbourhood; conducted to his house; and received every information; he mentioned a variety of circumstances respecting the popularity and generosity of Lady Stanhope, who, it appears, adopts the costume peculiar to the East. Having particularly enquired if her ladyship, who is now near the evening of her days, entertained an idea of returning, to spend the remainder of them, or paying a visit to Eng-

\* "I hope the time is not far distant, when every poor child in my dominions will be able to read his Bible."—*George the Third*.—Prov. xix. 2. Psalm lxxviii. 5. 7.

† "We would cause, as we very easily may, by God's help, all the youth, that now are of the English nation, to be put to learning; and that they should be set about no other business, till they first know how to read English."—*Alfred the Great*.

‡ Three thousand schools have been established, under this plan, in Britain and abroad; fifty in Asia, and twenty in Africa.

land, he observed it was unlikely; and that her remains would repose in that quarter of the world in which she had resided so long, and to which her attachment was strong. I would take the opportunity of confirming the sentiments expressed by this individual, not only with regard to the marked affection and interest manifested by this personage of rank towards the people of Sidon, but the various acts of benevolence performed by her, who has "a heart open as day to melting charity."

I presume, it is known to the reader, that her ladyship, who was nearly allied to the late Mr. Pitt, the prime-minister of Great Britain, and long directed her attention to his domestic concerns, enjoys a handsome pension from the British government; which, I should conceive, on a calculation of the value of money and the prices of articles, may be nearly three times the amount in that country than in England. This enables her ladyship to stretch forth her hand liberally to promote the happiness and comfort of many around her. No person, in short, can be held in higher estimation; and more beloved, nay, idolized in that country; her name, even to the very lowest class, is always in the mouth of the tribes of Arabs; by them she is sometimes styled "Princess," and at another, "My Leddie;" thousands of them I am disposed to think would, upon an emergency, be at her command, and lay down their lives in her cause. In short, her benevolence here is extensive and judicious; and, in every place I visited, for it will be remarked her Ladyship has travelled over the Holy Land, I found the name of Stanhope mentioned, either in one way or other, with the highest veneration and respect. Any letter of recommendation, indeed, under her hand, in favour of travellers, may be considered as a sufficient passport, and be sure to meet with proper attention.

It has naturally excited surprise, that her ladyship, who is of a highly cultivated mind, and an English-woman by birth and education, should prefer to live in this remote corner of the earth, widely separated from her friends in England; and sarcastic sneers have been most reprehensibly thrown out on this account. But may I not be allowed

to assert, that her ladyship is unquestionably the most competent judge, to choose a climate suited to her own health *animo remanendi*, and contribute to the happiness and comfort of any particular class of her fellow creatures; how can her right to this election be called in question any more than that the reader or his friends, of either sex, should be blamed for fixing upon any particular spot on the continent, or elsewhere, as a permanent residence, either for the benefit of health, economy, the promotion of benevolent objects, or other considerations?

I have only further to state, that among other marks of attention from her ladyship, she transmitted to me a note, that if I was disposed to look at her stud of horses, which were considered to be the best in Arabia, orders would be given to her domestics to turn them out on the road I intended to take on proceeding for Damascus, upon naming the hour when I should proceed thither.

After returning my acknowledgements by the Dragoman to Lady Stanhope for her politeness, and presenting the consul with a French opera glass, for the hospitality shown during the two days I had been under his roof, I bid adieu to Sidon on the forenoon of the 18th of March.

## CHAP. XXVIII.

DEPARTURE FROM SIDON. — LADY STANHOPE'S STUD. — DESCRIPTION. — JOURNEY THROUGH THE MOUNTAINS. — CONVENT OF ST. SALVADORE. — ROMANTIC SITUATION. — REFLECTIONS. — MONKS SUPPER. — AUTHOR TAKEN FOR A MEDICAL PERSON. — ANECDOTE OF AN ARAB BLIND FROM BIRTH WISHING TO BE RESTORED TO SIGHT. — DESCRIPTION OF ARABS' DRESSES.

THE interpreter of Lady Stanhope called on the eve of my departure from Sidon, with her compliments, and mentioned that in reference to her communication, domestics would be found in waiting with horses, about two miles from the town, where he had been directed to attend me.

In consequence of this, I proceeded to the spot, accompanied by him, and found a train of servants richly dressed in the oriental style, leading up and down several beautiful animals. On alighting from my mule, which was miserable in the extreme, he put into my hand a note from her ladyship, descriptive of the names and pedigrees of some of the best of this noble stud. To one of these, called Diamond, she directed my particular attention, since it was her intention to send it as "a humble offering to his Royal Highness the Duke of York, whose name," her ladyship added, "she could never utter without an impression of gratitude."

The description is as follows:—

- Aba El Haster* — Slave of thy Will — the black horse.  
*Almaz Diamond* — the young horse; three years old next June.  
*Asfound* — The Bird — the white mare; race of the famous *Duher El Omer*, of whose name Volney speaks.

*Zara* — of the race of Mahomet's fine mare.

*Leila* — Juliet of the East — the young mare; three years old next October.

*Bint as fura* — Daughter of the Bird — one year and six weeks old.

After being highly gratified with a view of the whole of this princely stud, and giving some piasters to the servants, I proceeded on my journey, taking an eastern direction; after a short way I struck off to the right hand, and ascended the mountains. It is impossible to convey a description, in adequate terms, of the delightful ride I enjoyed; the sublime prospects which surrounded me on all sides, and on looking back on the country I had left, from the mountains towering with inexpressible Alpine grandeur. The ocean appeared, to my eye, boundless; the town of Sidon, and its shores, a distant view of Acre, with the diversified valleys, in some parts, affording the richest, and in others the wildest, landscapes; and the whole rendered clear and distinct by a brilliant sun, and serene atmosphere, seemed to be as under my feet; objects of such indescribable magnificence, were strongly calculated to heighten the devotional sentiments which crowded on the imagination.

I arrived at the monastery at St. Salvadore in the evening, and delivered to a monk, for the superior, the letter I received from Rome; and in consequence of it was conducted to an apartment.

Never was a spot that the most fertile imagination can figure, more highly beautiful, romantic, and better adapted for acts of penitence and holy contemplation, than the mountain on which this monastery is founded; it bears a strong resemblance to Mount Tabor, and commands an extensive prospect of the ocean, with the whole surrounding country. When I enjoyed the purity of the air of this place, and its lofty sequestration, my mind was elevated to the contemplation of that Great Being "who weighed" these "mountains around in scales," and held that "water" in the "hollow of his hand."

From such an elevation, I felt as if I was looking down on the follies and vanity of the earth, and every sublunary object; and was almost reconciled to the opinions which have been entertained in favour of a monastic life. Never could any mind capable of the slightest degree of serious reflection discover a wider contrast than existed between this peaceful abode, on the very pinnacle of a rock, where an ear listens to the Almighty worshipped in privacy and silence; and the toil and bustle so conspicuous in the world, where pursuits are incessantly made after one only idol, which never can satisfy the immortal soul, but pierces its possessors with an accumulation of cares, and multiplied sorrows.\*

It may be observed, that the convents in the Holy Land are in general founded on a rocky summit, but whether such situations are preferred for more secret devotion and seclusion from the world, or founded on one part of Scripture †, I cannot determine. These situations are always most striking, not only from the edifices when viewed from a distance, but the magnificent and extensive prospects which are commanded from them.

The ascent to this convent, from the mountain being steep, is very difficult; an industry has been exercised by the friars, in fertilizing it, which is remarkable: They have formed gardens from patches of ground among the rocks, where olives ‡, vines, and vegetables are raised, which afford productions for the operations of the bee, by which an abundant supply of honey is obtained, although, on viewing the mountain, even from a short distance, one would be led to conceive it totally impossible to force a single plant, since it is so sharp and craggy; a fact that I apprehend confirms, in a strong degree, one particular passage of Revelation.§

Among the numerous Monks I met with here, there was one, who was a native of Rome, in a constant state of occupation, who performed all the carpenter's work required

\* 1 Timothy vi. 10. Eccl. v. 13.

† Judges vi. 26.

‡ Job xxix. 6.

§ Deut. xxxii. 13. Exod. iii. 8.



for the convent; he shewed me some neat specimens of his carving, particularly representations of human figures \*, and ornaments to adorn the church. When I first saw this man in his working dress, and half enveloped in the shavings of wood, I looked upon him as a common tradesman, employed by the Friars; but, on entering into conversation with him, I discovered he was not only highly useful in that employment but well informed, and possessed ingenuity in other departments. He opened a large port-folio of drawings made by himself; and he contributed considerably by paintings to ornament the church, and the altar. After he had shewn the whole of these, and explained every thing respecting this edifice, he threw open a massy door, when one of the most glorious and extensive panoramic views broke upon us as in a moment; like a flash of lightning. From this spot there was the finest prospect of the face of nature surrounding the monastery, which might be considered as a paradise. It is impossible, however, for words to convey to the reader a proper idea of the splendid appearance of the setting sun in the east. At this moment, the great luminary was finishing his diurnal course, and gliding gradually into the bosom of the sea, surrounded by an infinite number of small rippling clouds, of variegated colours, so brilliantly illuminated by his radiance, that they resembled showers of the purest gold; and the declining rays appeared to float upon a vast abyss of fire. The great bell having tolled to announce the hour of supper, the Friars collected in a body, in the great hall, where about forty, after arranging themselves in methodical order, sat down before a large table. These were of the Morandi order, dressed in long blue gowns, high caps of a black colour, and the hair hanging down their backs. On this occasion a large book, I presumed to be the Bible, was placed before Father Pietro, the superior, who presided over the whole, and who, with a raised voice, read some portion of it, which occupied a quarter of an hour. A devotional silence

\* Isaiah xliv. 13.

was observed by the Monks at this moment. The scene was truly solemn, and, combined with the local situation of the place, well calculated to make deep impressions on the heart. After this all of them partook of supper, but I was not permitted to join, although, as a favour, allowed to take a peep at them from a corner of the door. I remarked, that during the repast they did not attempt to remove the cowls from their heads. On finishing the repast, they retired; when I was allowed to sit down alone in the hall, and sup upon the fragments, which were carefully collected for that purpose.

Next morning about nine o'clock, after making the usual donation to the poor, for the accommodation which had been afforded me, I left the convent. I proceeded by a circuitous and fatiguing track, stumbling among the dark mountains, and, after an exhausting day's journey, arrived at Mazra; where I halted for the night, in the hut of the muleteer Abram, a small village situated at the top of a hill, looking down on a deep valley, and having an extensive view of mountain scenery, adorned with wood and scattered villages.

It may be proper here to remark, that of all persons who travel in the east, be their rank in life what it may, none are more esteemed, or rather idolized, than those who have the slightest knowledge of medicine: great exertions are made to retain them in that part, where their advice and prescriptions have been attended with success. Fortunately I had occasion to bring from London a small chest of medicine for my own private use; the benefit of which, however, I was frequently obliged to impart to others. On my arrival, the muleteer happened to be taken unwell, which I was apprehensive might suspend a further prosecution of the journey for some days. On examining his pulse, and finding there was a slight tendency to fever, I gave him some medicines; he afterwards went to bed, which soon removed his complaint, since he found himself sufficiently recovered the following morning to resume the journey. This circumstance, trifling as it may appear, was magnified into one of high importance, and

immediately rang among the inhabitants of the village, who were told, that an English doctor had arrived, who was able to cure all complaints ! A number of young and old, blind, lame, and afflicted with various diseases, collected on the spot, demanded advice, and blocked up the door so closely, that it was difficult for me to get out or into the hut. I was, in particular, much amused by an old man wrapped in a kind of mantle \*, being led up to me, who was blind of his right eye, when he turned up his face, and pointing to it, made several motions, accompanied apparently with great eloquence. On asking my servant, who understood the Arabic language, for an accurate interpretation of his sentiments, I was informed, that this man had mentioned he was born blind, and implored me to supply him with an eye, that he might enjoy the sight of both, as others had around him. When the total impossibility, however, of this was explained to him, he left the place much affected, shaking his head. I cannot introduce here other ludicrous scenes, which would have afforded a most interesting subject for the pencil of the artist. From what occurred here, I am led to recommend to travellers to be provided with medicines, to administer them, when circumstances require, to the natives, since though they may not experience the gratification of being instrumental in removing disease, they will find the high respect and attention that is paid to them for giving medicine. During this time the Arabs were troublesome and impudent ; they examined my dress ; part of it under my cloak, was that of a Christian, for the convenience of riding, pantaloons, with half boots, the heels of which, being encircled with iron, were objects of the greatest possible curiosity, and excited among them a high degree of merriment and laughter. The male Arabs here may be described as of middle stature. Their faces are brown from the heat of the sun, and are distinguished by an austerity and ferocity of countenance. In speaking they extend their arms, and on using certain expressions give a kind of hiss or whistle.

Their dress is a small red cap placed on the crown of the head, and a rag tied round to form a turban, slippers or soles of leather attached to the feet; drawers of linen reaching to the lower part of the leg, without stockings; and as they wash their feet and bodies, especially before eating, with scrupulous attention, this appears to have been evidently an antient custom. \* The women here have a fine set of features, and are remarkable for brawny strength; their head-dress is in the form of a sugar-loaf, sloping towards the brow, with a long white scarf or veil, thrown over it, to conceal the whole face, which was sometimes drawn aside. When suspicions were entertained that they were observed, the covering was instantly drawn across their countenance, under a sense of shame from the exposure, reserving, however, such a chink, or corner, as afforded them an opportunity of surveying the actions of those around them. These veils, as ascertained by the inspired volume, were adopted of old; and particularly in the history of Abimelech and Sarah, and Susannah, are described as coverings of the eyes †: they appear on some occasions to have been applied for the purpose of carrying articles from one place to another, as we learn in the case of Ruth. ‡ The mulberry or silk tree is much cultivated here.

\* Mark vii. 4.

† Gen. xx. 16. Hist. of Susan. i. 31, 32.

‡ Ruth iii. 15.

## CHAP. XXIX.

DEPARTURE FROM ARAB'S HUT.—JOURNEY OVER MOUNT LEBANON.—DANGER IN PASSING THROUGH THE SNOW.—DESCENDING TO THE VALE OF AVEN.—MISERABLE KHAN.—JOURNEY THROUGH THE MOUNTAINS.—DAMASCUS.—IMPRESSIONS ON THE FIRST VIEW OF IT.—ARRIVAL.—FIRMAN TREATED CONTEMPTUOUSLY AT THE GATE.—REMARKS.—FRANCISCAN CONVENT.—PROOF OF THE IMPORTANCE OF PATENT LETTER FROM ROME.—OBSERVATIONS.

AFTER passing a sleepless night on the ground in the wretched hovel of our muleteer, from being attacked with vermin, I mounted my mule at six o'clock the following morning. In descending the valley, the scenery is woody and romantic, there was an air of life and industry visible and cheering to the spirits, which can only be appreciated by those who have travelled in a solitary manner among the gloomy mountains. Cascades were pouring forth their waters; the cheerful rivulet forcing its serpentine course; the mill in active motion; the miller at work; one husbandman was sitting under his own fig-tree, and another cultivating his vineyard, and I own that I have rarely experienced a more delightful effect from charming scenery than I observed in this neighbourhood. I passed the house of the Governor in a contiguous village called Muchtara, beautifully situated on an eminence; a substantial building fantastically painted; the windows of the lower apartments had bars of iron, and in all probability it was a prison, as was the case in the edifice occupied by the Pacha at Acre.

On travelling afterwards through some vineyards and olive-fields, I arrived at the foot of Mount Lebanon, which stands so eminently proud, from its stupendous

magnitude. Aware of the fatigue to be encountered in scaling it, I halted, and sat down on a bank, with a keen appetite, to partake of refreshment. Although this consisted merely of boiled eggs, bread, and raw onions, washed down with the water of a limpid brook, which was gliding along, yet the repast was delicious, after a long ride, and having been broiled under the powerful heat of the sun.

I ascended the mountain, great part of which was capped with clouds; and, after much toil in walking and riding alternately, stopping short, and panting for breath, was rejoiced on reaching the top, where I found a climate very different to that which had been left behind, the ground being covered with snow, and the cold rigorously intense. I proceeded along the summit for some time, without coming in contact with a human being, or even perceiving a single bird of the air. An awful dead silence reigned throughout this lonely and most desolate region; and as no spot can be conceived more favourable for waylaying and committing robbery and assassination, a traveller never treads it without entertaining considerable apprehensions for his personal safety. In some parts the snow lay so very deep, that it was with the utmost difficulty we could forward the animals. At one time in particular the mule conveying the baggage stuck so fast, that I concluded all had been lost, and that I should have also perished, with my servant and muleteer, as we found ourselves considerably under the snow. In short, had the journey been attempted a month earlier, it would have been totally impracticable to have forced a passage across the top of this mount.

This mountain has received the appellation of Lebanon, from the word *Leban*, signifying white \*, and, in all probability, from the snow which remains on its heights during the whole year. It has been peculiarly marked in Scripture, as affording many glowing images and beautiful metaphors to the sacred writers. We find that, considered as

\* I often had occasion to hear, for the word *Milk*, the Arabs use that of *Leban*.

a peculiarly striking object of grandeur and altitude, it formed an object of the supplications, offered by Moses, to the throne of grace, that he might be allowed by God to behold it. \* It was also a barrier to the Land of Promise, and considered as insurmountable, since Sennacherib, in all his pride and confidence, expresses the facility with which he had encountered greater obstacles, and proclaims the inutility of any resistance on the part of Hezekiah †; it was referred to as a solitude which afforded haunts for beasts of prey ‡, the dangers of which have been remarked by the wise man, in his address to the church. § The variety of streams, and the fragrance which is diffused by odoriferous plants about this mountain, also furnish proper figures to the inspired writer. || To one of these in its tender growth, the high priest at the altar is compared, from his elevation and dignity of character ¶: and to these the eulogium on the graces of the church has also a reference. \*\* The cedars of it also have, in all ages, been celebrated as objects of grandeur, and touched upon as images in ancient prophecy. Moreover, the prosperity of the righteous is compared to these ††, which are further employed, to denounce the judgments of God on men of proud and high minds †††; and the numbers and growth of these trees form a sublime declaration to one of the prophets. §§ The conversion of the Gentiles, from idolatry to the worship of the true God, is expressed in terms highly beautiful ||||; as also the prosperity of the kingdom of Christ. ¶¶ It may be further added, that the cedars of this mountain, uniting so many qualities for building, afforded ample materials, and were sent by king Hiram \*\*\*, to Solomon, who put many persons in a state of requisition to cut down and convey them to Joppa, from whence they were transmitted

\* Deut. iii. 25. † Isaiah xxxvii. 24. ‡ Hab. ii. 17.  
 § Sol. Song iv. 8. || Id. iv. 15. ¶ Ecclesiasticus i. 12.  
 \*\* Sol. Song iv. 11. †† Psalm xcii. 12. †† Id. xxix. 4.  
 §§ Isaiah xl. 16. |||| Id. xxxv. 1, 2. ¶¶ Id. ii. 2.  
 \*\*\* 1 Kings v. 10. 15. Id. vi. 36. Ezra vi. 3, 4.

to Jerusalem, for the erection of his splendid temple. Almost every object about this distinguished place strongly points out in the words of inspiration, "the glory of Lebanon."

A traveller who has ascended this vast mountain, cannot fail to be struck with profound awe and astonishment at the works of the Almighty. \* All the objects he has left behind, and considered at one moment as great, appear to diminish at every step he takes, and absolutely dwindle into nothing. He is surrounded by frightful excavations, torrents, and volumes of clouds rolling hurriedly down, piercing every cavern, and threatening to envelop the whole mountain in complete darkness. Terror possesses him at every step he takes in the ascent, when he passes along the edge of yawning gulphs, apprehensive of looking on the track he has left behind. He must repose an entire confidence, when sitting on his mule, in its sure and steady steps. Ultimately he rejoices at gaining the summit, when he finds all his labour recompensed, and he is riveted to the spot in silent wonder; he is prompted to exclaim in the sublime language of Scripture, "Thou art worthy to receive glory, honour, and power, for thou hast created all things, and for thy pleasure they are and were created." In this solitude, delighted with the contemplation of many interesting objects, conceiving he has arrived in a new world, beholding a horizon of prodigious extent, and entertaining an idea, from its vast altitude, that he can absolutely grasp, as it were, at command, the whole of this sublunary world, which he now supposes to lie under his feet, his soul cannot but be elevated to that Omnipotent Being, who sits upon the circle of the earth, in whose sight the inhabitants thereof appear as grasshoppers. Such a situation would lead him to think, that in proportion as he is raised above the habitations of men, all vulgar sentiments are left behind, and the soul, in approaching the ætherial regions, shakes off its earthly affections, and contracts something of invariable purity. At the same time,

\* Psalm cxxxix. 6.



although the traveller may feel alarm at finding its summit covered with snow, which has been antiently alluded to as covering this mountain \*, and apprehensive the prosecution of his route may be interrupted; yet he ought to be consoled by reflecting that this is done in infinite wisdom, even during the period of harvest. † The place in all probability is a depôt for it, till its dissolution takes place, under the influence of summer heat, when it affords supplies of water to the plains below, and fills those brooks which have been dried up by the power of the sun. ‡

By great exertions, and after using every proper caution, I most fortunately forced a passage through this body of snow to the other side of the summit, when the vast plain of Aven came into view, which is referred to by one of the prophets §, as signifying vanity, from the idolatrous worship of Baal, which took place in a city situated at the top of this valley, of which I shall have occasion to speak at another time more particularly. I descended from Mount Lebanon, and after travelling some time along the plain, crossed a river of considerable breadth and rapidity, by a bridge of thirteen arches, and arrived at a khan of the most deplorable description, crowded with dirty Arabs, when I threw myself on the ground, almost in a state of exhaustion, from the fatigue of this arduous day's journey.

Early next morning, after paying for the ground-rent of this den, I set out, and on leaving the plain at some distance, travelled over a chain of mountains characterised by great gloom and wildness, and nearly the whole day, under a scorching sun; without perceiving a single object either to delight the eye, refresh the mind, or divert the attention. In the course of this journey I was led, indeed, to fear, that a city of so much beauty and extent as Damascus was represented to be, never could be situated in such a wild solitude, and therefore concluded that the muleteer had been altogether out in his reckoning, as to the proper route, in the direction of it. At one particu-

\* Jer. xviii. 14. † Prov. xxv. 15. ‡ Psalm civ. 10—15.

§ Amos i. 5.

lar spot, he stopped short, took hold of my mule, sans ceremony, brought it to the side of the road, and after securing it, observed a profound silence, in which I was disposed to think there was something mysterious. He then spread out some rags on the ground, kneeled down, bowing himself to the earth\*, kissing it, and standing up, alternately, offered up prayers. After occasioning the delay of upwards of a quarter of an hour, he unloosed the animal, led it into the road, and desired me to move forward, offering not the slightest apology for the interruption. This incident cannot fail to remind us of a common practice, during the period when Christ was on earth, observed by those who exulted in the ostentations of devotion, to be seen of men, which called forth his marked reprobation.† After a tedious and weary journey, I came to the top of a rock or precipice, perhaps about 1500 feet in height, just at sun-set, when Damascus, or Shem, as it was called by the muleteer, which may have some reference to the person under that name who was the son of Noah‡, and all its surrounding beauties, in the prodigious plain where it is situated, was, on a sudden, stretched out before the eye, forming a truly striking contrast to the scenes I beheld along the solitary track, over the mountains that I had travelled during the whole day, which excited as much surprise as delight.

I am altogether unequal properly to describe the sublimity and grandeur of the view which spread around from this eminence, and the deep impression it made on my mind. That part of the plain immediately under the mountain presented the appearance of a vast luxuriant garden; in the centre of it was the city of Damascus, ornamented with its domes, minarets, and towers, in every other part, lifting up their heads among the trees; they add to the beauty of this prospect, standing in one direct line, running from east to west. The pure waters of a river flow copiously through the town, for the use of the inhabitants, as well as the supply of the numerous and rich gardens, which

\* Genesis xxiv. 52.

† Matt. vi. 5.

‡ Genesis vi. 10.

encircle and adorn the city. This leads me to add that the mode adopted to clean the channels of the various streams about this city, is to place on them boughs of trees, which are dragged by oxen, and the driver sits on them to press them down. A vast waste, or sandy desert, lies to the right, which leads to Palmyra, Babylon, &c. Never did I behold, at any moment, a prospect more luxuriant and glorious; to equal it I can find none, excepting a view from the top of Shooter's Hill, near London. I hastily descended this mountain for the city, when my spirits became cheered at the consideration that I had now attained it, after all the toil, labour, and privations I had experienced. After proceeding by a long winding road, through the gardens in its vicinity, protected with high walls, formed of mud, I reached one of its ports or gates, where I alighted, with the view of walking through the town, leaving my mule in charge of the servant, to follow me; when shortly after he was overtaken by a person who sat at the gate, who rudely demanded a caphar or tax for entering the city. This brought to my recollection the similar office of tax-collector which existed in the time of our Saviour.\*

Under a conviction that the firman of the Grand Signior would at once operate as an exemption from this demand, it was presented to the person, but he presumed to throw it on the ground with contempt, exclaiming, that he neither regarded the one or the other. This was a most daring act on the part of a mussulman, since for offences comparatively trifling in their nature, to this, he often suffers instant decapitation. This appeared to me more extraordinary, from the consideration, that such an authority, with the autograph of the Grand Signior, is, in general, held of so sacred a nature by Mahomedans, that they hardly presume to handle it without previously wiping their cheek, when they salute it. The violence of this individual, and the remonstrances on our part, having drawn together a crowd, it was considered prudent that

\* Matt. ix. 9.

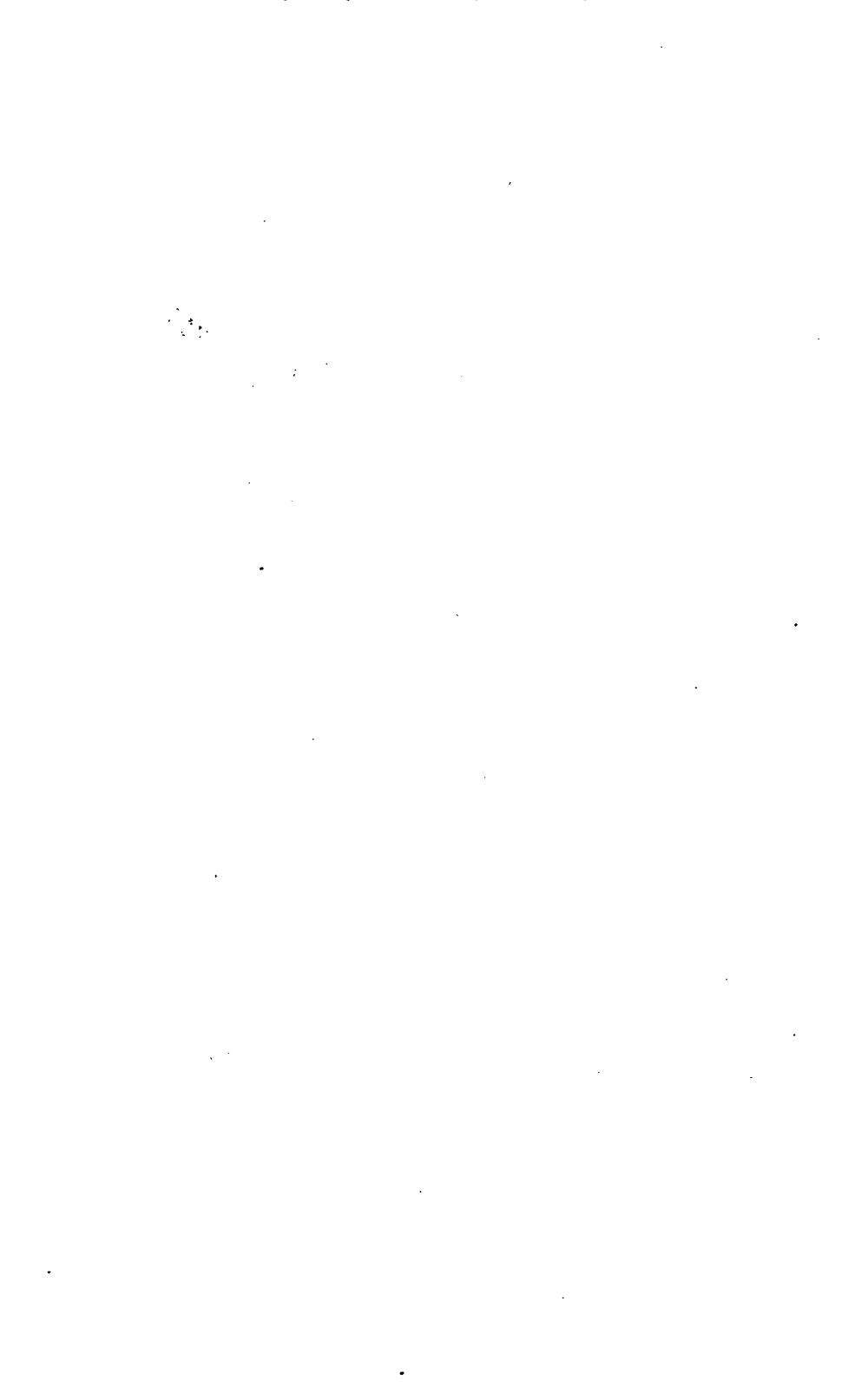
we should leave him, holding out at the same time an assurance that his conduct should be represented to the Pacha. After passing through different streets, I arrived at the Franciscan, or convent of St. Paul, situated at the eastern extremity of the city. Knocking at the gate, permission to enter was not obtained till I had answered certain questions, put by a servant, who spoke through an aperture of it, covered with iron bars. On being permitted to go in, it appeared as if the place had only been inhabited by this domestic, as no other person was seen moving about, and a dead silence reigned within its walls. At this time, which was mid day, all the Monks had retired to sleep a few hours, according to their practice, after they had finished dinner.

After resting till they had awakened, I paid my respects to the Superior, a young man. On this occasion I had an abundant proof of the importance of travelling with the patent letter from Rome, to which I have so frequently alluded. After desiring me to be seated, he asked if I had brought any letter from the Grand Superior at Jerusalem, as without this I could not be received in the convent. I answered that I had not, although I met him at Nazareth, and he did not offer any; independent of which I hardly conceived that recommendations in the shape of a letter, or otherwise, was at all necessary, since I had come from England. Notwithstanding this, he looked as if resolved I should not remain, and I thought of keeping him still further in the dark. On affecting to shift the subject, he always reverted to it, and after parrying him off some time, when he repeated the same peremptory orders, I told him that it was a possible case I might discover some kind of recommendation when I had opened my baggage.

I was, upon this, conducted to an apartment, and when I had found the Roman letter, I gave it to my servant to deliver to the Superior. A short time after his reverence entered with the letter, accompanied by the Monks, all of them scraping, bowing, offering congratulations on my arrival, and apologising for the observations which had

been made. This was followed by an offer to render me every service, in consequence of the Papal commands, as they called them, contained in the letter; and it thus proved to me to be of much higher importance than I had originally calculated upon.

I am disposed to think it probable that this hesitation, on the part of the Superior, to admit me to reside in the convent without some recommendation, originated from an imposition too often practised by persons having recourse to such institutions, merely to take up their abode, and live for some time, without any compensation whatever. Instances of this I have personally known from those I met with in the convents, which was extremely mean, and taking a most reprehensible advantage of the liberality of the Monks.





*East Side, Jerusalem.*

From the Collection of the Library of the University of Toronto.

## CHAP. XXX.

CITY OF DAMASCUS. — POPULATION. — MATERIALS OF BUILDINGS. — EFFECT PRODUCED BY THE SEASONS. — BAZAARS. — PILGRIMS FOR MECCA. — CAFES — SACRED PLACES ALLUDED TO IN SCRIPTURE. — INTERVIEW WITH MINISTER AND PACHA. — RESULT. — RISK OF ADOPTING CHRISTIAN DRESS AT DAMASCUS. — DANGER OF PROCEEDING TO PALMYRA. — HINTS TO TRAVELLERS.

**D**AMASCUS ranks as a city of high antiquity, since we read of it in the earliest part of the sacred volume, distinguished as a theatre of many extraordinary events, standing at the head of Syria.\* It was to this place that Abraham repaired in pursuit of the monarchs who brought his brother into that state of captivity, from which he rescued him, and by whom it is supposed to have been founded.† It was here also that garrisons were established by David after he subdued the Syrians‡; a multitude of them were brought captive §, and Ahaz, king of Israel, offered up sacrifices to the gods of Damascus ||, and destroyed the vessels of the house of God.¶ It was here that Saul, once a persecutor of Christ, and his church, and who shed the blood of the saints, by a most wonderful act of divine power, became a convert and a zealous advocate of the Christian faith. It must be considered to have been a place of extensive trade and commerce, since during the flourishing state of Tyre it is alluded to by the Prophet, as a distinguished town for merchandize and riches.\*\*

\* Isaiah vii. 8.

† Genesis xiv. 14, 15, 16.

‡ 1 Chron. xviii. 6.

§ 2 Sam. viii. 5.

|| 2 Chron. xxviii. 5.

¶ Id. xxviii. 24.

\*\* Ezek. xxvii. 18.



The city is two miles in length, from east to west, and appears to have been formerly inclosed with three strong walls for its defence. The first was the greatest in point of elevation, between which and the second was a ditch, and the third had an exterior wall, which was the lowest. They had towers, some in a circular form, and others in the shape of a square. The first is the only perfect wall at this moment, the others are broken down, and the ditch full of rubbish.\* The place is beautifully situated in the very bosom of gardens and orchards, which highly contribute to its ornament; the circumference of the whole is calculated at twenty miles and upwards. I walked over the town, and although in the Oriental dress, which I attempted to imitate in every part as close as possible, since the place is held peculiarly sacred by Mohammedans, yet I was at once recognized, particularly in passing the bazaars, when the Damascenes exclaimed "Inglesse — Inglesse."

The air is pure. The streets are narrow, probably with the view of shading its inhabitants from the power of a hot sun; and the present materials and mode of building, I can entertain no doubt, must have continued from the earliest period of time. The houses are of the colour of clay, resembling the meanest cottages in Britain, and built after the form of those I had occasion to speak of at Jerusalem, of perishing materials†, bricks which have been dried in the sun. Few of them have floors of wood. They are flat on the roof, or terraces, which are spread over and made firm with a kind of plaster. Many of these are surrounded by mud walls, or battlements, of four feet in height, to prevent accidents‡; several domestic offices are performed on the roofs, such as drying linen and flax, &c.§ It appears from the language of one of the prophets, that such roofs were recommended as the most elevated and proper places to sound alarms, in order to be heard at a great distance||, which gives us an explanation of a particular expression made use of in one of the Evangelists.¶

\* Prov. xxiv. 31.

† Ezek. xiii. 11.

‡ Deut. xxii. 8.

§ Joshua ii. 6.

|| Isaiah xv. 3.

¶ Matt. x. 27.

The walls of such superficial houses are liable to crack\*, and crumble by the heat of summer, which creates a very offensive dust, and during wind and rain, which occurred one day in particular when I was at Damascus, they appeared to be considerably affected. The wet penetrates, and soaks into the materials, by which they are loosened, and a quantity of mud is thus collected in the streets which has been washed from them, and renders it impossible for the pedestrian to move along, without his slippers becoming useless. It is to the effects of these rains that reference is made by one of the Prophets and Evangelists.† It is extraordinary, that such brittle composition‡ should be resorted to, when there are mountains in the neighbourhood which might afford an abundant supply of stone for founding substantial edifices. It is remarkable, that of a similar composition materials were formed for building the tower of Babel, and edifices in Babylon.

The accommodation in the houses of a superior class is in the back part: the inmates are here in a state of complete seclusion, and effectually guarded against all invasion. There is a large quadrangular court§, finely paved, ornamented with plants, and fountains of water, and open at top. In short, there is hardly one house in the place without a marble basin and water, to which one expression in Scripture may be applicable. || The floors of the apartments are covered with carpets, large couches, like wool-sacks¶, and pillows\*\*, where the Turks lie at their ease, in a reclining posture, smoking the finest tobacco, and indulging in every sensual gratification. There are few or no windows to the street, but blank walls, with a gate or wicket, which is so small as to require those who enter to stoop very low. Such narrow entries to the houses must have been alluded to in the expression used by Christ himself, in answer to a question put to him, with respect to the few who should be saved. †† The houses are secured

\* Amos vi. 11.

† Ezekiel xiii. 13. Luke vi. 48.

‡ Job iv. 19.

§ Nehemiah viii. 16.

|| Prov. v. 15.

¶ Gen. xlix. 4.

\*\* Amos vi. 4.

\*\* Ezekiel xiii. 18.

†† Luke xiii. 24.

with wooden bolts and keys, in the same form as those at Jerusalem, formerly described. It is impossible to determine if these were the kind of locks and keys in use antiently, though there is certain evidence that the doors of houses and other places were secured in this way.\*

The gardens are very numerous, but no order appears to be observed with respect to planting trees. There are fruit trees of different kinds, one of these bears the plum which takes its name from the city, or as known in the English language by that of *Damson* or *Damascene*. I formerly had occasion to state that the walls inclosing the gardens were composed of mud. The mode of making these appears to resemble the plan adopted in the formation of clay for bricks. There is first laid along the intended line of wall large boxes, open at top and bottom, and probably six feet and upwards in length, from three to four in breadth, and from two to three in depth. These are completely filled with such materials, afterwards lifted up from line to line, and a similar process is repeated, when they soon consolidate, and form a hard substance by the powerful heat of the sun. Similar operations are carried on till the wall is raised to the height and length it was proposed to be built. These walls, I observed, to be perforated with small holes, inhabited by lizards, which are seen sporting with delight, some of them of an enormous length, basking in the sun.

Among the public buildings, the zeal of the early Christians produced churches, and a magnificent cathedral dedicated to St. John the Baptist; it is now converted into a mosque, and is considered the largest of all the Mohammedan temples in the city.

The castle is a large square building, with towers, calculated to be nearly one mile in circumference; it is like a small town within itself; and numbers of soldiers are seen lounging about this place.

There is a considerable bustle from the trades carried on here; the exports of various articles are large.

\* Judges iii. 23, 24, 25.





From a Painting by Lady Bell.

Engr. by Longman, Hurst, Ross, Green & Brown 1822.

J. G. Smith del.

COSTUME of DAMASCUS.

The bazaars, which are on a large scale; and the objects of curiosity, are in general crowded, being sheltered from the heat. As similar establishments have been introduced into the English and Irish metropolises, it may supersede the necessity of giving any particular explanation of them here. The numerous professions are arranged in an independent and methodical manner, each having its own bazaar separate from those of others. There is one for shoe-makers; a second for tailors; a third for saddlers; a fourth for silversmiths; &c. These are very commodious for a purchaser, who has no occasion to move about different bazaars in so large a city, but has a specimen of all that he requires before his eyes at the same time, and in the place where the particular articles are exhibited. The bazaar of Sinan, founded by a spirited individual named Sinan, formerly one of the governors of the city, has a decided preference over all the others.

The eminent skill of the Damascenes in the art of making steel, particularly the blades of swords, is unrivalled, arising, it is said, from the water being so peculiarly favorable for tempering steel as well as iron; they may be considered as one of the articles of polished life. Knives are also manufactured, and the handles beautifully ornamented with gilded flowers; in short, their ingenuity in inlaying metal with gold, is unequalled, perhaps, by any artificers in Europe. The manufacture of silk called damask was originally invented here; as also were the cloths, especially those of a red and purple colour, a robe of which I purchased at a reasonable price; and a representation of it is given in the prefixed plate.

Among the different gates of the city is one, where certain articles passing through are exempted from duty, in consequence of being called the Port of Mecca, and hence it may be considered a sort of *via sacra*. Damascus is a marked place of rendezvous for pilgrims, who are to set out on a visit to the tomb of their prophet; the caravans pass through this gate. As a proof of the benevolence of government, one building, on a large scale, has been established for the operation of baking biscuit for

their use on the journey. These caravans, it may be remarked, sometimes consist of some hundreds, nay, I was assured, thousands of people, with an equal number of camels. They are divided into companies, and move along in this form, like troops, each having an officer at its head. Camels, as I formerly observed, have each a bell round the neck, as represented in the view of Damascus in this work, and the tinkling of it may be heard at a great distance; the caravan is preceded by trumpets blowing, which, we learn from the Scripture\*, was also adopted as a signal by the children of Israel, in the course of their journies.

Contiguous to the city is a field, which has been set apart for the Mahomedans drawing out their troops, for performing military manœuvres. There are places of enjoyment and recreation in the gardens, and on the banks of the river, where the delightful native Damask rose is to be seen, throwing forth its sweets. A café is very attractive, and is capable of containing about a hundred persons; one of these is in a small island surrounded by the river; where, under the shade of trees, and seated on mats, the Turks, who always court the most cool retreat, loll, and regale themselves, smoking their pipes, the hooks, drinking coffee, sherbet, &c.; many of them wash their hands previous to using the pipe as well as before eating. In the city there are a number of places similar to public-houses in England, the coverings and roofs of which are supported with rows of pillars, having no floors but the bare earth, levelled, beat into a solid substance, and have wooden benches round them; many of these are covered with cloth, to imitate sofas. Paltry as these places appear to the eye of an Englishman, they are regarded by the Damascenes as handsome; they crowd to them, enjoy smoking, pass hours in indolent ease, and, from the contentment which marks the countenance, appear perfectly satisfied; they consider them as high luxuries. Provisions are in abundance in Damascus, and the finest fruits are reason-

\* Numbers x. 2. Id. x. 5, 6.

able in price. The wines are stronger than those I met with in any country in which I travelled. Having quaffed a small tumbler of wine, at entering the convent on my arrival, in consequence of being overpowered with fatigue and heat, under an idea that it might be refreshing and light, like those of France, I was thrown, almost immediately, into a state of stupidity, or slight intoxication, which put me on my guard as to repeating the libation.

According to my information Lady Stanhope pays annually to the Pacha two thousand piastres, in all probability in the name of tribute money, and as an acknowledgement of his authority.

I had occasion to mention the marked prejudice of the Mussulman to the costume of a Christian, and the insult received, when at one time I had availed myself of it, in walking about Jerusalem, since this dress recalls to his mind the strict principles of the faith professed by Christians, so diametrically opposite to those maintained by himself. The peculiar offence which this occasions, applies, indeed, to all parts of the Holy Land where any Mahomedan is to be found, but in none is it more marked and despised than at Damascus. In that city, there exists the deepest rooted hatred against it; but above all to the hat being worn, in consequence of the city being esteemed peculiarly sacred: I recollect being advised to be extremely cautious in assuming any part of the Christian dress; and that if I presumed to walk about with a hat on my head, the greatest risk would be encountered of forfeiting my life, a hint I take the liberty to give to travellers.

It is impossible in the compass to which I am limited, to attempt a description of all that attracts attention in Damascus, the general appearance of which, it may be observed, resembles the form of a square; but considering the sole motive that prompted me to visit a place so extremely remote, and the reflections I have endeavoured from time to time to embody in the present narrative, it may be expected that I should describe the special objects respecting the Christian dispensation which exist at this



moment, in confirmation of the evidence of its authenticity.

Little more than a quarter of a mile from the east gate of the city, or as it is called Babe Shirke, is the spot where Paul, as he was about to enter its gates, breathing out threatenings and slaughter against the Christians\*, was arrested in his persecuting career, encircled with a celestial luminary or radiance of glory, exceeding in splendour even the sun itself †, and struck blind by the powerful arm of Omnipotence; at that memorable moment, the confederates who accompanied him became speechless, by a voice from heaven thundering in their ears. ‡ From this miraculous conversion may be dated the increase of the church, and the tranquillity which professors of Christianity in the east enjoyed. §

Should these pages fall under the eye of an infidel, I am aware, that this, as also other extraordinary events of a sacred nature, in the course of this journey, I have narrated, will be met with scoffs || and sneers. I must however assert, that this last act forms a most striking instance of the miraculous power of an Almighty Being, in the eminent sanctification of that man who was originally a blasphemer, who had shed man's blood ¶, and was classed among the most violent of enemies, afterwards proclaiming boldly in demonstration of the Spirit, that **JESUS CHRIST WAS THE SON OF GOD**; and becoming a distinguished champion of the faith; nay, in that place, and to those very people who had, a short time previous, been the special objects of his blood-thirsty vengeance; who were overwhelmed with astonishment when they heard him hold out a solemn assurance, that he found, on a due calculation, all things in this life were loss, compared with the excellency of the knowledge of his Lord.

The exact spot where this striking visitation took place, is distinguished by masses of elevated gravel and earth, where, on the 25th of January, annually, which is a day

\* Acts viii. 3.

† Acts ix. 5 — 5. 9.

‡ Acts ix. 7.

§ Acts ix. 31.

|| 2 Peter iii. 3.

¶ Acts xxii. 20.

also set apart in the Church of England, in commemoration of the event, the Christians in Damascus walk in formal procession, and read the history of this striking conversion, given in the Acts of the Apostles; on which occasion it is remarkable that the Pacha of Damascus affords accommodation of Turkish guards to protect them from insults. Between this place and the city, a piece of ground is appropriated for the interment of Christians, where a tomb is erected, said to be in memory of an individual named George, who was connected with the city; he suffered martyrdom, for having connived at the escape of Paul, and is dignified with the appellation of Saint. Here acts of devotion are performed in an illuminated hall, and a solitary lamp is kept, where the alms of visitors are solicited by the guardian in attendance.

When I was returning from this sacred ground, my feelings were affected by meeting a female, in company with another, overwhelmed with grief, weeping aloud, and wringing her hands. On enquiry, I found this to be a custom observed during a certain number of days by those who had been deprived of their friends by death. The motions she made approached, in some degree, to those of the women weeping over the grave at Bethlehem, which I formerly alluded to, and did not appear in the least degree to excite the attention of any persons passing along. A formal mourning annually is also a practice followed in Persia for the dead.\* I have seen, in France, on the anniversary of the death of persons, formal letters addressed to surviving relatives, inviting them to mourn over their departure; and, at that period, repair to church, to perform acts of devotion. If the deceased was in circumstances which could afford the expense, the church is hung with black, and a solemn dirge is performed. This ceremony occurs yearly to the memory of the late king and queen of France, by royal proclamation, at which I was at one time a witness, with the greatest pomp and solemnity, and the royal family attended.

\* Acts ix. 25.

The place is likewise shewn, where Paul was secretly let down, under the cloud of night \*; from the top of a fortification, to avoid the rage of the Jews who attempted to way-lay and sacrifice him for his change of principles. †

This particular spot is pointed out in the view of Damascus given in the frontispiece, where there is a window in the upper part of the wall inclosing the city. Near it will be observed an original gate-way, which is now built up.

The house of Judas, in which Paul was found in prayer, under his new character, is also pointed out; this is a miserable cellar or rather grotto, to which the access is by descent; all hallowed abodes, as formerly remarked, having been in general taken up in such excavations.

It is a remarkable fact, that the street denominated *Straight* in the Scriptures, where this house is situated, and he was restored to sight by Ananias, forms the principal thoroughfare in the city, which is of considerable extent, and falls literally under that name, since it runs in an EVEN OR DIRECT LINE. ‡

It will be observed that all the sacred places are to the east of the city, where the convent is situated, and the Christians keep in a body, totally distinct from the Turks, this quarter having been, in all probability, selected from those events which occurred, so interesting to the cause of Christianity, and the furtherance of the gospel of peace.

It may be added, that there is one remarkable tradition respecting a meadow on the west side of the city, divided in the middle by a stream; namely, that God made Adam of the earth of this plain.

To the east of it, leading to a Mahomedan burying ground, the place is pointed out where the forces of Naaman, general of the king of Syria, stood: §

The palm trees are beautiful, and are propagated by planting the shoots springing from the root. No tree is more durable, and which braves all severity of weather. The date trees, which I had formerly occasion to allude to, are also noble and striking objects. From the notches

\* Acts ix. 25. † Acts ix. 29. 2 Cor. xi. 32, 33.

‡ Acts ix. 11. 17, 18.

§ 2 Kings i.

naturally formed on the bark, they appear as steps, and may be ascended with facility; and where they are it conveys a certain mark that water is to be found. The fruit they yield is said to contain medicinal virtues, from which the spirituous liquor called rakee is made. The leaves are employed in the operation of making baskets, mats, &c., and the stalk in forming fences for gardens. In the vineyards planted here and in other parts of the Holy Land, there are wells.\* I had occasion to remark that small buildings, similar to towers, were erected for the residences of those who were intended to guard these from the incur-sions of robbers, which strongly reminds us of the words of the prophet.† As some of the vines are supported by a kind of square frame of wood of considerable height, I should conceive they point to that part of Scripture where, in reference to the enjoyment of prosperity, a man is said to sit under his own vine.

The city contains upwards of an hundred thousand inhabitants; but notwithstanding this great population, how melancholy is the consideration to contemplative minds, that, such is the awe and dread of human power, so small a remnant is left who have the courage to bow to the cross of Christ, and sincerely profess the religion which had been preached so boldly within its walls by St. Paul to accomplish salvation. This leads me to advert to what I formerly hinted, namely, that a wide field is here opened for the labours of the missionaries, or other chosen vessels, not only to rouse the Mahomedan from his sleep of delusion and security, open his blinded eyes, and turn him from darkness to light, and from the power of Satan to the kingdom of God, but to establish proper schools for instructing the rising generation in the principles of the Christian faith, that they may impart them to the generations following.

On returning to the monastery, I received a visit from Francois Morandi, a Christian, who at one time had been in the service of Ali Pacha, as physician, and

\* Numb. xx. 17.

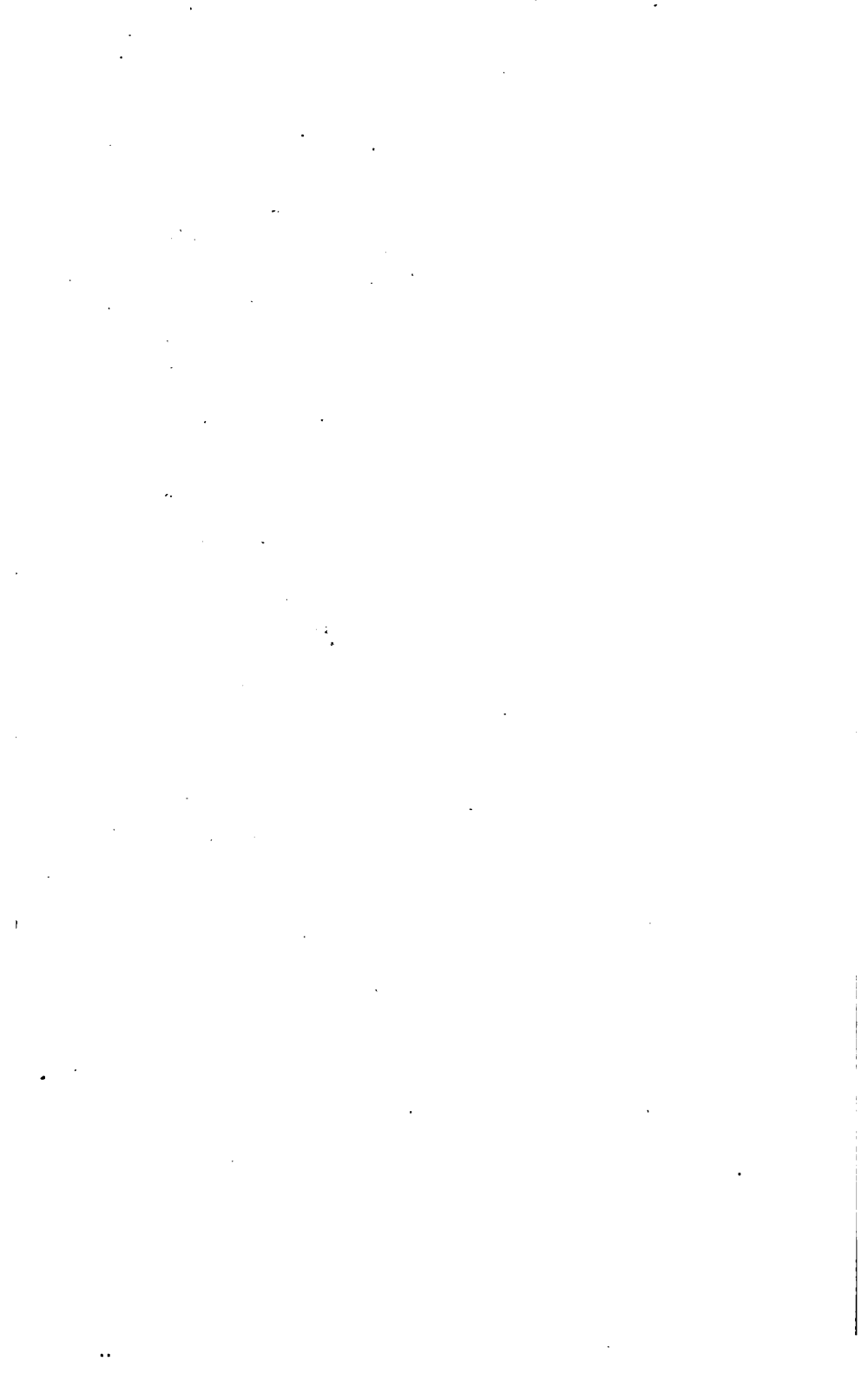
† Isa. v. 2.

had been waiting some time at Damascus, with the view of joining a caravan which was expected to arrive on its way to Bagdad. He professed himself attached to the English, and offered to render me any services. He conducted me to his house, and introduced me to several respectable Mussulmen, when I took an opportunity of presenting them with copies of the Proverbs of Solomon, in the Turkish language, published by the Bible Society of London.

Availing myself of the politeness of this gentleman, I communicated to him the barbarous conduct of the governor of Samaria towards Christians, the insult I personally received, and mentioned I had expressly taken the journey to Damascus with the view of representing it to the pacha. I also complained of the conduct of the person at the gate, and the disrespect shown to the firman: he called on the minister, who appointed a time to hear these statements from me personally.

I accordingly proceeded with Marandi, as interpreter, to the office of the minister, and found him to be the brother of the person at Acre, whose countenance has been so inhumanly mutilated by Djezzar: and having discovered among the letters of recommendation I received at Paris, one addressed to a third brother, who had died a few days previous to my arrival at Damascus, I presented it to the minister, which had the effect of insuring me more than ordinary attention.

This public officer is a Jew by birth, of great bodily strength, corpulent, and appears to be the very image of king Henry the Eighth of England. I found him in a long blue gown, with a bushy beard, sitting in the attitude of a tailor cross-legged on his shop-board, in a mean apartment, surrounded by several persons. He desired me to be seated on his right hand, when I put myself in a similar position. During this time, he examined and read over more than once the firman, when a number of slaves entered, bringing coffee and pipes: and after presenting these, Mr. Morandi represented the nature of the complaint against the governor, and the person at the port.





E. Clark sc.

Drawn by A. P. Merriman from a Sketch by W. R. Wilson Esq.

*Interview with Bedouin of Damascus.*

On this the minister rose and directed us to follow him to the pacha, who was at another end of the palace, which we did accordingly, and conceiving that from the mouth of two witnesses the authenticity of my statement should be established, if requisite, I had the mule-driver and my servant in waiting for that purpose. I entered an apartment where the pacha was seated cross-legged on a superb carpet, tossing to and fro on his fingers strings of beads, and smoking a pipe; I was then desired to sit opposite to him, with Morandi on my right hand, and I also again put myself in the same situation. After clapping his hands, a mode frequently adopted in the East to call the servants, several slaves brought in pipes and coffee, which were offered us. The minister then threw himself on his knees before the pacha, sometimes lifting his hands, as if in a suppliant attitude, and applying them occasionally to his breast, at others clasping and holding them up perpendicularly, accompanied by a rocking of his body to and fro, and bowing his head to the ground. At the first view of this exhibition, I conceived the minister was engaged in some act of Mahomedan devotion, preparatory to addressing his master, but afterwards learned this was an attitude of humility on the part of one person making official representations to another, superior in point of rank. It was with difficulty I could at this moment attempt to follow, in some degree, the gravity and taciturnity of countenance, for which the Turks are so much distinguished. I have attempted to give a sketch of the interview, and regret that some distinguished artist had not been present to have given a correct representation of the whole of this extraordinary scene. The air of superiority and haughtiness assumed by the pacha was as striking as the deep humility of the minister; and although I was a stranger to the Turkish tongue, yet I could sufficiently comprehend the language of countenance and signs, and judge from the tone of voice, that an impression had been made on the mind of the pacha by these statements. His eyes enlarged, he pulled up and drew the pipe from his mouth, looked steadily in the face of the minister when prostrate at his feet,



and every action went to show the displeasure the representation had excited. This being ended, we left the pacha, and returned to the office of the minister, when he acquainted Mr. Morandi that I should receive next day the opinion of his master.

Accordingly on the following morning I received a polite letter from the minister, expressing his regret that he could not make a visit to me, from the pressure of business, and informing me that, with respect to the governor of Samaria, the pacha had sent off express to him, a Tartar, with letters respecting his conduct; and as to the person at the port, he had just been punished by receiving two hundred strokes on the soles of his naked feet, was sent to jail, and a fine imposed on him.

I was so much gratified at the impression which the representation of the conduct of the governor had made on the pacha of Damascus, whose power of all others he peculiarly dreaded, and that the very long journey I had taken in contemplation of it, had not been in vain, that I dispatched an account of what passed to the convents in Jerusalem, Nazareth, and others throughout the Holy Land. I trust, therefore, the friars were satisfied that a Briton will always be found to plead the cause of suffering humanity, however distant he may be removed from the shores of Albion, exert himself in maintaining the respect and security, due to those who bear the Christian name; and, if it be possible, crush the vindictive and inhuman efforts which are directed by Infidels, to insult and trample those under their feet, who profess faith in Jesus Christ, as their only Saviour.

During the time I spent here, I fell in with a medical gentleman, Monsieur Chabocean, who was a native of France, and advanced in years. He was very polite to me, and had lived there with his aged partner for many years. I spent several hours very pleasantly with this venerable man, whose mind was enriched by reading, and the observations treasured up in the course of travelling. Here I had occasion deeply to regret that I had not brought a more liberal supply of articles which are of so much consequence to the traveller to make as presents, the stock of

those I purchased, having been exhausted. In consequence of this I was obliged to have recourse to my case of razors, one of which I presented to Morandi, who appeared to set a high value on it, from being of British manufacture.

Having seen all that is interesting in Damascus, I now entertained a wish to go forward to Palmyra, to view its celebrated ruins, and make it the extreme point of my journey in that direction: I was, however, dissuaded from undertaking it on account of the danger to be encountered, from the Arabs in the desert, between whom and the pacha of Damascus there was at this time a kind of warfare, and the journey was therefore abandoned. Travellers who now attempt to go from Damascus to Palmyra run risks of falling sacrifices to the fury of the Arabs, from a circumstance communicated to me since my arrival in England, by a friend he met in the east. This gentleman had been at Damascus some short time after the author left it, and was deterred from visiting Palmyra from the same cause. On his reaching England he had occasion to congratulate himself on the disappointment he had experienced, as he received letters from some Englishmen, who had been also dissuaded from undertaking the journey, but resolved to accomplish it, and had set out. The consequence was that they were betrayed by their servants, conducted to a camp of Arabs, stripped, robbed, maltreated, and sent adrift in the desert. After experiencing severe sufferings, and being on the eve of dissolution, from almost total privations, they reached Damascus with the utmost difficulty; and having made a complaint to the pacha, he ordered several heads of the principal persons in the village of Holms, on the confines of the desert, from which they had set out with mules and guides, to be struck off, and to be brought into Damascus. In explanation of this it may be observed, that where murders occur in villages, the government rarely make a search for those who commit such acts, but hold that a responsibility is attached to the Sheiks, or persons in authority there, who are decapitated in the event of their not discovering and delivering up the criminals. I would then respectfully entreat travellers to keep in view, that retribution for blood is never abandoned by the ferocious



Arab. After viewing a picture in the dining hall of the monks, which had been particularly pointed out to me, representing the apostle Paul on his knees before Ananias receiving his benediction, and presenting the Superior of the convent with donations for the poor, he gave me a formal sealed certificate of having visited the city\*, and I departed from Damascus.

\* Appendix.

## CHAP. XXXI.

DEPARTURE FROM DAMASCUS.—ZACHALE.—BAALBECK.—  
 TEMPLE OF THE SUN.—DESCRIPTION OF ITS ORIGINAL  
 GRANDEUR.—PRESENT STATE OF THE TOWN AND RUINS.  
 —POPULATION.—FRIGHTFUL STORM.—RETURN TO  
 ZACHALE.—OPERATIONS ON THE ROOFS OF HOUSES IN  
 CONSEQUENCE OF RAIN.—INHABITANTS.—ANCIENT CUS-  
 TOMS.—SCRIPTURE REFERENCES.—PLOUGH.

I set out on the afternoon of the 29th of March, taking a road nearly in the direction I had travelled from the vale of Aven or Baal, after descending from Mount Lebanon, and enjoying a final view of Damascus from the top of the mountain, where I had the first prospect of this fertile and delicious territory, with all its surrounding beauties. After travelling a short distance, I fell in with some Arabs, of whom some suspicions were entertained, from their keeping so close to the side of the mules, and showing an anxiety to enter into conversation. When a hint was given by the muleteer that they were robbers, whom, he had reason to suppose, had watched our departure from Damascus, we slackened our pace, and fell behind, until we were overtaken by other travellers, following in the same track. By this precaution we certainly escaped from being plundered by these savages, who appeared to be in rags, with large sticks in their hands, and of the most ferocious aspect.

I halted at a small village in the evening, and lodged in a deplorable narrow hut, where I slept on the ground, blocking up the door for security with large stones.

Next morning I proceeded on the journey, and on reaching the plain, struck across it, in a diagonal direction, to the other side, when I came to another village, called Zachale, upon a commanding elevation, on the brow of a mountain, from which I had most sublime views of this

extensive vale, bounded on each side by chains of lofty mountains, and just at the going down of the sun. I own the grandeur and fertility as well as the romantic and sequestered situation of this vale strongly impressed me with an idea, and especially from considering one passage in Scripture \* with its contiguity to Damascus, that the Garden called Eden, intimating the superior beauty of the region known under that appellation, may have been locally situated here. I lay down a considerable time on the sheets till the muleteer searched for lodgings, which were found with difficulty, and I was conducted to the hut of a peasant, where he and his family were huddled together in one apartment; they were civil, and accommodated me with one corner of it to repose in. As on former occasions, I passed here a most disturbed night, in consequence of the screaming of children on the one hand, a person groaning in bed, labouring under some disease, on the other; and being annoyed by an attack of vermin, which it was impossible to guard against, although I slept in my clothes, where they burrowed into every part.

On the following morning, the celestial luminary shone brilliantly, gilding the mountains, the plain, and every object around, with inexpressible grandeur. I set out early under the expectation of completing a visit to Baalbeck, and returning to this village the same day. Nothing remarkable occurred during the journey beyond the sight of that romantic and picturesque scenery which decorates this vale, and about mid-day I reached Baalbeck.

But where, it may be asked, is that man, however distinguished by his composition, or his eloquence, who can render proper justice to any description of the striking magnificence of a city of such antiquity, and the sublime monuments of the genius of human creatures? Before I would presume to attempt some faint outline of it, let me collect a few scattered thoughts, and silence that admiration to which fancy may be prone to yield, as often as circumstances occur to recal the exalted grandeur of that noble

\* Amos, i. 5.

yet lamentable scene of ruin which may be said to adorn it.

Among those cities which are distinguished by Oriental names in the geography of Syria, Baalbeck may be ranked as one of peculiar eminence and importance. It stands in a spot so exceedingly retired, and at such a distance from towns or villages, that, in fact, it seems, to use an ordinary expression, as entirely shut out from the world. This city is situated at an extremity of the upper part of the valley, on the east, and between Mount Lebanon on the west. The great magnet of attraction, which draws travellers to this spot, is unquestionably to behold the proud and matchless remains of architectural grandeur and superstitious splendour, more especially the antient temple consecrated to the Sun, where the god of idolatry was worshipped during the ages of gross ignorance and darkness. The view at approaching this place is similar to a city which has become a scene of ruin and desolation from some serious bombardment.

The first object which struck me near to it, was a rotunda of marble, almost in a dilapidated state, and apparently on the eve of falling, crowned with a dome. It is of Corinthian architecture, with a cupola, adorned with rich cornices, and ornamented with figures of eagles, and six columns, about twelve feet in height, which would lead to the supposition that such an edifice must have been of Roman origin, since that bird was a symbolical representation of this people, as much as an owl is that of the Athenians. It is open at the top, but appears to have been covered.

After passing this relic, I came to a lofty pile of building, composed of enormous square stones; but for what purpose it was originally designed, it is difficult to calculate. Going beyond it, I entered a noble arcade, of considerable length, constructed of great blocks of masonry, and arrived at the Grand Temple, which absolutely baffles all description, and must be seen to be believed and properly understood. Any person who has the slightest taste for beauty of architecture, cannot fail to reach the highest pitch

of admiration, when beholding this famous monument, which is of exquisite workmanship, and, perhaps, the most beautiful model of antiquity now in existence.

In a general point of view, the edifice appeared to resemble in a considerable degree the church of St. Paul, Covent Garden, London. The columns which support the whole are fifty-four feet in height, and about six in diameter. On each side there are fourteen pillars, and eight of them sustain the east and west porticoes. These lofty objects stand separate from each other about nine feet, and at an equal distance from the wall of the body of the temple. The covering, which stretches from the architrave over the pillar to the wall, is formed of massy stones, scooped out, to resemble an arch; and in the centre of each is a representation of gods or goddesses, which are carved in the most beautiful manner that imagination can almost figure. The state of many of these effigies bears evidence of the hands of Mahomedans having been lifted up against them, who, in prosecution of their hatred, endeavour to spread desolation around, by hurling down the noblest remains of antiquity. I was told, that at one time, from not being able to demolish a part of this temple by manual labour, they blew it up with gunpowder; and the ruins are now lying about in huge and awful masses. Some of these relics of sculpture, however, from being so very distinct, appear to have braved all attacks, especially those of Mercury and Jupiter, in the shape of an eagle, carrying off Ganymede in triumph, which are so nicely executed, that they perhaps exceed every thing of the kind to be seen in any country on the face of the globe. It would, however, be in vain to describe all the beauties which crowd this stupendous structure, captivate the eye, and overpower the spectators with silent wonder. The whole ceremonial of heathen mythology is represented in bas relief, by processions of individuals, victims, &c. in the highest style that the utmost sketch of ingenuity and art can exhibit.

This heathen temple, which has been always understood as faultless in every part, from that correct taste and sym-

metry which has been studiously observed, has an ascent by a flight of marble steps, with a bold and august entrance, that excites admiration. The case of the door is about forty feet in height, and thirty feet in width, and approaches in its appearance to the great western entry of the church of St. Paul's, in London; although, in point of beauty, from the rich sculpture, it greatly outstrips it.

What a view, however, is laid open to the traveller, on entering this once gorgeous temple! The mind of a spectator, forcibly struck with awe by all that surrounds him, is, as it were, totally lost in admiring the crumbling ashes of its might and greatness, and weeps over the ravages of time, and the barbarous hand which has contributed to its bowing in the dust. The roof, which must have been of corresponding magnificence, is totally demolished, and its interior is exposed to all the fury of the elements. It is divided into three separate aisles, similar to those of English cathedrals. The centre one is more than double the width of those on each side. Those pillars which form the aisles are of Corinthian order; and round the walls are rows of pilasters, between which are deep recesses, of considerable height, where formerly there in all probability stood colossal statues, to add to the ornament of this temple. At the upper end of it, I ascended by steps to the sanctuary, or altar, appropriated for the worship of the idol, richly beautified with festoons of flowers, birds, and fruit, cut out in the most ingenious and natural manner. The contemplation of such prodigious monuments of Pagan grandeur, not only afford the strongest proof of earthly vanity, and how futile is the utmost exertion of the ingenuity of mortals to secure these from the devouring hand of time, but show that deplorable state of degradation and superstition in which nations were involved during the rude ages, in offering up adoration to objects made with their own hands.\* This state of darkness has, however, been happily dispelled by that sun of righteousness which arose in unrivalled splendour to illuminate our

\* 1 Corinth. viii. 4.



world, and constitute the light of immortal truth. There has also been put in our hands, for which an eternal law of gratitude should be engraven on the heart, the Word of God, which contains a clear and most incontestable standard of truth, and calculated to make us wise unto salvation, where we are commanded to worship Him alone who is a spirit, and who is not confined to temples made with hands.

After satisfying my curiosity, I took a general view of the frightful scenes of desolation which were spread around, and found a crowd of objects to excite amazement. Nothing appears more astonishing than the stones which compose the wall surrounding them; the dimensions will hardly receive credibility. Supposing that three of these stones are placed end to end, they will be found to extend to about 190 feet; two of them are upwards of sixty feet in length, and the other about three feet more; and, what is more extraordinary, they are raised from twenty to thirty feet above the foundation. We are altogether lost in conjecture, as much as in viewing the materials of the pyramids of Egypt, with regard to the exact plan which was followed to raise and fit these enormous stones into their proper places at the construction of the building; and also as to the nature of the scaffolding employed, and the machinery adopted to bring them to the spot; for it is evident, as I shall afterwards notice, that they must have been conveyed from quarries at a considerable distance, and beyond the city, where the materials were discovered for every purpose of building.

The next object is the theatre, of which little more than a wall is in existence. I proceeded through an arched way or subterraneous passage, ornamented with busts, probably those of the kings of Syria. I entered a square surrounded with buildings, having all the appearance of a magnificent palace. On each side of it is a double line of columns to support galleries, and afford a covered passage of about 150 feet in length, by sixteen in breadth. The bottom of the court appears to have been occupied by the grand portico of this edifice, consisting of stately Corinthian

columns, each of one solid piece of marble, and of the finest proportions. In surveying these ruins, we may be enabled to form a pretty correct idea of the sumptuous palace of a most mighty monarch. At every step the eye is arrested by an infinite variety of striking objects for beauty and grandeur, such as galleries extending 200 feet in length, gigantic portals, arches, windows, and enriched with festoons of sculpture, presenting a scene which, I must be allowed to add, falls to the lot of few men to behold. To the east of the town, on the side of a rising ground, stood a column of the Tuscan order, about fifty-four feet in height and five feet in diameter, which has now bowed to the ground, having a deep channel cut in it from one end to the other. Contiguous to this, there was discovered, some years ago, a human skeleton of extraordinary size. About a quarter of a mile distant, I came to a ruin, where there is the source of a fine limpid stream, which runs through Baalbeck.

All the descriptions which have been given of these stupendous structures are involved in obscurity, so far as regards their founder, and the period of being erected. These, I am led to believe, have never been, or ever will be, correctly ascertained; and we are also at a loss to conceive how the expence of such relics could be supplied by private liberality. One opinion, indeed, entertained is, that it was the work of Solomon, and another that of the emperor Adrian; but no evidence has been brought forward in confirmation of these opinions; although it must be admitted that a description in one passage of Scripture, though it is founded merely on conjecture, is presumed to apply to Baalbeck. Here I am disposed to think that, since the word Baal \*, and Baalim † is alluded to in Scripture, it might be presumed that under this title the sun was appealed to as an object of worship, as we find that Josiah, under the idea of atoning for the sins of his father Manasseh, in worshipping the host of heaven, cut down the images, and destroyed the altars, on which were burned the

\* 2 Kings xxi. 3.

† 2 Chron. xxxiii. 3.

bones of those idolatrous priests who had offered up incense upon them to Baalim. The enormous stones which have been employed in erecting these buildings, may, indeed, with propriety, be compared with a description of those of the temple erected by the wise man in Jerusalem, which has been unrivalled in point of splendour by any edifice erected in the world during all ages.\* Their magnitude must indeed have been unquestionable, since they excited the astonishment of the disciples of Christ †, which was followed by his prediction, that, notwithstanding their apparent strength, they should be utterly demolished.

But whoever was the author, never could the human mind conceive more extensive and mighty workmanship, from these wrecks, which are now wrestling for an existence among the war of elements and the ravages of time. What an awful and instructive lesson do such spectacles afford to the pride of man, of the instability of all human grandeur. The very names of the founders of this gorgeous temple, and all its attendant edifices, cease to be remembered; nay, have never been transmitted to posterity. ‡ Their memory is for ever perished, even from the local traditions of those miserable barbarians, who live almost buried in the overwhelming ruins. They are impressed with the belief, not that they were either planned by ingenuity, or executed by the labour of human beings like themselves, but are absolutely works of the infernal enemy of mankind. I can only further observe, that I am unable to describe my feelings when sitting, as it were, buried in these hideous and misshapen mass of ruins, with the Scriptures in my hand, in reflecting that my lot had been cast in a land of gospel light, where the knee to Baal is not bowed §; and deplored that misery and ignorance in which people had been plunged at that period, where such edifices were erected to idol deities. This could only call forth a silent exclamation: "Among the gods, there is none like unto thee, O Lord." ||

\* 1 Kings vii. 8—12. † Mark xiii. 1. ‡ Wisd. of Sol. ii. 4.

§ Rom. xi. 4, 5.

|| Psalm lxxxvi. 8.

After I had for some time stumbled among this wreck of matter, and been repeatedly arrested in silent wonder and contemplation, I proceeded to a rock about half a mile from the place, which affords decisive proof, that the immense stones of which the buildings were composed, must have been taken from it, as vast excavations were made there. I remarked, in particular, a huge stone, which had been cut, and prepared to be removed, which, on measuring, I found about twenty feet in length, seventeen in breadth, and fourteen in thickness. Although this must have remained in the same spot for ages, yet the stone appeared as new and fresh as if the operation had taken place only the previous day; and, similar to the enormous needle of Alexandria, I had formerly occasion to describe, lies prostrate, holding out defiance to all human power to move it from its firm situation.

Baalbeck, which was originally surrounded by walls of considerable strength, part of which remain, was unquestionably of peculiar grandeur and consideration; the streets were crowded by the busy merchants, and her citizens illustrious by their spirit, pride, and luxury, who had great intercourse by trade with Tyre, Sidon, and other cities along the coast; and also with Damascus, Babylon, &c. in the interior, when these cities were in their highest fame and glory. About a century ago it contained several thousand inhabitants, and suffered severely from an earthquake in the year 1759, when thousands of human beings were swept off. As it exists at this moment it is very inconsiderable; the houses are mean, and the inhabitants from four to five hundred, about fifty of whom are Christians, and marked by extreme poverty. I brought letters addressed to the person acting as governor, which is a ludicrous title in such a place, but he was from home. I was accommodated with an empty apartment, detached from the house of a priest of the Greek persuasion, where I reposed on the ground all night, as I found it impracticable to go over the whole place in half a day, as I had contemplated. I had often occasion to enter into conversation with some of the natives, who followed me at every

step, and are in the greatest ignorance, and attach no sort of value to the beauty and worth of these precious relics of antient architecture. Having informed them that I came from England, they expressed their astonishment that any person should come from such an immense distance merely to look at a number of stones. Some of the houses appear to have been built from the materials which these ruins so abundantly afford, yielding a remarkable commentary on one passage of Scripture \*; others are patched and repaired with them; and the finest Corinthian capitals are broken off, and now brought so low as to afford seats at the doors. In short, on almost every house there is to be found some inscription on the stones which have been used for its formation.

On the whole, in viewing these invaluable remains of the art, ingenuity, and physical strength of man, I could not refrain from expressing my surprise, on finding that a spot of such interest should have been visited by so few of those travellers who have run over Egypt, Greece, Italy, and other countries, in search of relics and marbles. I am therefore prompted to invite the artist and man of taste, to direct his views to this most interesting spot, where he will be supplied not only with the highest antiquities, and subjects for his chisel and the pencil, but for serious contemplation.

After I had viewed all that was attractive there, I intended to have followed out the plan I had laid down, to have proceeded to Tripoli, and from thence to Aleppo; but danger being apprehended from the snow, which lay deep on the mountains I should have been obliged to pass, the journey was given up, and I retraced my steps to Zachale. I enjoyed yesterday, as I observed, a delightful prospect of the whole plain and the surrounding scenery, under a glorious sun, with a most serene atmosphere; but to-day I beheld it in the wildest and most terrific grandeur. I was unluckily overtaken by a storm, as if the flood-gates of heaven had been set loose, which came on in a moment, and raged with mighty

\* Jer. xxx. 18. Lament. ii. 9.

fury, conveying a just idea of the end of all things; during this time there was a solemn gloom and darkness spread over the whole land. The rain, emblematical, as represented, of that mercy which falls from heaven, descended in torrents, and, forcing its way by pouring down the mountains, was swept along, and converted into volumes of thick cloud and mist, by the extreme violence of the wind. The thunder of heaven upon the place beneath, as "blessing him that gives and him that takes \*," rolled loudly over head, the echo of which repeated the awful reverberation of every peal in a manner most appalling, and the vivid flashes of lightning threatened to shoot forth balls of fire. † This storm appeared to be more tremendous from the solitary tract I travelled along, and not having come in contact with any person whatever. After witnessing the awful and striking grandeur which had been thus displayed by God, in sending forth messengers to fulfil his words, I reached the village completely drenched with rain, and found my clothes almost useless.

On returning to the hut I found the villager's wife engaged in the operation of baking cakes. I was peculiarly struck by some customs here, as corresponding with those in the earliest ages. In the first place the fuel was supplied by dried dung ‡ laid on the hearth §, and the bread made something in the form of a pancake, but, in point of circumference, exceeded the brim of the largest hat of any quaker I ever saw. Each of these was exceedingly thin, and folded into a compass that admitted the whole to be put at one time into the mouth. Some of the cakes were set before me by this female, with butter almost in a liquid state, and presented in a large vessel ¶, with an abundant supply of milk and honey. ¶ These might be expected in a country which early history has described to flow with milk and honey; and to which allusion is made by the sacred writers, in their glowing descriptions of its prosperity. In-

\* Job. xvi. 14.

† Jerem. xi. 16.

‡ Ezekiel iv. 15.

§ Genesis xviii. 6.

¶ Judges v. 25.

¶ Isaiah vii. 15. Deut. viii. 8. Id. vi. 3.

deed, that at one period was so peculiar a delicacy, that it appears to have been indulged in to a degree of excess, which called for an observation by Solomon.\* It may be further remarked, that in consequence of the scarcity of fuel in the Holy Land, other kinds of combustible are used for preparing provisions; for instance, withered herbs, plants, and twigs of the vine. In the application of these we can easily recognise the practice of old, in the words of our Divine Teacher †, and the rapidity with which the latter is consumed, reminds us of some important remarks of the prophets. ‡

Most of the Arabs wore a blanket thrown over them, which were used, and as I particularly had occasion to observe, by all the muckras or muleteers, who accompanied me, and indeed by my servant, as a cover to sleep in during the night §; their teeth may be described as those in the primitive age, as white as milk. || They consider the ceremony essential in washing their hands before taking meals, which was the mode of the Jews ¶ and Pharisees. \*\* A girdle is fixed round the body, and their poignards are attached to the side of it; also an inkhorn, which is about a foot in length, with a small vessel at the end in a square form, and lid to clasp over it, which bears reference to an allusion of the prophet ††, and is alluded to by the Apostle in his description of the Christian armour. ††† The females are wrapped up, and carefully conceal their countenances by veils §§, and wear trowsers covered with their petticoats. The water in this country is excellent, remarkably pure, and is supplied by springs from the valleys and hills. |||| These peculiar customs necessarily lead me to observe, from the numerous allusions contained in the Word of God to the Holy Land, that it is necessary to study, with some degree of care, the history of this interesting spot, in order to form

\* Prov. xxv. 27. † Matt. vi. 30. ‡ Amos iv. 11. Zech. iii. 2.  
 § Exodus xxii. 27. || Gen. xlix. 12. ¶ Matt. xv. 2.  
 \*\* Mark iii. 4. †† Ezekiel ix. 2. ††† Ephes. vi. 14.  
 §§ Gen. xxxviii. 14. Song v. 7. Isaiah iii. 23.  
 |||| Deut. viii. 7. Id. ix. 11.

a clear and distinct meaning, to discover the force and beauty of this place of sacred writ.

I was surprised at the cradles used for the accommodation of infants; these were exactly in the form of a scale, with ropes suspended from the ceiling. When the parents go to bed it is shifted with the child, and fixed to a hook in another part of it, so as to hang almost right over their faces, which they can keep for a considerable time in motion by the slightest touch, so as to lull the baby to sleep; who, it may be added, is wrapped up similar to a mummy. The plough here is drawn by oxen, as of old. The former is after the simple model, as that used at Nazareth, which I formerly described. The fields are not divided by furrows. Notwithstanding I assumed the costume of the East, as the Arabs had received hints I was an Englishman, I seemed to be in their eyes a *rara avis in terris*, or an object of curiosity. They came into the hut, gazed upon me, and marked every motion, however trifling, stooped to examine my boots and the heels with a piece of iron, and annoyed me extremely, by remaining in the place till early next morning, that prevented me retiring at a proper hour to sleep.

The population of Zachale may consist of 2000, and the majority are Christians. At this time many of them were engaged in drawing rollers over the roofs of their houses, which are flat like terraces, and covered with a mixture of mud and small stones. This appeared favorable for the operation during a fall of rain, when they were smoothed over, so that they might become hard and consolidated during the heat of the sun.

At taking leave of the villager, who afforded me accommodation, I was amused at his expressing to my servant an anxious wish that he should marry and take with him his only daughter. This, however, he declined, and jocularly informed him that the baggage on the mules had been already sufficiently heavy.



## CHAP. XXXII.

FINAL DEPARTURE FROM ZACHALE.—CROSSING THE MOUNTAINS.—WRETCHED KHAN.—VIEW OF BAYREUTH FROM AN EMINENCE.—ARRIVAL.—DRUSES.—DESCRIPTION OF THE TRIBE.—HINTS TO MISSIONARIES.—OPINIONS ENTERTAINED BY DRUSES OF SOUL AFTER DEATH.—THE CALF AN OBJECT OF IDOLATROUS WORSHIP IN THEIR TEMPLES.—PRINCE OF THE MOUNTAINS.—BAYREUTH.—POPULATION.—ENGLISH CONSUL.—CONVENT.—TOMBS.—FIELD OF ST. GEORGE.—COMPLAINT OF MONKS RECEIVING NO PECUNIARY ASSISTANCE FROM FRANCE.—OBSERVATIONS.—REFLECTIONS ON LEAVING HOLY LAND.

AFTER I had rewarded the villager for lodging, and had been surrounded by a crowd of gazing Arabs, I set out early on the 5th of April, and ascended mountains of great altitude, passing along several covered with snow, approaching to a state of dissolution, when, benumbed with cold, I arrived at a deplorable khan on the summit of one of them, where I halted for the night, and slept on the ground in the very worst den I had seen; in truth, such as an Englishman would have appropriated exclusively for the use of his swine.

The next morning, after paying for this ground-rent, I departed by sun-rise, and after travelling some time along an elevation, a boundless view opened of the country beneath, the mighty ocean, and Bayreuth, which appeared situated close to the shore. I then descended, and after riding along a very steep and broken road, reached the bottom, passing through some beautiful gardens and vineyards. Here, the mulberry tree is much cultivated, which is alluded to in the sacred volume.\* These were very re-

\* 2 Sam. v. 23, 24. 1 Chron. xiv. 14.

refreshing to the eye, after the cold and barren regions over which I had travelled. They are almost contiguous to the town, where I arrived, proceeded to the convent of St. Louis, and after being specially interrogated by a monk with a jealous eye, who held the door in his hands, as to the country I had come from, my object in travelling, and other questions, he threw it open, and I entered and was shown into a small room.

Bayreuth, which has been originally strongly walled round, is situated upon an edge of the sea, on a rising ground, and to the north side of a promontory, with one small port. It is considered a place of antiquity, and called *Berytus*; it was taken by Baldwin, king of Jerusalem, and repeatedly changed masters during the holy contest. About the period of the introduction of Christianity, it was distinguished by an institution for the study of jurisprudence, and had the honour of calling into public life some of the most distinguished civilians. It fell into the hands of the Druses, from whom it was captured by the Turks, who are at present in possession of it.

It may be proper to observe, that this extraordinary tribe is supposed to owe its origin to El Durzi, who came from Persia into Egypt in the eleventh century; although another account derives its existence from the stragglers of Christian armies which had been engaged in the sacred warfare. Bayreuth, under the reign of Emir Faccardine, their prince, was considered of some importance: he contributed much to its improvement, and the ruins of his stately palace are still pointed out to travellers.

When I was at Cairo, I received a letter of introduction from father Raphael, a most intelligent monk, to Apsire Keysar, the present prince of the Druses, or of the Mountains, as he is sometimes called: his residence is about twenty miles distant from the town. I transmitted it to him, regretting circumstances prevented me from visiting him; report appeared favourable to his character; and he had shewn partiality towards the English as a nation. This extraordinary people, who are calculated at upwards of 100,000, keep close together, about Mount Lebanon,

and may be in all probability after the manner of the Jews, who considered it as an unlawful thing to keep company, or come unto one of another nation. No Mahomedan is permitted to reside in their particular district. Bayreuth is particularly frequented by them, for the supply of the articles they have occasion to use; and I observed several walking in the streets. In the dress of the females, many are distinguished with a large horn placed in an upright position in their forehead, with a scarf or shawl thrown over it to veil their faces. This affords a most striking commentary on one particular passage of the volume of inspiration.\* All accounts agree in pointing them out as an unenlightened people, involved in the grossest idolatry and error; and the variety of circumstances related to me of their tenets were so incredible, that I am almost ashamed to touch upon them in writing. Although to some readers it may appear extraordinary, that at the present day rational and immortal creatures should, in place of fearing the only living and true God, † be found to kneel down before an inanimate object of any description or strange gods; ‡ yet it is a fact, that there exists among this sect the relic of the ancient mythology of Egypt; for the representation of a calf, formed of wood and covered with gilding, is elevated in their temple, before which they prostrate themselves, and offer up solemn adoration. From this deplorable state of blindness the natural conclusion would be that the Druses have no religion.

This country, in like manner as those I formerly described, opens a field for the labours of missionaries who are disposed to turn men from darkness to light, and from the power of Satan to the kingdom of God. I would strongly recommend them to go to this people, cause them to cast away these worthless objects of idolatry, and offer up adoration to Him, before whom every knee should bow, and every tongue confess, and as the only name under heaven by which the salvation of their immortal part can be obtained. §

\* Psalm lxxv. 5. Ib. v. Ib. xii. † 1. Cor. iii. 11.

‡ Judges x. 14. Exod. xxxii. 8. Levit. xxvi. 1. Jeremiah i. 38. Wisdom of Sol. xiii. 10. xiv. 8.

§ Psalm lxxxix. 15. 1 Cor. iii. 11.

This mode of worship must powerfully recal to the mind of the reader, the interesting account transmitted by Revelation, of the resistance which was made by certain subjects of a mighty monarch to the commands he had publicly proclaimed, calling on all his subjects to fall down and worship a golden idol ; the strong trial of faith exemplified by three of them who resisted the injunction, and their miraculous deliverance, accomplished by the power of God, from that blazing furnace into which they were thrown headlong. \*

In the course of a history imparted to me of the doctrine of transmigration entertained by the Druses, I was informed, that one opinion which they hold is, that after death the souls of persons who have exercised a virtuous course of life pass into horses, well fed and kindly treated ; and, on the other hand, that the vital principle of those who led a wicked or sinful course, enters into those animals which are starved, and are doomed to be treated with severity by their owners.

Little respect is paid to degrees of relationship in the nuptial band, since they intermarry with their nearest kindred, as if no law whatever existed to regulate the intercourse of the sexes ; this union is even permitted between brothers and sisters. Those who lead a life of celibacy, are particularly distinguished by wearing white turbans. Faccardine, the prince I have alluded to, whose name is mentioned with respect, was not free from some singular opinions, for he introduced an extraordinary custom, which, it is said, his lineal descendants observe, and, indeed, many dissipated characters in our own country follow, though from different motives ; namely, that of turning day into night, from an idea that princes cannot repose in a state of security but in the day, when the improper designs of men are more accurately witnessed, and counteracted by their guards ; whereas during the night it is incumbent on them to be watchful, lest traitors should take advantage of darkness and sleep, to execute treason-

\* Dan. iii. 14, 21. 27.

able purposes. Although, this tribe may in one point of view be considered as in a state of independence, yet it is understood they pay a sum yearly in the name of tribute money to the Grand Signior; and as an acknowledgement of his supreme authority.

Nothing is to be seen in the town of Bayreuth very striking to the eye of a traveller; he meets with no insult in the Christian or European costume. The streets are gloomy, remarkably narrow, and in the centre is a hollow place like a gutter, barely sufficient for a horse to move along; the houses are built of stone, and the inhabitants are upwards of 8000, 1500 of whom are Christians. The chief work I observed carrying on was that of making wooden trunks and boxes, which are not joined or fastened by nails, but wooden pins, daubed over with paltry figures in green paint, and of such miserable, coarse workmanship, that the most clumsy carpenter in any village in Britain would be ashamed to allow to come from his hands. The gardens about the town, which are beautiful, and abound with fruit, appear to be the most interesting objects. Signior Lorella, an Italian by birth, acts as English consul under the one at Acre, who called and took me to his house, and from whom I afterwards received a card to dinner, with the address of, "To Mi Lord Inglese Wilson." He showed much hospitality, but was loud in his complaints that he had not been permitted to display the English flag, a privilege which had been exclusively granted to the consuls at Alexandria and Acre. The official costume of the consul was rather ludicrous, consisting of a long red cloak, with half boots, high cocked hat, like that of a Frenchman, white waistcoat and breeches, with a long gold-headed cane, carried in his hand, similar to those used by medical men of the old school.

The convent here is one of the worst I ever entered, and is inhabited by a solitary monk, Father Indiano. At this time he had been joined by father Nicola, a monk, who also lives alone in a small convent in the mountains, and for the purpose of assisting some religious solemnity. Indiano appears to be in a state of poverty, and altogether destitute

of the comforts to be met with in the other monasteries; he is obliged to buy his provisions ready cooked from a bazaar. This ecclesiastic complained to me in tears, how much he had been disappointed in this convent not having received pecuniary assistance from France, although there were obligations on his part; that the letters on this subject he had transmitted to the Ambassador of that country at Constantinople had met with no attention, and expressed a wish that I could lay the matter before the king of France. This leads me to observe, that complaints of a similar nature were made from the inmates of many other convents I visited, but in none did I find them more strong than the Franciscan Monastery at Jerusalem, in which I took up my residence. The justice of these, it will be seen, is fully confirmed by the communication alluded to\*, I brought from the oldest of the Monks to visit Chateaubriand, who states that not a farthing had been received for years from France. Knowing the extreme poverty of the Monks, the truth of their statement, and the rigorous exactions made from them on the part of the Infidels, I have repeatedly addressed the French government through the noble Viscount Munster, who is a knight of the Holy Sepulchre, and has travelled in the country, and must have occasion personally to know the circumstances of the Monks, which I sincerely hope will not be lost sight of, suggesting that a sum of money should be transmitted to the convents from the peculiar principles of obligation on the part of France, a catholic country, and I am satisfied it would be judiciously applied to urgent necessities. The donation of George the Fourth, though a Protestant†, I adverted to, who was under no such obligation, but which was presented from motives of humanity, never will be forgotten by the Monks as an act of generosity on the part of our gracious Sovereign; it holds out a noble example to his Most Christian Majesty to go and do likewise.

\* Append. 2.

† See page 214.

In the convent of Bayreuth, notwithstanding the rigid law observed by the brotherhood respecting the exclusion of females from residing within, or even entering the walls of these institutions, yet I found an upper apartment which was inhabited by a family, consisting of a man and his wife with several children, and for the use of it the Monk received regularly a sum for rent. A garden with fruit trees adjoins the convent, where there are vaults which the Monk opened containing several coffins, in which the ashes repose of several persons who fell at the siege of Acre, some of whom were my countrymen. At some distance from this place, is the field where it is understood St. George came in contact with the Dragon.

I had it originally in contemplation to have proceeded from Bayreuth to Aleppo and Tarsus, but now proposed to circumscribe the journey, and therefore made arrangements to embark for Cyprus, and rewarded the poor Monk for his accommodation.

Having now travelled over the Holy Land, which may be considered as terminating in this direction, I may be allowed to offer a very few observations. Having particularly marked the tyrannical conduct experienced by Christians, it was often to me a subject of the deepest regret that such a country should be permitted to be under the dominion of Mahomedans, bitter enemies to that people who profess those principles which had been personally taught in it by Him who spake as never man did, and is the great author and finisher of our faith; I have also to express surprise that the Christian governments do not cooperate in wresting it out of the hands of barbarians. Should this object be decided upon, from which the most important consequences would be produced, it could not fall under the description of a scheme of speculation, and novel in its nature. Let us keep in view that particular period, when from a sound which had rung throughout Europe, a flame was lighted up, enthusiastic desires displayed, and the sword unsheathed against the enemies of the cross of Christ. That these holy fields, over which his feet had walked, were the distinguished theatre of English

chivalry, the walls of Jerusalem were broken down, and the triumph of the belligerent Christians terminated in the subjugation of that city, by hoisting the standard and displaying the banners of the cross on its shattered battlements; and, finally, that the Holy Sepulchre, despised and contaminated by infidels, had been rescued from their barbarian hands.



## CHAP. XXXIII.

DEPARTURE FROM BAYREUTH. — CYPRUS, — CONFIRMATION OF DRUSES WORSHIPPING THE CALF. — ATROCITIES OF BUONAPARTE. — LARNICA. — SOIL. — CONSULS. — SALT LAKES. — VISIT TO THE CAPITAL. — FORTIFICATIONS. — DYING. — COINS. — WATERING VINEYARDS. — LOCUSTS. — TYRANNY OF THE TURKS OVER THE GREEKS. — IMPORTANCE OF THE ISLAND TO BRITAIN. — EXPEDIENCY OF ESTABLISHING A GOVERNMENT FOR GREEKS. — RETURN TO LARNICA. — STRANGE BIRTH BY A CYPRIAN WOMAN.

IN giving an historical account of my travels in the East, it was originally my intention to have confined it to what immediately respected the Holy Land. On further consideration, however, I have been induced to extend the narrative to some other countries which I visited in my return to England. I shall thus be enabled to present to the reader a complete view of the whole journey from my departure till I again reached the British shores. Some of the places now to be described, are referred to in the Sacred Scriptures, as the scenes of events which contributed to the promotion of the Christian faith. A general account, however, is now only to be expected.

I embarked at Bayreuth, in a small crazy vessel, with twenty passengers, sailing direct for Cyprus. One of these I found to be a medical man, proceeding to that island, with a view of introducing the practice of vaccination. He had just returned from a visit to the Prince of the Mountains, who confirmed the fact of the Druses offering worship to the “standing image” of the golden calf; having been actually a witness to the fact in one of their temples. From his information also I learned that he had been employed in the capacity of assistant-surgeon in dif-

ferent campaigns under Buonaparte. He related a number of crimes perpetrated by him, which cried aloud for the divine vengeance. I shall not record all the tragical events he mentioned, but merely allude to the following. On a memorable retreat of the French army, the emperor being informed that many of his soldiers who had been wounded, were incapable of being removed from an hospital, and that others were on the eve of dissolution, gave orders to shorten the period of existence by poisoning them. They received accordingly, under the pretended form of medicine, administered for their recovery, twenty grains of corrosive sublimate. The doctor was one of the attendants to whom the execution of the order was intrusted, and actually presented many of the fatal draughts with his own hand. On this transaction I shall offer no comment, but merely observe, that on referring to my original notes, I find that I was very particular in committing the narrative to writing, as it was related to me, considering the statement remarkable. I fear it will be found to correspond with charges of a similar nature which have formerly been directed against the French Emperor, who, in so many instances, sported with the lives of his soldiers.\*

The following day I arrived at Larnica, and on landing, proceeded to the convent of Santa Maria, where I was received by Father Montifiore, the Superior, and five friars, who accommodated me with two of the best rooms I ever found in the monasteries I had visited. They also tendered me every service in their power.

Cyprus, which is situated in the most easterly part of the Mediterranean, and is presumed to derive its name from the cypress tree, continued long in the possession of the Venetians, formerly contained nine kingdoms, and was divided into small provinces. In the twelfth century it was captured by Richard the First of England, on his voyage to the Holy Land: and about three centuries after

\* He swam to sovereign rule through seas of blood,  
Ravaged kingdoms, and laid empires waste.

fell into the hands of the Turks, who have ever since retained the possession of it. Though the island is said at one time to have been covered with wood, there is now a great want of trees, and its appearance is very bare.

There are two principal ports, Famagusta, which lies several miles to the east, and the Marino, near Larnica, to the west, where I disembarked. At this latter place, which may be denominated the storehouse of commerce, there are a few houses occupied by the merchants, and the servants of government, who are connected with the affairs of the port. It is supposed to have been founded on the ruins of the ancient Citium \*, probably a corruption of Chetim, the son of Noah, in memory of whom it is said to have been called.

In Larnica, which is a mile distant from this port, there are two streets, not paved, where the official flags of the consuls of England and France, Spain and Austria, are very conspicuously displayed, each on a high staff. When these are seen from the bay, they give the place a cheerful and gay appearance. There is a small theatre. The house of the English consul is an elegant substantial building, with the British arms in front. Internally it is remarkably neat and clean. The carts, which are drawn by oxen, are most clumsy in construction. The wheels are enormous in height, the bottom of the cart does not exceed two feet in breadth, and the sides are formed of spars four feet in height.

Some shabby chaises, drawn by one horse, are used by those of a respectable class.

The soil is light, and very injurious to the eyesight, from the reflection of a most powerful sun. The heat is greater than in any other country I visited. It creates constant perspiration, and a great degree of languor and depression. There was no possibility of going out with any degree of comfort at noon. People seldom stir from home at this time, for fear of being severely scorched. Those who work abroad, cover their heads with cloths.

\* Numbers xxiv. 24.

During the summer months malignant fevers frequently break out. In these circumstances the use of cream and eggs is particularly avoided, being almost constantly attended with fatal consequences. I was much concerned to hear that a short time before my arrival, an English gentleman had fallen a victim to the indulgence of his appetite, by eating eggs and bacon. His name is added to the fatal record of those Englishmen whose ashes repose in this island, and a record of their names is kept by the British Consul. It is proper to add, that he has ever discovered a most laudable anxiety in discharging every relative duty, taking charge of the effects, and corresponding with the friends of those who visit that place. In the year 1760, which proved one of the most fatal in Syria, the plague extended its ravages to this island.

The mal aria, which I found had slightly affected me, is, at particular periods, most severely felt here. It prevails as much in this country as in the vicinity of Rome \*, owing to the numerous salt lakes, which are spread even to the distance of several miles, and from which a pestilential steam or vapor arises. I had not, however, an opportunity of ascertaining the number of persons who are annually subject to this disease, and who fall sacrifices to its malignity. This circumstance contributes greatly to the insalubrity of the place; nor is it exempt from the scourge of the plague. Many of the minor lakes immediately contiguous to the town are capable of being filled up with the enormous quantities of rubbish by which they are surrounded. The foundations of the ancient towns would also supply abundant materials for this purpose; but the Turks, who are decidedly hostile to every thing in the form of improvement, are so devoured with indolence, as to prevent them from using these advantages, notwith-

\* In the year 1819, at Rome, 6130 persons were received into the hospitals, infected with this peculiar malady: of this number 260 died. Travellers would do well to remember, that from June to November is the season when it mostly prevails, especially in rainy weather, and during the damps of the night. Bark is usually administered to counteract its effects.

standing such important consequences would result from them. Their reprehensible neglect of scientific researches is well known to those who are acquainted with their character.

The croaking of frogs is said to be peculiarly annoying in this island. A tornado occurs in the month of January, which continues for some days with great and irresistible violence, and occasions great destruction.

I was visited by Mr. Vandaniani, the English Consul, preceded by a Janissary, to announce his arrival, and who always stakes precedence of the other Consuls here. He is a Greek by birth, and has been long resident in the island. His official costume approached so near to that of the British, that I took him for an officer in the royal navy. His politeness was great, and he had a warm heart towards Englishmen. He proffered every service in his power, and invited me to his table, where he produced wine made in Cyprus, which had been kept eighty years in the bottle. Snails are sold in the public market here, and eaten by the inhabitants.

In the afternoon of next day I set out for Nicotia, by a tract first along a plain, from thence over the mountains, in a north west direction. We halted, during the night, at Attien. At mid-day we were sheltered in the humble cottage of the owner of the mule on which I rode. He accompanied me from Larnica, as did also a Greek. On the following day I reached the capital, which stands nearly in the centre of the island. When I was about to enter it, I could hardly force my way through the number of importunate beggars by which it was beset. The purse of Croesus himself could scarcely have satisfied those who surrounded the great gate, watching the approach of strangers, to solicit their bounty. I proceeded to the convent, where I found a solitary monk, a most bigotted Spaniard, and of a surly disposition. Existing circumstances did not permit me to visit the Greek Archbishop, who has a residence here, and in a religious and temporal point of view may be considered as the head of the Greeks. He is not subject to any other ecclesiastic.

The air of the capital, from its elevated situation, is more pure than at Larnica. The population is estimated at seven thousand. The walls are three miles in circumference, and upon the ramparts, which are now in a state of dilapidation, are some pieces of artillery, bearing the arms of Venice. They lie in a most miserable neglected state; the mouths of them are nearly stopped up with rubbish, and their carriages are broken. The appearance of Nicotia is beautiful and imposing; its domes, minarets, and palm trees contribute to the grandeur of the view. The plain is extensive, surrounded by mountains. The moat, which is very broad, is choaked up with filth. There are several houses which bear marks of their former elegance. The lofty gateways and the armorial bearings of the Venetian nobility, cut in the front of these buildings, indicate them to have been founded during the reigns of the monarchs of that nation who, at one period, resided in this island. The city was formerly estimated at nine, but may now be computed at two miles in circumference.

This place was honoured by a visit from St. Paul, who went "through the isle \*," preaching the word of God, accompanied by Barnabas, who is supposed to have been a native of the capital.† He suffered martyrdom, and a day is consecrated to his memory. A cathedral was built here to which the name of St. Sophia was given: this is the principal object of attention with travellers; the style of architecture is Gothic, and the ceremony of the consecration of the Cyprian kings was performed here. It contains tombs erected over the ashes of persons of rank, and those English warriors who perished in the crusades. This edifice now forms one of the principal mosques.

Amongst the trades carried on here I observed a particular process in printing cotton cloths. I was assured that when these were washed with soap the colors became brighter. The vines of Cyprus are said to increase in size more than in any other country; and we find that

\* Acts xiii. 6.

† Acts iv. 36.

the stairs of the temple of Diana at Ephesus were made of a single stock. The wine produced from them is luscious and sweet. Several coins, idols, and other articles have been found at various times, in different parts of the island, highly interesting to the antiquarian. Many important discoveries might doubtless still be made. The monk at the convent found, in the ruins of a building within its walls, pieces of money, bearing on one side the effigies of St. Helena and Constantine, and on the reverse the letter M. for Maria the Virgin, and I obtained possession of some of them.\*

In walking over the vineyard of this monastery, I perceived a servant busily engaged in an operation occasioned by the excessive drought, which I had repeatedly witnessed in many of the gardens in the Holy Land. Small furrows were made in different places, so as to form trenches or gutters, into which water is copiously thrown by a pump, from a well about sun-set. The current was frequently stopped or dammed up by earth, when they were nearly filled, by merely applying the foot to them: when the ground had absorbed a sufficient quantity of water the barrier was removed, to allow it to flow into other channels, where similar obstructions were made, till the whole garden was refreshed. This mode of saturating the ground with water was unquestionably introduced by the Israelites, who adopted the practice, as appears clear from the testimony of Moses himself.†

Among the different employments of the female Cypriots, that of grinding or bruising the corn by stones, deserves attention. The practice is expressly alluded to by Christ himself.‡ These women were tall and graceful in person, and had an air of superiority and dignity of manners, approaching to that of the higher classes. The dress of the head, that masterpiece of nature, or as emphatically called by a prophet, the "instrument of their pride,"

\* These are deposited in the Hunterian Museum, University of Glasgow.

† Deut. xi. 10.

‡ Matt. xxiv. 41.

is said to have been copied from some of the Cyprian idols, and in a pyramidal form. The hair was long and plaited, and they affect to have it hanging to the ground. Whenever it is short, ribands are attached to it, which extend to the very heels, and is ornamented with gold trinkets, a mode which appears to have been reprobated by an observation of St. Paul.\* Their waists are long. No stays are worn, and the breasts hang down; wide pantaloons are used, which are fastened to the ancles by small yellow boots. Some wear shifts of silk, and the veil, that symbol of modesty, is frequently introduced, more especially when found necessary to conceal any peculiar defect. A profusion of gaudy ornaments are spread over the person. Chains of gold coins are bound to, and rattle about the head and neck. Many of them stain the nails of their fingers with a particular plant, which is boiled in water, and some apply it to dyeing their hair, which retains the colour for some time. In all their houses great industry is practised. Silk worms are carefully brought up, and their produce is diligently attended to. The men salute each other by mutually kissing the cheek, and the females adopt a similar mode among themselves. About the 18th of April is observed as a season of religious devotion by the Greeks, similar to Lent in England, which continues a week, when all business is suspended, and they are dressed in their best clothes. On the 26th of April the heat here was most oppressive, when Fahrenheit stood at 80 degrees. Heaven appears to have visited this island with one scourge, to which it is proper shortly to allude.

On returning to Larnica, I was surprised to find myself in an instant in a cloud or thick body of locusts †, which extended for several miles, and they seemed to descend like a fall of snow. The words of the psalmist appear applicable to such a circumstance as this. "They compassed me about like bees." ‡ I never observed such a phenomenon in any former part of my journey; and the

\* 1 Pet. iii. 3.

† Joel ii, 7.

‡ Psalm cxviii. 12.



whole ground was in fact literally covered with them. They leaped about like grasshoppers, making a hissing noise at the time. Whoever has read the Scripture with any degree of attention, must reflect with feelings of horror on the history of that grievous swarm of flies sent forth by the incensed Majesty of Heaven on a guilty world. The vengeance indeed of an almighty power in such a visitation, can only be conceived by those who have witnessed their sweeping and dreadful ravages \* In some countries, indeed, the calamity is so extensive as to compel the inhabitants to lay in a store of provisions, lest they should suffer from famine, created by their visit. It has been asserted that they have a government similar to that of bees, and that when the king rises he is followed by the whole body, which proceed in a compact form, similar to a disciplined army on a march, and in one direction, not one deviating; but that they have a royal leader is contradicted by Solomon. † Many of the Arabs are in the practice of eating locusts. There are various ways of dressing them. The wings and legs are previously lopped off the body, and fried with salt and pepper, but I had no opportunity of witnessing such a repast. These were unquestionably permitted as food under the Jewish dispensation ‡ when there were different species of them. They afforded sustenance to John, the precursor of Christ, in the wilderness. § The Dead Sea is often infested with them, || on its shores. Their numbers, under any visitation, have always been spoken of as immensely great. In allusion to the swiftness of our time upon earth, and the infelicities of advanced life, the grasshopper or locust is referred to ¶; and these insects are further mentioned in the description of the ruins of the city of Ninevah. \*\*

On my arrival at Larnica I informed the monks of this extraordinary phenomenon, but they appeared to treat it lightly, and assured me that, at particular seasons, locusts

\* Psalm lxxviii. 46. † Prov. xxx. 27. ‡ Levit. xi. 22. § Matt. iii. 4.

|| See page 174. ¶ Eccles. xii. 5. \*\* Nahum iii. 15. 17.

came in such formidable bands \* that they actually darkened or obscured the sun. † The destruction occasioned by such a cloud of insects was almost incredible. Their grand object of attack is the vine and fig tree, which are stripped so completely of leaves by them, as to convert them in a moment into an image of winter. The husbandman, who, at the rising of the sun, joyfully beholds his fields luxurious, and promising to yield bountiful crops, finds, before it goes down, all his hopes blasted. They are laid bare like a desert. ‡ In the month of April, when I was in this island, I observed the natives engaged in cutting down barley, under an apprehension that their ravages might extend to it, if permitted to remain long in the field. The buzzing noise they make may be heard at a great distance; desolation and famine mark their progress, and a more destructive scourge, I believe, never was inflicted on any country under these circumstances. Ought it not to be a subject of gratitude on the part of Britons to Divine Providence, that their island § has been exempted from the frightful visitations of these insects, since their ravages are not confined to the island of Cyprus, but extend to Egypt ||, Persia ¶, and many other parts of the earth. Large as these locusts are, yet it is declared that they never shall be equal in size to those with which Egypt was infested during the remote ages. The swarms of them in this island are supposed to arise from that immense tract of waste land which affords them shelter and powerful heat. The eggs are deposited in October, and the young locusts produced about April. The young are green, and as they grow assume a yellow hue, and afterwards become brown. The ground in this neglected state, also becomes a fruitful nursery for serpents and vipers. Every touch of these produces death, which leads me to observe, that the barbarians at Malta who saw a viper leap from the fire and fasten upon the apostle, gazed upon him, under an idea

\* Psal. cv. 34. † Exod. x. 15. ‡ Joel i. 17, 18. Exod. x. 15. Joel ii. 3. § Macab. vi. 14, 16. || See Belzoni's Travels. ¶ Id. Morier.

he would fall down dead.\* To the malice with which our Saviour was persecuted when he sojourned on earth, the Evangelist pointedly alludes in his enemies falling under the description of a generation of these reptiles.† In consequence of the danger to be apprehended, the male inhabitants who have occasion to go about the fields, wear high strong boots, to prevent venomous attacks from these and other reptiles which so much infest this country.

The island may be calculated at upwards of two hundred miles in length, seventy in breadth, and six hundred in circumference. At one period it is supposed to have been rich from its productions, since it abounded in gold, silver, and copper mines; and the population is calculated at one hundred thousand. This is evidently diminishing. The greatest proportion of the inhabitants are Greek Christians, and the Greek language is principally spoken. Although the spots of ground which have been cultivated prove the soil to be exceedingly rich, yet, in fact, two-third parts of the island are not brought into a state of tillage. This is attributed to the unbounded avarice and rapacity of the Turks, who rule here with a rod of iron, and exercise the most aggravated acts of oppression, grinding, indeed, the very faces of the Greeks. It is considered not to amount to any wrong, to seize upon whatever produce is yielded by the very sweat of the brow of these men. This conduct, I conceive, is strongly referred to by one expression in the sacred record.‡ No encouragement is held out, of improvement in forwarding the operations of agriculture unfettered, but they are compelled to take what the Turk chuses to allow for their trouble and expence. A remuneration, if it can fall under such a denomination, rarely exceeds a miserable trifle, and which the timidity of the Greeks dares not permit them to refuse from their despotic rulers. In short, it was heart-rending to hear the direful tales related to me by this class of Christians of the unparalleled and galling tyranny, by which they have been weighed down to the very dust by

\* Acts xxviii. 6.

† Mat. iii. 7.

‡ Levit. xxvi. 16.

the Infidels, who are destitute of all feeling, and have treated them as dogs; a name, indeed, uniformly given by Mahometans to those who profess the Christian faith.

This leads me to express my surprise, that England or even Russia has not long since found it advantageous to take possession of this fine island. Let me express a confident hope, that the British government will not lose sight of, but keep a watchful eye over Cyprus in the event of any rupture with the Turks, and the present trust will not be thrown aside as founded on absurd speculation. It holds out many considerations of the very highest importance, which I cannot enter into a minute explanation of at this moment. Although it may in general be observed, there is a spacious and most convenient roadsted for vessels of all descriptions, and the local situation of the whole island might be considered an additional key in the Mediterranean to that of Malta now in our power. As nature is always grateful, especially in her richest soils, a variety of valuable articles might be produced from an extensive cultivation by a few British husbandmen, which would prove of incalculable benefit to our own as well as to other nations, such as silk \*, wines, corn, oil, cotton, salt, and fruits. These would repay a hundred fold, any pecuniary assistance afforded towards promoting its improvement, and which never could be calculated at a sum of any magnitude. Further, in a military point of view, Cyprus has always been in the very weakest state, owing to the indolence of the Turks, who conceive their security never will meet with any interruption, but ever remain permanent. To use the words of the English consul, in the course of a conversation I had with him on this subject, "An English frigate with a handful of men would capture Cyprus with the utmost facility, when a most hearty reception would be given to them by the Greeks." This class of people constitute, let it be added, the greatest part of the population, which is calculated at forty thousand, and the Turks

\* Near two centuries ago, an English factory was established in this island for the manufacture of silk.

amount only to fourteen thousand, who would cordially co-operate in any measure adopted for the prosperity of the island.

Of all classes of men, I feel in an especial manner for the Greeks, who are so deeply degraded and contemptuously treated by their savage Rulers. They court every opportunity to extricate themselves from Turkish despotism. This is shewn more especially at the present hour, when their countrymen in other parts have been roused to a just sense of their own dignity and importance in the eyes of nations, who are emulating the noble example of their ancestors for bravery and intrepidity, and a display of the most magnanimous acts. Tragical is the detail which I am enabled to give of that scene of devastation, and those horrors which have been exercised by the Mahomedans, whose feet have been swift to shed blood in this island. I may, however, confine myself to one particular fact. And now shall Christians shudder, nay their blood run cold, when I state that, as a refinement of their furious passions and revenge against the professors of the Christian faith, a wooden cross was formed, on which an archbishop and other distinguished ecclesiastics, merely on the ground that they were natives of Greece, were stretched out and nailed, in derision of the great sacrifice of the Son of God for the sins of the world, an act altogether unparalleled, and which cries aloud to that great Being who has declared, "Vengeance is mine, I will repay." Every man who is possessed of the slightest spark of feeling, experienced the blessings of civil and religious liberty in this land of freedom, and has an interest in the great cause of God, and the sufferings not only of his fellow-men, but as the descendants of an antient and magnanimous people, must, at this critical moment, be peculiarly alive, and feel more than an ordinary interest in that mighty struggle, in which their Christian brethren are engaged, to extricate themselves from a state of degradation, and break the chains which have been forged for their captivity and slavery by their bloody Rulers, and he cannot fail to offer a fervent prayer to the Almighty, in whose hands are the hearts of all men, to prosper their cause, and

that their enemies may no longer have dominion over them. These considerations lead me to apprehend, that so oppressed a class of men have not only claims on the sympathy, but the direct interposition of Britons to stop the effusion of human blood, whose ears are ever open to the cries and distresses of suffering humanity, however far removed by distance and language. Albion, which stands higher in the scale than all the other nations, has within herself a thunder of power, not only to strike terror and chastise, but exterminate the despotic authors of these savage and atrocious enormities, which have made so indelible a stain on the page of history, and visited on this most inoffensive of all people perhaps on the face of the earth. It appears to me with deference highly expedient, that the whole of the Greek islands should be consolidated into one active power or form of government, either of a monarchical or republican nature, and suited to the antient recollection of her high importance and distinction; and it is most clearly the interest of Great Britain to lend her prompt and powerful assistance to struggling patriots, to establish the principles of their liberty, religion, and political importance.

I presume few entertain a doubt that Englishmen cherish in their heart any affection for the followers of Mahomet. Notwithstanding this, it is obvious that some partiality and protection is shewn on the part of Britain to that country, and no doubt in the view of its constituting a formidable barrier against the strides of a colossal power in the north. Hence may arise one cause for Britain refusing to take a decided part with the Greeks in the present contest. On the other hand may it not be asked has England in reality no interest whatever in such a country as Greece? and is it to be considered a void or blank on the map of the world? The answer I should apprehend is that she has objects of magnitude at stake, since Greece would prove a most valuable acquisition to her, not only in a political and commercial point of view, but the Ionian possessions would thereby be further strengthened, and a most important ally secured. No serious apprehensions could be expected from the Turks by any interference on our part so

long as we have the wooden walls of old England to act as emergencies required. In fine should that period arrive when the Turkish Power will be annihilated by Russia, it is a possible case that the Greeks, in the event of receiving no assistance at present from Britain as a liberator, will cleave to that power. On the other hand, in the event of England stretching forth her powerful arm and co-operating with these struggling patriots towards their effectual emancipation, and ranking her as an acknowledged power in the scale of nations, the natural conclusion is, that she will firmly adhere to this country as her benefactor and ally, and unite in opposing the strides of Russia, if these should be found of that nature, dangerous to the interests of Great Britain. On the whole, most devoutly is it to be wished that these Ottoman barbarians, who are a disgrace to the human race, were altogether rooted out; but on the supposition their Capital should be wrested from them, it will be found to be a question of no ordinary importance to determine on that particular power which should be put in possession of it. Should Constantinople fall into the hands of Russia, who is already sufficiently formidable, she will wave her flag and have dominion over the Mediterranean.

On arriving at the convent of Larnica a singular event had just occurred. The wife of a seaman in the neighbourhood was prematurely delivered of a still-born child, having two heads and four hands. The mother did not long survive the birth, and both were conveyed to this establishment, and interred in the chapel by the benevolent friars.

## CHAP. XXXIV.

DEPARTURE FROM CYPRUS. — VOYAGE. — PAPHOS. — PREACHING OF ST. PAUL. — KNIGHTS. — CHRISTIANS. — APOSTLE PAUL'S VISIT. — SAMOS. — PYTHAGORAS. — RHODES. — DESCRIPTION. — ALARM FOR THE PLAGUE. — DISEMBARKATION. — PATMOS. — ARRIVAL AT SEDEQUI. — DUTCH CONSUL. — ARRIVAL AT SMYRNA. — PESTILENCE. — LEPER. — QUARANTINE. — OBSERVATIONS.

I EMBARKED at the port of Larnica in a small miserable vessel, filled with Turks and Arabs, some of the latter were almost in a total state of nudity, and skirted along the western shore of the island of Cyprus, having a distinct view of Paphos, now called Bassa. I regretted the impracticability of landing to visit this interesting spot, although at a short distance from it, as the captain had formed a resolution to avail himself of the favorable state of the wind, to prosecute the voyage to Smyrna. This place, which was at one period the metropolis of the island, is pleasantly situated at the foot of a mountain, directly in front of the sea. Here, in preference to all other parts of the island, higher acts of adoration were at one time offered to the goddess Venus, as an object of idolatry. The temple was demolished by Barnabas, on the introduction of Christianity. It has however been more highly distinguished by St. Paul having taken up his residence here with his fellow labourer, and preaching the gospel. By his peculiar eloquence and persuasion, he attracted the attention of a person vested with authority. An attempt however having been made through the artifices of another, to draw aside this man from a belief in the doctrines which the apostle had promulgated, it called forth in strong language, his marked indignation, followed by demonstrative



proof of the power with which he was armed from Heaven, and exercised in depriving this opposing adversary of his sight.\* An event so remarkable struck terror into the minds of many people, and produced a firm belief in their hearts of the truth of the doctrine, preached by this chosen vessel of Jesus Christ.†

From this island St. Paul proceeded in the spirit to other parts in the prosecution of his commission, particularly to Samos‡, publishing to the ignorant the forgiveness of sins through Christ, and also persuading those who had become converts to the faith, to continue in the grace of God.

After I had been tossed about and driven back by contrary winds for some days in a dreadful storm, I came in sight of the lofty mountains of the island, antiently celebrated, not only on account of their fertility and productions, but for giving birth to persons renowned for their peculiar talents. No one was perhaps more distinguished than Pythagoras, a man of the most enlightened and philosophical mind; he excelled in every branch of science, teaching principles of morality by lectures, and exhibiting in his own deportment, their purity and efficacy, and from his famous school sprung persons eminent and illustrious. To his honor it must be admitted, that he was the first of the sages who taught the immortality of the soul, and the unity of a supreme God, who required to be worshipped in truth and humility of heart. It is not however to be presumed, that he acquired such a knowledge of the Almighty altogether by the force of his own reason, as Sceptics pretend to be practicable, since it is known he was a traveller, and no doubt visited the city of Jerusalem, which, to a person of his powerful genius, must have appeared one of the most interesting places in the world; from its splendid, unrivalled temple, and the peculiarity of worship offered up within its walls. It does not appear to be contended by those who have candidly examined his philosophy, that the knowledge which the founder of it

\* Acts xiii. 9. 11.

† Id. xiii. 9. 12.

‡ Id. xx. 15.

taught, was so much the result of his own reflections, as of the advantages he must have enjoyed in the course of his journies. Although the title of philosopher may comprehend something of a high intellectual superiority, yet it was assumed by Pythagoras under 'a more modest appellation than that of either the wise man or the sage, which the humble schoolmasters were, prior to his days, in the habit of adopting.

I next arrived at Rhodes, and anchored at the mouth of the harbour, over which it is said the enormous colossal statue of brass stood, one hundred feet in elevation, and where vessels might pass under its extended feet. I landed and walked about the town, which bears evident traces of its former grandeur and consequence, and is supposed to have anciently exceeded all ideas that could be entertained of earthly grandeur. It is strongly fortified. At one time this island was in possession of the Knights of Malta, who lived here in great splendour for a period of two hundred years. After a desperate resistance it was captured in 1522, when the king of Spain presented them with the island of Malta as an asylum. There are the ruins of many fine edifices, which were inhabited by the order, with coats of arms in front. The Christian inhabitants, although permitted to carry on business during the day within the walls, are obliged to retire in the evening to their respective habitations, situated without the town. It has also to boast of being honoured with the presence of the great Apostle of the Gentiles, in the course of his journey for the propagation of Christianity.\* There is an establishment here for the reception of persons afflicted with leprosy. The most striking objects are the remains of a noble tree, the branches of which at one period were so extensive as to afford shade to fifty shops. After being thrown into a state of alarm from suspicions entertained that the plague had broken out, I departed with all possible expedition, and when on board the vessel was much annoyed by the restless Arabs. I was alarmed lest in their

\* Acts xxi. 1.

coming near me the infection might be communicated. The Turks, on the contrary, were stationary, and never thought of shifting their position, unless to perform their devotions.

In the further prosecution of this voyage, I sailed past the rocky mountains of Patmos, which appeared to be six miles in length. The captain could not be prevailed upon to deviate from his course, and land me on the island, that I might have an opportunity of examining a spot so eminently sanctified by the presence of John, when he was in a state of exile for the Word of God, and the testimony of Jesus Christ. \* Here the last instance of this apostle's care and affection for the Christians of the Asiatic churches, was expressed in writings of the highest sublimity †, containing a prophetic account of the future state of the church, although in language mysterious, and not level to our limited capacities. From the report of some Christians who were passengers in the ship, I was informed there is a small tower, which is asserted to have been the residence of St. John, and a monastery has been founded here to his memory.

It is ornamented externally with one or more bells, which I never observed in any other church in the Holy Land, the Mahomedans being decidedly hostile to the sound of them. They are called to prayers by one of their number calling the hour from the top of minarets, which I shall have occasion more particularly to advert to hereafter, when explaining their peculiar religious tenets and rites. As I have touched, however, upon the subject, it may in general be mentioned as remarkable, that in Catholic churches the bells are hung in a different manner from those in Protestant places of worship, the former being attached to a beam laid across the building, and the rope fixed to the tongue of the bell, by pulling which a disagreeable noise is produced; whereas the latter are moved on wheels, and rung with facility, and with a sound clear and distinct.

\* Rev. i. 9—11.

† Id. xix. 12.

A contrary gale of wind sprung up, and fears being entertained of coming in contact with the plague, which we heard had been raging in Smyrna, and having been nearly a month beating about in a filthy crowded vessel, and obliged to sleep on deck, although the voyage is usually accomplished in a few days; besides finding provisions running short; I resolved to proceed by land, and with that view disembarked on the coast of Scio. After crossing the mountains I arrived at Sedequi, a summer residence of the European inhabitants at Smyrna, and about six miles distant, where I considered it prudent to halt, information of the existence of this dreadful pestilence having been fully confirmed. It had been communicated by a vessel with slaves, that recently arrived in that harbour.

During my stay here, I was invited to the house of the Dutch Consul; I finally threw off my Turkish dress, and once more resumed that of the Christian, and I own I never experienced a higher gratification than in placing myself in my native attitude, by sitting upon a chair, after being so long obliged to retain a cross-legged position, and also partaking of the hospitalities of the table, having, in fact, never enjoyed a meal with any proper degree of comfort since I was at the house of Mr. Briggs, the British resident at Grand Cairo.

After remaining at Sedequi some days, and falling in with the Rev. Mr. Williamson, the English chaplain, we rode down to Smyrna, carefully shunning the quarter inhabited by the Turks.

The driver of the mules which carried my bed and baggage, exercised the greatest possible caution, and avoided interference or coming in contact with any person. I was accommodated in his apartments in the British Factory, where I was for some time confined in close quarantine. On entering the town, he pointed out a blind person to me who was soliciting alms. He was one of the most deplorable and affecting objects that imagination can conceive: being almost in a state of putridity from the horrible disease of leprosy. At the period of my arrival the shops

were shut up, "accidents" (deaths), as they are termed, occurring every hour, and many awful spectacles of disease, like those of old, removed from their polluted habitations in litters, to prevent the contagion making more rapid strides, who were laid under tents pitched on the sea shore for their reception, about two miles distant from the town. This brought to my recollection the words of the Psalmist, that it was a destruction that wasteth at noon day. This leads me to observe, that on some occasions it is the practice of Mahommedans to mount the minarets, from which there is proclaimed the name of persons who have died, the hour when the event occurred, and followed by a call on the friends to commit the bodies to the earth. Although our own native land was at no very distant period visited with this frightful pestilence, yet great is the gratitude which ought to be expressed at the present day that we are exempted from such a visitation. We are bound to continue our prayers that the Almighty would withhold his destroying angel from us, which cuts down thousands, and occasions such awful scenes of desolation and woeful mourning.

## CHAP. XXXV.

THE PLAGUE. — DEPARTURE FOR EPHESUS. — JOURNEY. —  
 CHURCH OF ST. JOHN. — VILLAGE. — AQUEDUCT. — RUINS.  
 — THEATRE. — TEMPLE OF DIANA. — HER STATUE DISCOVERED.  
 — APOSTLE PAUL. — SOIL. — PLOUGH. — COINS. —  
 RETURN TO SMYRNA. — PHILADELPHIA AND LAODICEA.

THE peculiar horror which accompanies those ravages occasioned by the plague having embittered every moment, and led to considerable apprehensions as to my personal safety, I resolved to take the earliest possible opportunity of leaving Smyrna, and proceed to some distance. With this view I directed my course to Ephesus, trembling at every step in passing through the town.

The ride in that direction, after leaving Smyrna, is along the front of well cultivated mountains, interspersed with villas, but the prospect soon changed, and I found I was going along a kind of wilderness. I remarked in the course of this journey several tents, pitched in the fields, which were covered with black cloth, nearly similar in form and extent to those I adverted to about Jericho and Mount Tabor. In passing some cottages, I saw prodigious flocks of storks flying about, with very large outstretched wings. \* Their beaks and legs were of considerable length, and they flew in the form of a circle. Although they are ranked among unclean birds †, yet they are supposed to be unrivalled among the feathered tribe, for qualities of an amiable nature, and may be considered as domestic birds. They are much attached to the tops of houses, and appear to be under no kind of fear, nor are they apprehensive of being dislodged. No such act, indeed, is contemplated by the inmates of any dwelling to

\* Zech. v. 9.

† Levit. xi 15.

which they resort. They form very large nests of dry twigs of trees, and perch not only on the roofs of the houses, but on the tops of the highest trees \*, and shun the noise and bustle of towns. They are familiar, like sparrows, and their annual migration is similar to that of swallows. The circumstance has not escaped the observation of the prophets. † This bird is an object of veneration in Egypt, and it is held a breach of order or policy to kill them. I also observed that it was protected in Holland, and is taken special care of in other countries at advanced age ‡, asylums being built and endowed for that purpose. Some of the Mahomedans are inclined to believe the transmigration of the human soul into this particular species of birds.

After various windings I arrived at the plain of Ephesus, which I calculate to be from forty to fifty miles distant from Smyrna, and was accommodated for the night in a hut at a bridge thrown over the river Cayster, which moves along the plain, and terminates in the sea. This place was wretched in the extreme. I slept on the ground, and passed a most uncomfortable and restless night, being tormented with vermin and flies, added to swarms of beetles crawling about; the cackling of swallows, and the howlings of dogs, with the yell of a cat upon the roof.

Next morning I proceeded to view the once celebrated city of Ephesus, which is completely shut in by mountains. The ruins of a castle first attract attention, on a rocky eminence, which forms a noble object, and is of great extent. At the bottom of it stands the church §, dedicated to the memory of St. John, who is supposed to have spent some part of his life in this place. It was founded by the Christians, and afterwards converted into a Mahomedan mosque, in the interior of which are lofty and massy co-

\* Psalm civ. 17.

† Jer. viii. 7.

‡ Fes has an hospital richly endowed for the treatment of lunatics. Part of the funds has been bequeathed by the wills of various charitable testators, for the express purpose of nursing sick cranes and storks, and burying them when dead. — *Travels of ALI BEY.*

§ Rev. ii. 1.

lunns of granite, which have sustained the roof. The whole is in a state of dilapidation, without windows or doors. It is mantled with ivy, but is totally deserted, and the whole place is marked by silence and melancholy. I went forward to the village contiguous, called Aisaluck, consisting of a few miserable cabins, where there are the ruins of an extensive aqueduct. The inhabitants are in wretchedness and poverty, and, in fact, may be considered in a state of insensibility.

On proceeding about two miles further to the west, the ruins of Ephesus became conspicuous, and darting, as it were, in a moment to view. They stand in one of the most retired situations that can be conceived; and of all the scenes of desolation I ever visited none affected me in a greater degree. The enormous masses of ruins of so illustrious a city, excite, indeed, very distressing sensations. St. Paul visited the place, accompanied by Aquilla and Priscilla, with whom he had lodged at Corinth, and established his colleague Timothy, who is denominated his son in the faith, in the character of bishop.\* As it at present exists it is scattered in terrible confusion, and at a short distance from the sea, in the direction of it, where there is a principal port.

At entering this once flourishing city, which is said to have occupied 200 years in building, and may be classed as the first of the seven Christian churches that have been established, there is to the north a circus, clear and distinct, with an amphitheatre, which, from its prodigious strength, we might be led to suppose never could be demolished but with the end of time. There are a few pedestals, on which lofty columns were once erected, which are still visible round the interior, although choked up with weeds and rubbish. From the view I took of a building of this magnitude, and the account transmitted to us in the gospel, I am disposed to entertain a decided opinion, that it must have been the edifice or "theatre" into which the blind Ephesians, headed by Demetrius, rushed, from the

\* Acts xviii. 2-15.



indignation which was excited by his profession, in forming the silver ornaments \*, to perpetuate the object of idolatry set up at Ephesus, being overturned by the heavenly and thundering eloquence uttered by this Apostle in preaching, during three years, the doctrines of Jesus Christ, on which occasion the whole city was thrown into a state of confusion and rage.

Notwithstanding, however, the many obstacles thrown in the way, and the great opposition shown by the people, yet it cannot fail to strike a contemplative mind, how mightily the word of God prospered, and ultimately prevailed: the name of Jesus Christ was glorified, and the proclamations issued in recommendation of their idolatrous and superstitious artifices were voluntarily surrendered, committed to the flames, and the Christian religion blazed forth † like a glorious luminary. Among others who used indefatigable efforts in the propagation of the doctrine of salvation through a crucified Redeemer, an Egyptian ‡, a native of Alexandria, yielded to none, from his distinguished powers and a knowledge of Revelation, who discovered an ardent zeal in the cause, by speaking boldly, proclaiming publicly, and teaching diligently, to the conviction of its deluded inhabitants who heard him, that Jesus was truly the Christ; and Son of the living God.

Near this theatre, and upon a considerable elevation, I observed a circular area, paved with stone, or rather the natural rock cut into this form, where fragments of a few crumbling pedestals may be traced, which formerly supported columns bearing evident marks of a rotunda or temple, which I am also inclined to think might have been the spot where the great object of idolatry had been set up. On surveying this spot, a circumstance was brought to my recollection which may be here noticed: When in Rome I was conducted over the apartments of Lucien Bonaparte by his priest, which are supposed to contain the most select collections of pictures and statues to be seen in all Italy, and having requested him to shew the statue con-

\* Acts xviii. 19.

† Id. xix. 24—41.

‡ Id. xviii. 24.

sidered to be most valuable, he pointed out the goddess Diana discovered at Ephesus. On my visit to Ephesus, I mentioned this to several of the oldest natives I could possibly discover, in order to learn if they knew or had heard any of their ancestors allude to the discovery of a statue of this goddess, or any representation of a human figure found in the place. They positively assured me that not a syllable of any such discoveries had reached their ears.

The soil about Ephesus, particularly the plain, is rich. The plough is drawn by oxen, and formed something after the one used in the Holy Land, excepting that the horizontal pole to which the cattle are attached is longer, with the view of keeping them at a greater distance from each other. The penetration of the plough into the earth is very shallow, and the furrows are long. This struck me as a commentary on one part of revealed truth.\* The mode adopted to smooth the ground on being sown, to fix down the grain, instead of applying a roller to it, is by a plank of wood, near a foot in breadth, to which a pole, similar to that of a coach, is fixed, with a cross at the top to attach the oxen. The husbandman stands upon this plank, to keep it in some degree solid, moving the oxen forward at a slow pace, and by this means the grain is pressed down.

In proceeding through the town, about the distance of a quarter of a mile from the theatre, I came to awful piles of ruins, the result of the ravages of time, and the work of devastating barbarians, conveying abundant proofs of the former magnificence and extent of this renowned city. In stumbling among these wrecks, it was impossible not to contemplate with interest, not only the remarkable events which occurred in this corner of the earth, where the ingenuity of the architect and the power of the orator had been so eminently displayed. At the same time, however, that it exhibits on the one hand the wonderful productions of man, it shews on the other his frail and perishing nature. What Ephesus must have been anciently, the

\* Psal. cxxix. 3.

imagination of a traveller will be able, even from its present fallen state, to form a correct opinion of. The gross idolatry of pagans was succeeded by the worship of the true God by the primitive Christians, and is now followed by that of the Mahommedan impostor. These will convey to his mind the truth of Scripture, namely, that the candlestick is removed out of its place \*, and that city, which was once full of people, now literally sits solitary, and in a total state of desertion. The moping owl, it may be justly observed, complains to the moon on the ivy mantled ruins of its original glory and grandeur.

My curiosity in this very secluded spot having been satisfied, after indulging in mournful reflections, which the consideration of its original splendid architecture and consequence, lying in such woeful destruction was calculated to inspire, I intended to have proceeded to Philadelphia, Laodicea, &c., which were also formerly favoured with the light of revelation, and where Christian churches were established; but to my mortification, after every possible enquiry made by my servant in different languages to the inhabitants, who appeared singularly ignorant, they could not point out the tract which I afterwards discovered at Smyrna had not been many miles distant.

Among the many coins presented to me here by a shepherd for sale, I was told that not a single one bearing the effigy of Diana, which I was so anxious to obtain, could be procured. I departed from Ephesus, and after taking another tract, said to be shorter in extent than that from Smyrna, and over the mountains, partly through a woody country where I often lost my way, and it was a miracle I had not been encountered by banditti, I returned in safety to Smyrna.

\* Rev. ii. 5.

## CHAP. XXXVI.

SMYRNA. — PLAGUE. — DESCRIPTION. — CITY. — PORT. — POPULATION. — BIBLE SOCIETY. — BRITISH SYSTEM OF EDUCATION. — BIRTH-DAY OF GEORGE THE THIRD. — ENGLISH CONSUL. — CASINO. — VILLAS. — REMARKABLE FACT OF SACRIFICE OF A GREEK CHRISTIAN. — DECAPITATION OF PACHALEY. — STRATAGEM. — REMARKS ON CAPITAL PUNISHMENTS.

ON my arrival at Smyrna, it afforded me no ordinary gratification to find the horrors of the plague and apprehensions of its further ravages had considerably subsided. This enabled me to walk about the town in company with Mr. Williamson, under all the peculiar precaution which is observed by the Franks, even avoiding to tread on the smallest rag or any trifling article lying in the streets, from which infection might be dreaded, or touching any person in passing. Most of the shops, however, of the Europeans were still shut up, the principal families had fled to a distance, a dead silence, peculiarly affecting, reigned throughout the place, the tents under which those afflicted with the disease had been placed, were still pitched on the shores; and many had died since I departed for Ephesus. Every article received into the houses of the Franks was thrown into water before it was used, the gates leading to their houses were closed, no persons were permitted to pass without the strictest examination, and every letter was received between small tongs, and fumigated before it was touched and opened. Bread in a warm state from recent baking was avoided. The infection of this sore pestilence may be communicated by the smallest thread, but it is singular that it does not affect the feathered tribe, although their feathers communicate infection. I do not think any danger is to be apprehended from oxen or horses, although tra-

vellers ought to avoid coming in contact with goats or sheep. Delirium, vomiting, violent head-ach, and any of those symptoms are sufficient to cause the affected to expect speedily his great change.

Smyrna is very beautifully situated at the foot of a lofty mountain, stretching itself along the shore of great extent, which is capped with a castellated building with two gateways, and over one of these is an inscription in Greek. From this elevation a pleasant prospect opens; and perhaps this is the finest part of Asia where a large fleet might ride, and vessels may receive and discharge their cargoes close to the shore. It is claimed as the birth place of Homer, and medals were struck here with his name. In this mountain was founded one of those churches which became the peculiar care of St. John, to which he gave some interesting admonitions. \* It is a striking circumstance, that of all the other ancient churches in Asia, the present is the only one of which some fragments remain. Smyrna has alone preserved its character as a city, while Ephesus and the other miserable villages are of no consequence. The population is calculated at 100,000, 10,000 of whom are Jews, and the English may be 100. The streets are narrow and the houses are low, built of clay, with roofs of pantiles resembling these at Genoa, and many of them are gaudily painted: there is a rage to form the windows so as to hang over or project on the street. Frank-street, where the Europeans reside, and there are many sign-boards in the English language, may be considered as the Bond-street here for promenading. Native Smyrnials are remarkably fair and beautiful, and it is difficult to distinguish them from English females. The European dress appears the most predominant here, and different languages are spoken. Savary, Duke of Rovigo, who is said to be worth a million of money, and was formerly at the head of the police in France; on being exiled, with a son of David the painter, took up their residence here. The latter taught the French language. There is a most commodious English Church and a Bible

\* Rev. i. 11.

Society was established by Mr. Williamson \*: also an elegant coffee, billiard, and ball room. Mr. Werry, who is consul, has sustained that character nearly 40 years. He resides in the British Factory, which is extensive, with gates, where the church and parsonage is situated. This place is so independent, as inclines me think it is a small town within itself. Having been entertained with other Englishmen by the Consul on the 2d of June, when I remarked, as in the case of the Governor at Damascus, he loudly clapped his hands to order his servants into the room. A band of music drew up under the window in the evening, and performed several loyal airs, in honor of the approaching birth-day of George the 3d. On such occasions this ceremony does not take place on the anniversary of a birth-day itself but on the evening preceding it.

There is a flat piece of ground extending along the shore called the Casino, which forms a marine promenade, where, having observed several of my countrymen actively engaged in athletic exercises, it brought me for the moment to think I was standing on English ground; spectacles pleasing to my eyes, which had been so long forced to behold so many barbarians, whose filthy appearance, manners, and habits were so diametrically opposite to those of our own land, pre-eminently distinguished of all others for order and cleanliness. The neighbourhood of Smyrna is beautiful, and among the valleys are situated several retreats, far enveloped by the lofty cedar. The stork, which I so often had occasion to mention, is a common bird here, and protected; it is never shot at, being held in veneration. It is a remarkable circumstance that the cock begins to crow between 10 and 11 o'clock at night.

Dreadful horrors and devastations were occasioned here to the Europeans in 1797 from the outrages of the Infidels,

\* The author laments to learn, that since his return to Britain this worthy pastor of the Church of Smyrna has paid the debt of nature. His modesty and anxiety in his Christian career, and the exertions he made to promote a Bible Society here, were distinguished and commendable.

arising from a Slavonian seaman having discharged a pistol among a crowd of people in an apartment to witness the exhibition of a French mountebank. In consequence of being refused admittance by a janissary, houses were set on fire, a scene of pillage ensued, Greeks to the amount of 4000 massacred, and the destruction occasioned amounted to 100,000*l.*, when the British sustained a loss to an equal amount.

The practice observed here by the Mahommedans is not to permit the tombs of the departed to be opened for a series of years.

Before I conclude this hasty sketch of Smyrna, I think it necessary to advert to an event of a tragical nature that occurred there, and which cannot fail to be as interesting as it must be revolting to the feelings of Christians.

A Mahommedan had prevailed by artifice upon a Greek Christian, about 25 years old, in his service, to abandon the Christian faith, and embrace the tenets of the lawgiver of the Arabians, on which he assumed the costume of the Infidel. On the expiration of his engagement, the Greek departed, and was absent from the place about 12 months, when his conscience having reproached him for this rash act of apostacy of which he had been guilty, he proceeded to the Turkish judge, threw down his turban, declared he had been deceived, and that as he was originally born, so would he still live and die under the name of a Christian. On this occasion every effort was made to prevail on him to continue in the principles of Mahommedanism, by offering him great rewards. It will be observed that no act is more provoking to the feelings of Mussulmen than that any of their brethren should abjure the rules laid down by the Koran.

The Greek, however, having rejected every bribe, was thrust into a dungeon, where torture was inflicted upon him, which he most heroically endured. He was afterwards brought out to be decapitated, with his hands tied behind his back, upon a platform, erected opposite to one of the principal mosques, where a blacksmith was em-

ployed to perform the dreadful operation with a sharp sword.

Still entertaining a hope that the Greek might retract his resolution, especially when the instrument of death was exhibited, these offers were repeated on the scaffold; they were even pressed upon him for acceptance, but rejected. On this the executioner was directed to peel off with his sword part of the skin of his neck, but even this torture did not shake, on the contrary, it strengthened his determination; to the astonishment of the surrounding multitude. The fortitude and strong faith of this Christian, who expressed a perfect willingness to suffer, was proved by looking stedfastly up to Heaven, like the first martyr, Stephen, and loudly exclaiming, "I was born with Jesus, and will die with Jesus." On pronouncing these words his head was struck off at a blow, in the presence of crowds of Greeks drawn to the spot, who, having considered their countryman had suffered in the cause of Christianity, dipped their handkerchiefs in his blood\*, to retain as memorials of so extraordinary an event. His head was then placed under the left arm †, and with the body remained on the scaffold three days exposed to public view, when the Greeks were permitted to bury it. Such was the magnanimity of this young martyr, who shed his blood for the testimony of Jesus Christ. This was the third instance of the kind which occurred within these last twenty years, and most devoutly it is to be wished that it may prove to be the last.

From a communication made to me by an official person here, it appears, that when a Mahomedan of rank falls under displeasure, which is punished by the forfeiture of his head, stratagems are frequently used to accomplish the act, and he is taken by surprise. What may often be considered as a mark of respect of the Grand Signior by some who have incurred his resentment, is frequently prepara-

\* 1 Pet. iii. 14. Rev. vi. 9.

† After the decapitation of a Mahomedan, his head is placed under the right arm, and in this manner he is interred.



tory to the death blow being struck. This was exemplified in a case that occurred here. A Pacha, or person of rank, had offended the Grand Signior. A Turkish frigate arrived, displaying her colours, firing salutes, performing various manœuvres, and having a person of distinction on board. The Pacha having concluded from this and other acts, that in all probability he might be the bearer of dispatches from the Turkish capital, advancing him to a greater elevation, hoisted his flag, discharged his guns, and paid other compliments in return. On this a message was sent, inviting him to a grand dinner on board the frigate, and he set off, not entertaining the most distant suspicion of the object in view. After the banquet was finished, the sentence of decapitation was put into the hands of the unfortunate Pacha. The English Consul had by some means or other heard of the tragical event which was to take place, and, to his honour, made all possible haste to the ship, who humanely interfered, having entertained great respect for the Pacha; but all the efforts he made to avert the final stroke were of no avail, for the head of the Pacha was cut off. Similar deceptions have often been resorted to in the course of war, and we find it practised on such occasions, where the life of a subject of rank is required by the Porte. Heads may be struck off without the Grand Signior uttering a syllable or expressing his resolution in writing, as a mere motion or wave of the hand made horizontally, is a sufficient authority to effect it. A Capidgi, or officer of rank, and unaccompanied by any person, is dispatched to execute the act, when the order is shown the object of punishment to carry back his head to the Turkish capital. To these silent messengers of death I apprehend the Royal Preacher has a special reference.\* And here it may be remarked, that the eminent Prophet Elijah appears to be the only person we can find in the volume of inspiration, who resisted the bloody mandate of the Sovereign of his age.† It may be added,

\* Prov. xvi. 14.

† 1 Kings vi. 31. 33. Id. xix.

that persons of superior rank are exempted from being instantly decapitated, since they are strangled previously.

Before concluding, I cannot think of alluding to the law respecting final punishment without observing, there appears no mode so humane, if it may be so called, and speedy, as decapitation, where the sufferings of an offender are momentary; on the other, that of terminating life by suspension appears to be, of all others, the most degrading.

## CHAP. XXXVII.

DEPARTURE FROM SMYRNA. — MYTELENE. — TENEDOS. — TROY.  
 — DARDANELLES. — CONSTANTINOPLE. — HIPPODROME. —  
 BURNED PILLAR. — MENAGERIE. — DOCK YARD AND NAVY.  
 — MINT. — VISIT TO THE INTERIOR OF THE MOSQUES WITH  
 THE BRITISH AMBASSADOR. — CHURCH OF ST. SOPHIA. —  
 RELIGIOUS TENETS OF THE MAHOMEDANS. — PROCESSION OF  
 GRAND SIGNIOR TO MOSQUE. — JANISSARIES. — BOSPHORUS.  
 — STREETS OF THE CAPITAL. — BARBER'S SHOP. — CHURCH-  
 YARD. — PALACE OF THE ENGLISH AMBASSADOR. — POPU-  
 LARITY OF SIR ROBERT LISTON. — LADY W. MONTAGU. —  
 DERVISHES. — REPRESENTATION OF AMBASSADOR TO THE  
 PORTE, OF THE CONDUCT OF THE GOVERNOR OF SAMARIA.

AFTER acknowledging my obligations to the British clergyman, and leaving a sum of money for the Bible Society which was just instituted here, I embarked on board an English vessel\*, and directed my course to the Turkish capital.

I sailed up the Archipelago, passing Mytelene †, which was once favoured with a visit from the great Apostle of the Gentiles. This appears to have been the first island which the Turks gained the secure possession of. We then proceeded to the promontory of Lectum, at the mouth of the gulf called Cape Baba. The town of Baba is famous for the manufacture of knives and poignards. I reached Tenedos, where I was informed a Turk, named Adun Oglou, was banished some time ago from Constantinople, on account of his riches, which had excited jealousy on the part of the Porte, where he was compelled

\* This ship was unfortunately lost on her return to England.

† Acts xx. 14.

to build a castle. The place was laid in ashes a few years since by the Russians in revenge, one of the crew of their ships having been murdered there. Nearly opposite this place was the position of Troy, where I was within a few miles of the shore, but was not permitted to land. I afterwards reached the Sigian promontory, at the mouth of the Dardanelles, or Hellespont, on one side of which stands what has been denominated the castle of Europa, and on the other the castle of Asia. I proceeded up the Dardanelles, which is so narrow in one part that many Englishmen have availed themselves of the opportunity of swimming across. British ships of war are not allowed to enter it during the time of peace. At this time there was hardly a breath of wind, every sail was set, but in one instant a violent gust of wind set in unexpectedly, and had it not been for the dexterity of the sailors in hauling down the sails, the vessel would to a certainty have been laid on her beam ends. Such is the uncertainty of winds, of which there is no kind of warning given, the change from a calm to a storm is almost instantaneous. The prospects along the banks of the Dardanelles are delightful, and would lead an Englishman to suppose he was sailing on the Thames. These banks are all along strongly fortified with heavy pieces of artillery, many of which are level with the shore, and are charged with balls fabricated from granite, which is discharged so as to point at, or rake the hulls of hostile ships. I afterwards found myself in the sea of Marmora, and ultimately arrived at Constantinople.

The Ottoman capital, antiently denominated Byzantium, was changed by Constantine to its present appellation, and is called by the Turks Istamboul, implying a spot of fertility. At one time, when it was consecrated a seat of the Eastern Roman Empire, it received the name of New Rome, under an idea that it was held as a rival to that great city. It is situated in one of the finest spots imaginable. The Black Sea is on its right, and the White on the left; and it is unrivalled in point of beauty and advantages.

I was particularly struck with the view on approaching it; the numerous buildings, domes, minarets, palaces, and Cyprus trees, and the splendid residence of the Grand Signior immediately at the entrance, with the maritime scene of its harbour, about half a mile in breadth, where flocks of birds are seen to resort to its water, are by Mahomedan superstition securely protected. The numerous ships look like groves of trees; a rapid succession of barges and boats is constantly moving to and fro, on its bosom, and the whole forms such a lively picture of grandeur and magnificence, combined with natural objects, as is, perhaps, unequalled in the world.

Having landed, I went to an inn, the only one in the place; it had been lately opened, and was but a miserable place of reception. I proceeded to the palace of his excellency Sir Robert Liston, to pay my respects to him.

I shall not attempt to give a minute description of Constantinople, since my visit was not of sufficient duration to see and examine with proper attention, all the objects of interest which it contains. This noble city, supposed to be like an unequal triangle, in the form of a harp, formerly the seat of the Roman emperors, was seized by the Infidels as far back as 1453. The population is very great, the amount of it, I am induced to believe, is difficult to ascertain with precision, no census having been taken, or any register kept of births, although it is computed at 300,000. The suburbs are called Galata and Pera; they are separated from the city by its port, and set apart by the Christians for their residence. The palace of the British ambassador; superior to any of the other ambassadors in point of elegance and beauty, is situated on an elevation.

I visited the Hippodrome, which is not unlike in appearance to Smithfield; here the Turks perform equestrian exercises; and there is an obelisk, formed of a solid column about fifty feet in height, also the burned column, where the tent of Constantine stood, the menagerie, and the dock-yard. I observed a number of soldiers were marching from it in a line along the streets, under a strong

escort, each having a large bag of coins, said to be for the purpose of paying the troops. This city at one time contained many distinguished pieces of statuary, which were destroyed at the period of the crusades, especially one elegant obelisk, surmounted by the representation of a female, that moved by the slightest breath of air, in consequence of which it was denominated the servant of the winds. I was permitted to enter the external court of the seraglio, but had I made the slightest attempt to penetrate the interior, it might have subjected me to a charge of high treason, and forfeited my head. In this court there is a mint, which I visited, and saw the operations of coining, which is much adulterated or debased.

I had the good fortune to be here at the time Sir Robert Liston intended to avail himself of the privilege conceded to the British Ambassadors, during an embassy, namely, to enter and examine the different mosques of the capital. On this occasion his Excellency, with distinguished politeness, invited the English gentlemen who were at Constantinople to accompany him. They met in the palace at seven o'clock in the morning, and each was accommodated with a pair of slippers, which were put in the pocket. The procession set out from thence, joined by some foreign envoys, and went down to the harbour, where they embarked in boats, preceded by the Ambassador in his own barge. On landing at the opposite side they were met by the Mohah, or High Ecclesiastical Judge, on horseback, with his attendants, and the whole party walked direct to the mosques, which were visited in the following order :

Selim; Kariye Djaniessi; Mahomet, dedicated to Mahomet the Second; the Tomb of Mahomet; Solyman; Osman; Santa Sophia; Sultan Achmet.

Before they entered each of the party was obliged to throw off his shoes, at the great door, and put on slippers, as if the temple of Mahomet was less contaminated by Christians treading in the one than the other. The chief object of attraction was unquestionably the temple of St. Sophia, originally built as a monument of national taste and religion; it is of greater extent than any of those ori-

ginally founded by Constantine, and at the expence of one million sterling. The altars were demolished when the capitol was taken by the Infidels, who converted the edifice into a mosque. It is 269 feet in length, 243 in breadth, and ranks next in point of dimensions to any other edifice, except that of St. Paul's church in London, which, it may be observed, is  $106\frac{1}{2}$  feet less in length than that of St. Peter's at Rome, according to a measurement I made of those cathedrals; their dimensions are enumerated on the floor of St. Peter's. The entry to St. Sophia differs from those of other churches, as it is not by an ascent, but by a descent of steps. Cisterns of water are erected near the door for the purposes of ablution, by Mussulmen, connected with their devotions. The floor is covered over with matting, and the church is surrounded by lofty marble columns; many of these are of green jasper. Some of them deviate from the perpendicular position, and are supposed to have originally adorned the idolatrous temple at Ephesus, bearing a variety of inscriptions of the tenets of Mahomedan belief. Over these are a double range of galleries, to which access was obtained by the Christian emperors, on horseback, when they visited the church for the purpose of performing their devotions; this was accomplished by a kind of paved way at the back, gradually rising from the ground up to the galleries, and is still in existence. The dome of this edifice is upwards of 130 feet in diameter; it was adorned with scriptural pieces during the age of Christianity, which have been defaced by the Infidels, and many of the inscriptions, not intelligible, having also been obliterated by the operations of time. A kind of altar is formed at the upper end of, and opposite to, the entry of the edifice, where copies of the Koran are laid; and on each side are large candlesticks, with massy wax lights, each of these being probably five feet in height. To the right hand is a magnificent balcony, reserved as a place for the Grand Signior, with gilded lattice or jalousie work in front, resembling the principal side-box at a theatre. Suspended from the top of the centre dome is an enormous ring, or circular frame, with treble rows.

of paltry lamps, of different colours. They were not illuminated on this occasion, but when lighted up cannot fail to produce a fine effect on the whole interior of this edifice: During the visit I perceived several Mussulmen, in different parts of the mosque, engaged in their devotions, and it may be remarked, that in all places, public or private, even in the streets, nothing is able to draw aside their attention, or stop them for a moment in the exercise of it, till they have finished. Previous to engaging in it, and after it was ended, they spread out small pieces of carpet and lay down to enjoy sleep. No women are, however, permitted to have recourse to these places for the performance of religious duties. I remarked several of the Turks grinning and gnashing their teeth at our entrance, as Christians, to their temple. Descriptions of this church have been given with such high colouring, that I own I was disappointed at seeing it.

Although there are the remains of Mosaic workmanship, in apparently tolerable preservation, yet many of the effigies, saints and other objects of that kind, have been most barbarously destroyed, during the sacrilegious pillage and invasion of this Christian church; in short, the whole edifice being dark, similar to a dungeon, may be described as gloomily magnificent, and in point of elegance cannot compete with many of the ordinary Catholic churches.

This being the period of the Ramadan, the shops were shut, and all the mosques, domes, and minarets beautifully lighted up with variegated lamps, which was a brilliant spectacle, exhibiting a most striking appearance, especially when viewed from a distance. This is, perhaps, not exceeded in point of brilliancy by any illuminations, in the world, especially when seen from the water, which increases the light and reflects the splendour of the whole. These are under the superintendance of particular persons who supply the lights. To the top of the minarets in Constantinople, as, indeed, in every town under the dominion of the Mahomedans, a person called muslem, or chaunter, ascends and walks round its projected platforms, at stated hours, bawling out an intimation for attending to



acts of devotion, something to the following purport: "God is great, God is great, God is great! I declare there is no god but God, and that Mahomet is his prophet. Come to prayer, come to prayer, come to the temple of health. Great God!" and to these words, when used in the morning, there is added, "Prayer is better than sleep."

Here it may be proper to bring into view other customs and usages practised by Mahomedans, and advert to the nature of that particular faith professed by the followers of him who was the lawgiver of the Arabians. This man was born in the year 560, and proclaimed his doctrines forty years after. He is most impiously held out as the Prophet foretold by Moses \*, and the Comforter promised in the Gospel †; but the Greeks with more propriety consider him in the light of the Prophet alluded to in another part of revealed truth. ‡ The extinction of the religion of this impostor being resolved on, he eloped about thirteen years subsequent to that period. From this event the Hegira is calculated, and fixed on the 16th of July, that is, in the year 622, ten years subsequent to which his death took place. The twelve months, according to Mahomedan calculation, consist of three hundred and fifty-four days.

Among the various rules laid down by the Koran for the observance of his followers, may be classed the following. First, the faith confessed is, that there is no God § but the true God, and Mahomet is his prophet! The divinity of Jesus Christ as our righteousness, is, in course, denied, who, it is averred, is not the son of God, although of Mary, also a prophet and worker of miracles. Prayers do not

\* Deut. xviii. 15. † John xvi. 7. Id. xv. 26. ‡ Rev. xix. 20.

§ It appears that this declaration is used in the introductory part of official documents and dispatches; for instance, Menau the general in chief in Egypt introduces his Bobadilian address to the Egyptians thus: "To all high and low, rich and poor, to all Sheiks and Ulimas, to all those who follow the true religion, to all the inhabitants of Egypt at our head quarters at Cairo, the 14th Ventose, (5th March,) the ninth year of the French commonwealth, one and indivisible.

"In the name of God, clement and merciful. *There is no God but God, and Mahomet is his prophet,*" &c.

extend to temporal, but are limited, to spiritual blessings, and those who fail to attend three successive Fridays at mosque, are understood to have abandoned the Mahomedan tenets. One particular prayer held in respect, and often repeated, runs thus: "Praise be to God, the Lord of all creatures, the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious, not of those against whom thou art incensed, nor of those who go astray." The sixth day of the week is observed as sacred, by corresponding to the seventh, held as the Christian Sabbath or day of rest, from an idea that such particular day will be set apart for the last judgment. Employment is then suspended, the shops are shut, the Mahomedan flag displayed, and mosques and minarets partially illuminated during the night. All prayers are recommended to be repeated five times in the course of twenty-four hours, namely, before sun-rise, at noon, afternoon, or sun-set, when the day finishes, and before the first watch in the night; on the sixth day an ardent prayer is enjoined, and previous to each the feet are washed, and in the exercise of these the face is turned to the south. No act of this nature, it is maintained, is acceptable to God without the body is first cleansed. Bells intimating the hour to repair to mosque are not permitted, since these are most offensive to the ear of Mahomedans, and it is strange that the dislike to this sound even extends to those on board Christian ships in the harbour. The hours are proclaimed in the manner formerly explained from the minarets.

During devotion certain postures are observed, such as touching the ground with the forehead, and standing up with folded hands alternately, and a rocking motion of the body to and fro, when the face is turned towards Mecca. This particular direction is marked out in each mosque, with as much precision as the altars in the churches of England are erected so as to point to the east. In the performance of prayer, all ornaments of the person and

dress are thrown off, under the conviction that the wearing of these imply a degree of pride inconsistent with the humility expected to be followed by the disciples of the Prophet.

This leads me to mention, that during the Ramadan, (Lent,) which continues a whole moon, a period when they assert that the Koran \* came from heaven, rigid fasting and abstinence takes place, and refreshments are only taken after the sun goes down, when the privation is amply compensated by their feasting bountifully. So long as this solemnity continues, marriages are prohibited. Among opinions under the faith of Mahomedanism it may be mentioned, none appear to be stronger maintained than predestination of good and evil, of what has been marked out by God as the lot of man, as having been irrevocably fixed for eternity. A belief is founded in certain angels, to each of which are assigned particular duties, and among whom the greatest object of adoration is Gabriel, called the Holy Spirit. Eating blood or the flesh of swine is prohibited. This is evidently borrowed from the practice of the Jews. The use of wine is forbidden, although I often had occasion to remark, that many of my muleteers, who were Turks and Arabs, assisted themselves with most liberal supplies of it when not in the presence of a Mahomedan, but before they put it to their lips, they always looked round with an eye of jealousy, under an apprehension they might be observed. Circumcision occurs between the ages of six and sixteen, a practice, which appears from Scripture, to have been observed in the earliest ages. † Polygamy is permitted, and a Mahomedan may have a variety of wives, although the Prophet has introduced the limitation to four, which leads me to observe, that in my voyage from Cyprus to Smyrna, it was repeatedly retarded by the captain of the vessel casting anchor at several villages, disembarking, and re-

\* It is the custom of the Mahomedans, if they see any writing paper on the ground, to take it up and lay it aside carefully, as not knowing but it may contain some piece of their Koran. ADDISON.

† Genesis xvii. 11.

remaining some hours, and on enquiring the cause, I was told he had been paying visits to his several wives in those places. Adultery rarely occurs, and four witnesses are required to substantiate an accusation, on which the adulteress may be either stoned or cast into the sea, which brings to our view the applicability of a remarkable passage in Scripture. \* A pilgrimage to the temple of Mecca is indispensably denominated "sacred and inviolable." It also appears from the sacred records, that visits to the temple of Jerusalem were annually performed as an important and necessary ceremony on the part of the Jews. † In the event of quarrels taking place between Mahomedans, a reconciliation is in general effected before Friday, the day set apart as their Sabbath, since it is understood that prayers then offered will not be accepted by God, unless they are found in peace with all men. One fact is peculiarly striking; namely, that notwithstanding the great extent of the Ottoman capital, and the influx of strangers there of all nations, acts of murder and robbery are rarely known to occur.

It would trespass, however, too long on the patience of the reader to go into a more minute explanation of other tenets and practices followed out by Musselmen. I would call on every man to compare these with the word of God, as laid down in the Scriptures of truth, and that faith and confidence reposed in the only name under heaven by which a human being can be saved; the sublimity of those doctrines Christ taught as never man did; he performed miracles to astonished multitudes in confirmation of his divine mission. I say, if they will lay their hand upon their heart, and weigh the Christian and Mahomedan tenets, they cannot fail to see the powerful blow the distinguished revelation of mercy in our hands gives to the doctrines maintained by the impious and scandalous believers of this impostor, who treasonably and daringly set himself up as the Prophet of the Almighty who created all things.

\* Levit. xx. 10. John viii. 3. 5. 7.

† Zech. xiv. 16.

I was present at the hour that the Grand Signior, named Mahomet, landed at Scutari, on the opposite side of the Bosphorus from Constantinople, to proceed to mosque, which he is legally bound to do every Friday, and in order, it is said, that his subjects may have ocular demonstration that he is in existence. On this occasion he was seated in a superb state barge of great length, having the figure of a golden cock at the stern, and a seat encircled with a railing of silver, followed by other barges, in which were his ministers, treasurer, chamberlain, master of the horse, officers, janissaries, and a train of servants. On landing, the Grand Signior and his great officers mounted horses gorgeously caparisoned, and proceeded at a slow pace, followed by a train of black eunuchs, guards, and domestic attendants, all most superbly arrayed. The sumptuous dress, particularly the turban of the Grand Signior, surmounted by an aigrette, sparkled in the sun with an extraordinary degree of splendour, and the animal on which he was seated, a high spirited Arabian, was covered with embroidery, supported on each side by chamberlains, decorated with enormous high plumes on their caps. Notwithstanding the immense crowd of Mahometans assembled at the time, who appear always delighted to view their ruler, and the shouts and noise necessarily occasioned, yet a dead silence reigned throughout at the moment the Grand Signior passed along, who preserved an erect, steady attitude, casting his eyes to and fro, an act held to be a mark of condescension towards his subjects. This man appeared to be about thirty-five years of age, was of a sallow complexion, contrasted by a long beard dyed a black colour, and exhibited a striking gravity combined with the greatest hauteur. Notwithstanding his superior elevation in point of rank and consequence, it is a remarkable fact, that a restriction, in consequence of some particular law, is exclusively laid upon him as to the smoking of tobacco and taking snuff, which is said to be on the ground that the head of a personage in his situation should always be kept in a perfectly clear and distinct state. These are

luxuries in the country which the most wretched infidel is permitted to enjoy.

There is no proper court held in Constantinople, as in Europe, where strangers can be introduced; indeed it rarely occurs that an audience is obtained by any ambassador, unless on presenting his credentials, when some ceremony is attended to. There is a capitation tax, or *kharatsch*, as it is called, introduced here, from the operation of which females are exempted, although it extends to children under a certain stature. The corps of janissaries are numerous: they are a military body, which may be considered as not without possessing some influence in the government, and, in fact, often usurp the power of the ministers; nay, to the extent of even deposing the Grand Signior himself. To this description of persons a privilege attaches, to put to death by strangling an offender of rank, whose head is afterwards publicly exposed.

The Black Sea, at the head of the Bosphorus, is fifteen miles distant from the capital; and the sail to it most delightful, from the beauty of its banks, being studded with a variety of palaces, mansions, and country seats, many of which are gaudily adorned, and it terminates with a bay, where the Russian ambassador resides, having a communication with the sea. I found the Turkish ships of war dismantled and laid up; they consisted of four three-deckers, twelve two-deckers, seven frigates, and six brigs, besides gun-boats. A frigate had been cruising about the mouth of the Dardanelles, and it was altogether ludicrous, to see the rejoicing of a crowd of Turks assembled on shore, on hearing the roar of cannon announcing her approach, and by salutes from the vessel on returning to the harbour, after only a few days' cruise.

The circumference of Constantinople is calculated at twelve miles. The streets are narrow, crooked, exceedingly dirty, ill paved, gloomy, and extremely crowded. In many parts of it, the houses on each side, from the windows of stories projecting over those beneath, enable the inmates, like those I observed in Grand Cairo, to shake hands across the street. The roofs of tile are of a red

colour, laid in a loose and careless manner; and some of these houses may be considered as mere hovels. A single spark, fanned with a light wind, would have the effect of setting thousands of them in a blaze. The number of men to be met with in going along the place appear to exceed those of females. The latter are enveloped from neck to foot in loose robes: some of their faces are covered up to the nose, and others are totally concealed, leaving an aperture for the eyes, it being, like the Arab females, considered by the Turks as a disgrace to expose their countenances.

The bazaars, which attract the attention, are numerous, and situated in one particular part of the city, where every trade has a distinct range of apartments, similar to those of Damascus, and merchandise of all descriptions is to be obtained. These are from fifteen to twenty feet each in breadth, and are lighted from the top, where a lucrative business is carried on. The manufacture of mouth pieces of tobacco pipes, and the bowls, in which the Turks exceed all nations in point of skill, is carried on to a vast extent. Among the many shops I visited, I found sherbet in great quantities, similar in taste to lemonade, cooled in ice, at the very moderate price of one halfpenny for each tumbler glass; a most refreshing beverage indeed in such a latitude, and most bountifully quaffed. Water is introduced into the city from reservoirs at fifteen miles' distance. In walking the streets, my attention was at one time particularly attracted, by observing an aged Turk unfolding the bandage of a wounded leg to a venerable priest, who kneeled, folded his hands, and prayed over it, under the idea of effecting a cure; and instances occur of particular passages from the Koran written upon paper and applied to parts of the body affected with disease, with the view of accomplishing a cure.

This mode of operating on the imagination of weak minds reminds me of Prince Hohenloe, who has lately become so conspicuous, and is considered by enthusiasts to be favoured by the Almighty in soliciting his assistance in behalf of the afflicted. It may be recollected that he was

applied to by a nun, and addressed to her a letter \*, who, in consequence of following the suggestions it contained, was cured of an arm and hand which had long been affected by disease — *risum teneatis*.

The Turk is strongly made, and well proportioned. His loose dress may in all probability contribute to rapidity of growth and muscular strength, his countenance is brown from the powerful operation of the sun. He wears a loose short jacket, wide pantaloons, which are often attached to the ancles, and morocco slippers, and a sash round the body, with daggers and pistols, which are made to stick forward in front. His head and neck are shaved, and covered with a small cap of linen, over which is placed a second of woollen, of a red colour, similar to the crown of a hat, round which the turban is formed, in a quick and dexterous manner, of muslin, which may probably be twenty yards in length. The variety of turbans, as to colour and form, to be seen in this capital, are as singular as they are amusing, and differ in point of colour, size, and shape, agreeably to rank. Some, in fact, appear to resemble a balloon on the head, and are so large and top-heavy as to oblige the wearer to exercise some degree of caution in going along, lest they should fall off. Further, the Turk is distinguished by a peculiar air of gravity and dignity, blended with superiority in walking, throwing to and fro his arms, and holding in one hand a string of beads. He does not

\* This extraordinary letter was to the following purpose :

“ *To the Religious Nun in England.* ”

“ On the 3d May, at eight o'clock, I will offer, in compliance with your request, my prayers for your recovery. Having made your confession, and communicated, offer up your own also, with that fervency of devotion and entire faith which we owe to our Redeemer Jesus Christ. Stir up from the bottom of your heart the divine virtues of true repentance, of Christian charity to all men, of firm belief, that your prayers will be favourably received, and a steadfast resolution to lead an exemplary life to the end, that you may continue in a state of grace.

“ PRINCE ALEXANDER HOHENLOE.”

“ *Bamberg, March 16. 1822.* ”



attempt, like those of other nations, to screw himself into such a state as to improve the shape, and display himself to the supposed best advantage, and by this means obstruct the operations of the organs of life; but, on the contrary, it seems to be his peculiar study that these shall be unrestricted, and have the fullest play. The neck is never tied up; the waist, limbs, and feet are loose; it rarely occurs that the feet are afflicted with corns; and, in short, there is exhibited a grace and dignity in the appearance of the person and whole costume. Perhaps no person of any nation on earth can preserve a more perfect composure of mind when addressed by another under any irritated feelings; his serenity can never be disturbed or shaken.

Carriages, similar to those used in England, are not to be found here, although I observed a vehicle like a German covered post waggon, most antiquated in appearance, in which females are sometimes drawn, so awkward and clumsy as would have excited the risibility of the most recluse peasant in Britain. The streets are infested with dogs, which are most annoying to pedestrians, who can hardly move a step without coming in contact with them in prowling about for food, and return in the evening to their lurking places, and set up a hideous yell and bark, but more particularly when the sun is going down. No apartment is perhaps more amusing than that where a barber carries on his operations; he displays his numerous razors and scissars methodically arranged along the wall, under which are raised benches for the accommodation of customers. A pan of lighted charcoal is placed on the floor to heat water, and cloths are kept in a dry state. The customer sits cross-legged on an elevation, assuming the figure of an image. The barber wears a girdle drawn round his waist, to which a strap is appended to give his razor a proper point, which is greatly required, as they are of the very worst manufacture. The head and neck are only shaved, and it may be observed that the razor is not drawn toward the face, according to our English mode, but moved forward. The dexterous manner in which the

razor is used in the East may be considered as a commentary on an expression of one of the prophets. \*

It may be proper to mention that there are a number of churchyards under the superintendance of a sexton, several of which are within and others without the city. Through these are public paths in different directions, and crowded with tomb-stones, some having the turban and armour cut out, and elevated at the head of them, in memory of the departed, which recalls to mind similar erections made of old with devices †; others are adorned with cypress trees, planted at the head and foot. The Turks are not used to deposit the bodies of the dead in coffins, according to the practice of Christian countries, and inter them in the same grave with another, before the lapse of some considerable time; besides, graves are rarely digged beyond three feet in depth. In the great burying grounds are to be seen several tombs erected to the memory of Greeks, ornamented with implements of their several professions, with inscriptions, and a translation of one of them may be here noticed. ‡

Dissections of the human body are prohibited by the Mahomedan, as he is led to form an opinion that the soul does not depart from the body at the instant death takes place, but passes from one part to another till it arrives in the breast, where it lodges a certain time. Acts of suicide are rarely known among these infidels.

The palace of the British ambassador is a most magnificent edifice, with a superb range of apartments, where marked hospitality was shewn to all strangers by Sir Robert Liston, who stands in high estimation with the Turks, and all others, for his urbanity and mild and conciliating deportment. In one of these is erected a magnificent throne, surmounted with the royal arms of Great Britain; and opposite are full-length likenesses of King George the

\* Isaiah vii. 30.

† Maccab. xiii.

‡ "This stone covers the body of the servant of God, Demetrius; his surname was Kalecas, his country was Chios; he was of the blessed company of bakers. In the year 1799, Feb. 15."

**Third and Queen Charlotte.** The chapel where service is performed is near the gate, and is open to all Christians on Sunday. It was gratifying to hear this venerable ambassador almost acting in the situation of clerk, from the audible manner in which he repeated the responses during the devotional exercise. The ground surrounding the palace is circumscribed, and overlooked by a number of old houses, which hurt the eye, and spoil the general effect of the whole, but which it is attempting to cover with trees.

There are four patriarchs of the Greek persuasion. The principal or head of that church has his residence here; the second at Alexandria, who next follows in point of rank; a third at Antioch, and the other at Jerusalem.

I had not an opportunity of seeing the ludicrous religious formalities exercised by the Dervishes, some of whom were pointed out in the streets, but according to the information of an eye witness they throw their bodies into a variety of most ridiculous shapes, distort their countenances, howl, clap their hands, dance, and jump. This may, in all probability, be the mode adopted by a sect of religious fanatics which have sprung up in Britain, who, from their ludicrous actions in skipping and jumping about, and exhibiting fantastical appearances, fall under the denomination of Jumpers. Christians, with the exception of those of the female sex, are admitted to the place of their meetings.

I cannot conclude this imperfect sketch of the Turkish capital, without alluding to the name of a British female, highly distinguished in the world, namely, Lady Mary Wortley Montague, whose memory will never be forgotten by every friend of benevolence, from having discovered the art of engrafting, or, as it is now termed, inoculating with vacciulous matter, to defeat the dreadful ravages of the small pox, of the efficacy of which she was so fully convinced by applying it to her own family successfully, and through her exertions it was introduced into Britain. The beneficial effects this blessed remedy has produced, by which the lives and beauty of countenance in Britain have

been preserved, will preserve her ladyship's name in the page of history, independent of the engraving of it on an inscription expressed with much feeling upon a marble monument, from a sense of gratitude, in consequence of its blessed effects on the person of an English female, and in perpetuity of her benevolence, erected over the spot where her ladyship's ashes repose in the cathedral of Litchfield. This may here with propriety be brought into view. \*

As the chief object in coming to the Turkish capital was to lay before the British ambassador the insolent and brutal conduct of the governor of Samaria, with the view of his representing the same in its true light to the Ottoman Porte, his excellency desired me to draw up a statement in writing, which I did accordingly, on which he made a representation, and just at the moment of calling on him to take leave at my departure, I met his dragoman with a

\* Sacred to the Memory of  
The Right Honorable  
Lady Mary Wortley Montague,  
Who happily introduced from Turkey  
Into this country  
The salutary art of inoculating the small pox.  
Convinced of its efficacy  
She first tried it with success  
On her own children,  
And then recommended the practice of it  
To her fellow citizens.  
Thus, by her example and advice,  
We have softened the virulence  
And escaped the danger of this malignant disease.  
'Tis to perpetuate the memory of such benevolence,  
And to express her gratitude  
For the benefits she herself received  
From this alleviating act,  
This monument is erected by  
Henrietta Inge,  
Relict of Theodore William Inge, Esq.  
And daughter of Sir John Wrottesley, Bart.  
In the year of our Lord MDCCLXXXIX.

paper in his hand, which he said related to the conduct of the governor, and he was on his way to deliver it. I hope at another time to have an opportunity of informing the reader of the result of my exertions in behalf of the Christians.

## CHAP. XXXVIII.

DEPARTURE FROM CONSTANTINOPLE.—ARRIVAL AT HYDRA.—  
 —DESCRIPTION OF ATHENS.—HILL OF MARS.—APOSTLE  
 PAUL.—CATTLE TREADING OUT CORN.—CONVENT.—  
 EARTHEN VESSELS FOUND.—EMBARKATION.—CORINTH.—  
 DESCRIPTION.—CRADLE.—BIBLES.—EMBARKATION.—PA-  
 TRAS.—CHURCH OF SAINT ANDREW.—DREADFUL PUNISH-  
 MENT OF A TURK.—EMBARKATION.—CEPHALONIA.—  
 CORFU.—SAIL FOR MALTA.

I DEPARTED from Constantinople in a Greek vessel of fourteen guns, under Russian colours, from the Black Sea, where the accommodation on board formed a striking contrast to that I found in the miserable barks of the East I formerly sailed in. After a quick passage I arrived at Hydra, but could not prevail on the captain, a native of the place, to accept of the smallest gratuity, from the estimation, as he said, in which he held the English.

Hydra, on a near approach to it, exhibits rather an imposing appearance, and may be considered as a naval station for the Greeks. It is situated between two mountains, extremely picturesque, and was principally built about thirty years ago, containing 15,000 inhabitants. From the houses being so remarkably white and clean, it appears to bear a strong resemblance to some of the neat towns in Devonshire. There is a small harbour with a lazaretto at the entrance, and two convents finely situated on the heights above the town.

From this place I crossed over in a small boat to Athens, the principal city in the Grecian empire, and put up in a small convent at the extremity of it, inhabited by a solitary monk, where, from the crowd of names of English-

men written and cut out on the walls, seems to be a kind of head-quarters for British travellers.

This celebrated capital, which perhaps of all others in the world is entitled to boast of having produced the most illustrious characters, eminently distinguished for their literary and military attainments, has been so fully and eloquently described by various authors, that I shall not presume to attempt a delineation of it. The present population may be estimated at 12,000. I went over all its ruins and precious antiquities, which are weeping, as it were, over the ravages of time, and accompanied by Mr. Logathetti, the English consul; it stood upon the hill of Mars, contiguous to the town, where the worship of an unknown being by the Athenians roused a severe reprobation on the part of the Apostle of the Gentiles, who confounded the stoics and philosophers, and boldly addressed them from this sanctified elevation in the name of his great Master, on their gross ignorance in dedicating temples to, and worshipping a God altogether unknown, and imparting to them a knowledge of the only living and true God. On this spot, also, the great ambassador directed epistles to others who became converts to the faith\*, and in going through the public market, one expression of Scripture in explanation of his labours in prosecution of his divine mission was particularly brought to recollection. †

At this place I was struck with the mode of cattle treading out the corn, or separating it from the straw: it is spread out in the form of a circle, when a team of cattle goes round it, two abreast, with a string attached to them, and is held by a person who stands in the centre and urges them forward. This appears to be a mode practised in the earliest period of time, and is transmitted to us by Revelation. ‡

On departing from the convent, the monk, who was distinguished by great humility, presented to me several earthen vessels of a red colour, in the form of small

\* Acts xvii. 22—30.

† Id. xvii. 17.

‡ 1 Corinth. ix. 9.

bottles, recently found in excavations, where tears had been put as a mark of affection on the part of surviving friends. This circumstance occurred to me as illustrating an expression made use of by the Psalmist in his supplication\*, a practice which even at the present period appears to be followed in other countries. †

After remunerating the monk for the accommodation he afforded me, I embarked in the afternoon in a small open boat in the port of Athens, the ruins of which exhibit abundant proof of its original extent and strength, and sailed to Porto Chikio, having the view of a comet during a remarkably serene night, which had just begun to make its appearance. I arrived there next morning, from which I rode on a mule to Corinth, and lodged in the house of Dr. Simonetti.

The city of Corinth was taken by the Apostle Paul in the journey he continued after visiting Athens ‡, which is forty miles distant, to sow the seeds of the Christian doctrine, whence he honoured the Romans with addresses in writing. It had been as much distinguished for its pride as its opulence, and repeatedly erased from the ground and rebuilt by various powers. This place stands at the foot of a stupendous mountain, crowned with a Turkish fortification, which strangers are not permitted to visit, to which there is attached an impenetrable secret; it is situated in a plain of about twelve miles in length, stretching to the sea, and at the top of the gulf of Lepanto, which is most striking in appearance, especially when taken in combination with those sacred events which had occurred in promoting the gospel of peace. Here the great ambassador took up a residence for the space of eighteen months, teaching those things which concerned the kingdom of God §, and exercising that miraculous

\* Psalm lvi. 8.

† In some of their mournful assemblies, it is the custom for a priest to go about to each person at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and which he then squeezes into a bottle. — *MONIER on Persia.*

‡ Acts xviii. 2, 3.

§ Id. xviii. 4—10.



power which had been conferred on him from on high, in restoring the dead \* to life; and at the same time that he laboured in spiritual acts in behalf of others, he did not forget to exercise a vocation for the relief of his own temporal wants, and on taking a final leave of the city, recommended believers to the word of God's grace.

On this occasion it was affecting to perceive the peculiar impression which his labours for their conversion and steady belief, and his solemn recommendations had made on the hearts of the Corinthians, their hanging upon his neck, saluting him, overwhelmed with distress on being made acquainted that it would be a final adieu, as they should behold his face there no more. † Further, the peculiar care on the part of the Apostle for the spiritual welfare of the Christians at Corinth, is very strongly exemplified in the eloquent and impressive addresses he directed to them from Macedonia, descriptive of the faith and patience exercised in his own particular case, during that accumulation of personal suffering he had endured in the cause of Christ; when, among other trials, he acquainted them with his having been scourged, stoned, suffered shipwreck, was exposed in the wilderness, cold, and nakedness, and called on them to be followers of him as he was also of Christ. In short, he solemnly assured the Corinthians, that if they were only of one mind, the result would prove that the God of Peace and Love would always continue to remain with them.

I walked about the town, which consists of few houses, about 400 families, and two mosques; and though under the Turkish yoke, there are a considerable number of Greeks. I looked into some of the dwellings, and was surprised to observe the particular form of the cradles which were used for children. This was a hollowed piece of wood, similar to the tray in which the English butcher carries meat, with a string attached to each corner, about three feet in height, tied together in a bunch at top, and suspended from the ceiling, in which the infant is

\* Acts xx. 9—12.

† Id. xx. 18—28.

rocked. Some of these hang from the roof, over the bed of the parents, that they may touch it when necessary, to keep it in motion, so as to cause the child to sleep, as I observed at Zachale.

The city of Corinth originally was distinguished for the grandeur of its buildings, from whose noble decorations the Corinthian order of architecture may be said to owe its origin; but the devouring hand of time has swept off these like a mighty current, leaving hardly a wreck behind. There exist some columns of a temple dedicated to Venus, of the Doric order of architecture; and the synagogue in which the Apostle had baptised, and exhorted so boldly for months, concerning salvation, is presumed to have been a short distance from the town on the brow of the mountain. The bazaars are miserable. The palace of the Bey, to whom I had a letter of recommendation, is respectable, and commands a fine view of the plain. In this place I fell in with a poor schoolmaster, in a miserable place, teaching several ragged children to read; and the interview leading to a conversation on the Scriptures, I was concerned to be informed there had been such a scarcity of Bibles in that particular spot where the faith of the gospel had been so strongly proclaimed in an early age. On acquainting him with the society instituted in the English metropolis, and the indefatigable exertions made to spread the knowledge of Revelation throughout the world, and a calculation which had been formed, that the Bibles published was equal to the number of words the volume contained; I found he had never heard of such a society. I afterwards learned that a person had been commissioned by it to distribute the word of God over different quarters in Greece, and was to take Corinth in his way in the exercise of this work of benevolence. I hope the complaint of this schoolmaster has long before this time been removed, and that the faith formerly proclaimed there will be extended to, and unreservedly embraced by the present, and the name of our Saviour be magnified, as it had been by the former Corinthians.

I embarked about two miles from the town, from which there was the best view of Corinth, and the surrounding scenery, and sailed down the gulf, the entrance of which is strongly fortified on each side, with port-holes for artillery, after the example followed along the Dardanelles, made nearly level with the sea, to rake the hulls of hostile vessels. I arrived in Patras, at the house of Mr. Green, the English consul, which is beautifully situated, and in appearance resembled the stern of a vessel, from its elevation and numerous windows, and from this gentleman travellers receive much politeness. The town contains about 10,000 inhabitants, but is dull in the extreme, and under the government of a pacha, who has been since promoted to the situation of Grand Vizier at Constantinople. There are the ruins of a fortification which was destroyed by lightning, in consequence of having communicated to gunpowder, which had remained since the period of the Venetians having been in possession of Patras. On the beach are the ruins of a church, dedicated to St. Andrew, brother to the Apostles James and John, where tradition states, that the mortal remains of the Apostle repose, over which that edifice was erected.

I had formerly occasion to allude to a species of punishment inflicted by the Turks at Damascus, which had been directed against the person who insulted the firman of the Grand Signior; namely, beating with sticks the soles of his feet. This leads me to mention that a similar mode of chastisement had extended to this place; and, in one particular case, appears to have been inflicted with more than ordinary severity. Fire-arms had been discharged from time to time, under cloud of night, into the houses of the different consuls, and the authors of such outrages or wantonness could not for some time be discovered. After much investigation the act was ultimately brought home to a Turk, hitherto considered as respectable, when he was so frightfully bastinadoed on the soles of his feet, that the nails of them dropped off during the operation, and they were actually beaten to a jelly. In opposition, however, to all expectation that this culprit would survive the rigor of

the discipline, he recovered of his dreadful wounds, in consequence of the usual, and as it may appear to us extraordinary mode of cure adopted; namely, the application of salt mixed up with onions and vinegar, and after some time he was enabled to walk about as usual.

It was my intention to have proceeded to Janina, in Albania, the residence of Ali Pacha, to join two English travellers I had met at Athens, from whence they had proceeded to that place by a different route; I was however prevented, from the scorching heats, and had afterwards occasion to congratulate myself in abandoning the journey on hearing these gentlemen had fallen victims to it, almost immediately on their arrival.

I set sail for Ithaca, in Cephalonia, the theatre of the action of the *Odyssey*, a most secluded spot, shut in with mountains, and protected by a battery, on a height where British soldiers are stationed, after submitting to the laws of quarantine for two weeks in an insulated lazaretto, then lately built in the middle of the harbour. I was visited by the governor, Colonel Otto Bear, and after my release, most hospitably entertained by the gallant colonel, who also accompanied me about the place, and particularly in a visit to the celebrated fountain of *Arethusa*, and other local objects of interest.

I afterwards embarked for Corfu, the seat of the government of the Ionian Islands, where there is a palace. One on a larger scale and more splendid was building contiguous to it, having an extensive parade in front. There was miserable accommodation here for travellers as to inns, and as the place was much affected at the time with malaria, threatening to prove fatal to many, I considered it prudent to retire shortly. After paying my respects to General Sir Frederick Adam, I departed with all possible expedition, and set sail with the view of proceeding to Malta.

## CHAP. XXXIX.

MALTA. — DESCRIPTION. — APOSTLE PAUL. — BAY UNDER HIS NAME. — MODE ADOPTED BY CRIMINALS TO INSURE ABSOLUTION FROM SIN. — SOIL OF ISLAND. — FRUITS. — HARBOUR OF LA VALETT. — DESCRIPTION OF HOUSES. — KNIGHTS. — PALACE. — GOVERNOR'S COUNTRY HOUSE — LAWS. — CRIMINALS. — CHURCH OF ST. JOHN. — TOMB OF SIR RALPH ABERCROMBIE. — INSCRIPTION.

**A**FTER an unpleasant voyage, attended with strong contrary winds, I arrived in safety at Malta, a description of which it will be unnecessary to give, and therefore I shall only offer a few general observations.

This island appears to have been originally denominated Melita, and was a kind of desert, celebrated as the spot to which St. Paul escaped after encountering shipwreck, and resided with the chief, whose wife and others were cured by him of certain diseases by which they had been afflicted. The apostle was looked up to by the natives with the highest estimation, from perceiving the miraculous fact of having shaken off the viper which sprang upon him, and occasioned no degree of danger.\* Viewing this place generally from the sea, one is led to suppose it is merely a rock divided by walls, and altogether barren, since there appears no trees or vegetation. This arises from the formation of so many inclosures or walls of stone, an article most abundant in the place, to prevent the soil from being washed away by heavy rains. There are no rivers in the island; rain water is carefully preserved, and the stones forming the inclosures, from being pure white, prove very injurious to the eye-sight. Great part of the

\* Acts xxviii Mark xvi. 18.

soil is understood to have been brought from Sicily, and there is a marked industry on the part of the natives to cultivate the ground ; in fact, not a foot of it is lost.

Nothing is more calculated at entering the place to excite astonishment than the magnitude of its bulwarks. It may, in truth, be viewed as superior in point of fortification, the field pieces of artillery exceeding one thousand in number, and seem to offer defiance to any force that can be directed against it. Rohatto or Citta Vecchia appears to have been the original metropolis of the island, situated on a beautiful and commanding elevation, where telegraphic communications are made, and there is founded in the centre of it a cathedral of great antiquity, dedicated to the memory of St. Paul, containing seventeen chapels, a high altar and cross, the last of which is of solid silver with many precious stones. Contiguous are catacombs, and also what has been denominated the cave of the apostle, an excavation formed in a rock of lime-stone about twenty feet square. I own I saw nothing here of a remarkable nature. It is said to be a passage extending several miles, but all communications have been blocked up by the priests, who attach many miracles to the materials of this grotto. In short, wherever there is a studied secrecy, it frequently follows that curiosity blended with some degree of superstition occurs.

A fortification is erected for the protection of the city with a few pieces of artillery in an inefficient and neglected state, and the whole is sinking rapidly into a state of dilapidation. The streets are extensive, the houses high, their apartments spacious, built of free stone, and a gloomy air and melancholy is thrown over the place ; contradistinguished to that of Cetta della Valletta, situated close to the sea, and at the distance of eight miles, which might be called the New Town, where the Maltese nobility reside, British commerce is carried on, and the principal scenes of activity are to be found.

The bay of St. Paul's is situated about six miles distant from the former, with an island fortified by a range of

**Martello towers.** Near this are the remains of a chapel also dedicated to the apostle, with an inscription, bearing the date of its foundation in 1510. The chapel, which is in a dilapidated state, is of a square form, built of white and black marble, and adorned with hieroglyphic characters. About fifteen feet in height have given way. This edifice I am chiefly led to notice from the singular fact, that it is a place of refuge or asylum for persons who have been guilty of shedding human blood, and other atrocious offenders. It was also the practice of those who commit offences of great magnitude to procure absolution of these, by making annually a pilgrimage to this spot, bare headed and footed, loaded with heavy chains attached to their feet and arms. On approaching it they kneel upon an open space, offer up prayer with an enumeration of their crimes, and on rising proceed to the door, where they prostrate themselves, and are sprinkled with holy water. On this they are permitted to enter, when each separately, with an audible voice, repeats the train of offences with which his conscience reproaches him. They are then directed to rise, and after making the sign of the cross on their breasts, it is followed by prayers and exhortations from the ecclesiastic; the completion of this ceremony having been thus understood to accomplish a perfect act of purification, the chains are thrown off, and they are absolved from their crimes. This cannot fail to be viewed as a most accommodating form of religion, to wash away sins of the deepest dye. After the space of six hours elapses from the conclusion of this ceremony, meetings for conviviality take place. Lastly, it may be conceived that the interest of the church is not lost sight of, since there is imposed on those spotless characters a certain sum in the name of fine, one half of which is payable to the cathedral of St. John, and the other exacted by the bishop, on his own private account.

The country for a considerable distance about the bay of St. Paul is in the highest state of fertility, abounds with fruit trees, and, in short, may be considered as the garden of Malta. The soil of the island, in general, is of a white

colour, and beautiful in the extreme, since it yields the largest fruits of any place I have seen, and are sold at small prices. Snow is imported from Etna, and employed in the operation of making ices. It is a remarkable circumstance, that many islands have been visited by some dreadful convulsion of nature, yet Malta has fortunately been exempted from this dreadful calamity. The harbour of La Valetta is most extensive, and capable of containing a crowd of vessels.

After its founder the city under that name was built in 1566; the houses, which appear to be mostly on a declivity, are formed of stone, not unlike those in the Scottish capital, and elegant. This was the residence of the knights of the order, who at one time were numerous, and highly distinguished for princely elegance. They were originally driven from Acre in 1291, and removed to Cyprus, where they remained till 1310, and repaired to Rhodes, from which, on their expulsion in 1523 by the Turks, they found an asylum in Malta, where their reign terminated in 1788. Probably 1000 knights resided here. None could be admitted into this order without tracing a noble origin; their power and resources were to a vast extent. The streets are well paved, and more remarkably clean than almost any town I have seen. The principal one is called the Royal Street, and is upon a declivity, with steps on each side, to facilitate the ascent and descent of pedestrians. The palace, or government house, which has a square in front, is superb. There was lately fitted up a spacious apartment, called the hall of St. George, and a throne erected, surmounted with the royal arms of England, where levees are held, and company received, by the governor, on particular occasions. An armoury is contiguous to it, containing 20,000 stand of arms, and ancient instruments of warfare, neatly arranged and in the highest order, ready to be delivered as exigencies may require. There is also an elegant church, where service is performed in the English mode, accompanied by a military band. There is a public library established here, and it was in contemplation to introduce the British system of education by



several English residents. The charming country residence of St. Antonio and Florian, appropriated for the governor, with its luxuriant gardens, is at a short distance from town. In the courts of law the governor often presides personally on extraordinary occasions, such as on trials for piracy, which seems to be considered in this island as amounting to the greatest crime, and on conviction uniformly meets with a capital punishment; but it is lamentable to reflect that such a mode of punishment has not extended to one act of depravity among the Maltese, the mere thought of which is revolting to human nature. According to the information I received, there appears great room for an alteration in many of the laws respecting criminals, and the introduction of a system of jurisprudence similar to that followed in our own country. A few weeks previous to my arrival, a native of the place had been executed for murder, which I was told was the first example for such a crime, that had occurred in the island during the last forty years.

There are carriages used here for the conveyance of persons, in the form of a chaise, drawn by one mule, and without springs; the driver does not sit, but runs alongside of the horse with great velocity, by a rope attached to his head, and held in his hand. The lower orders of the Maltese are extremely dirty, and appear to have no pockets attached to their dress, or wear hats on their heads, for their victuals, pipe and tobacco are stuffed into a red cap they wear, which hangs down at the back, and they carry a knife in a sheath. The Maltese language is very harsh, and approaches in point of sound to the Arabic: in short, an Arab, when addressed by a Maltese, can in general understand him, and *vice versá*.

The church of St. John, eighty feet in length by twenty in breadth, is highly magnificent, but especially the pavement, which is incredibly rich, from its beautiful marble, not unlike Mosaic, representing the arms of persons of distinction interred underneath, and the railing surrounding the altar of gold, was covered with paint when the

French entered here, with the view of concealing the value, and prevent it becoming a prey to their rapacity. The monasteries are numerous. Ecclesiastics of different orders are to be met with at every step; and probably there is hardly any one place in the globe where the ear is so much assailed with the jingling of bells of churches in all quarters. During the period of the war, Malta was a most interesting scene, and distinguished for wealth and commerce, but since the peace, it has become almost deserted, while property and every article have fallen in point of price.

In the year 1810 the island was visited with an earthquake, which threw the inhabitants into great terror and consternation.

Among the chief objects of attraction may be mentioned the splendid monument of Sir Alexander Ball, at one time governor, where a guard is regularly mounted. This forms a striking contrast to the tablet \* set up to General

\* The following is the inscription :

To the Memory  
of Sir Ralph Abercrombie, a native of Scotland,  
Knight of the Order of the Bath,

A MAN,

highly distinguished for his probity,  
magnanimity, consummate courage,  
and military talents,

in the several wars of America and Holland,  
whom George the Third, king of  
Great Britain,

with the universal approbation of his subjects,  
appointed Commander in Chief  
of the British army in the Mediterranean sea,  
in which capacity  
completing an expedition to Egypt ;

HE,

although every where opposed by the bravest  
of the troops of France,

in one forcible attack, gained and kept  
possession of the whole of the Egyptian coast,  
and, in his progress, defeated and suppressed  
their endeavours to oppose him,  
until the British and French armies,

Abercrombie, whose ashes repose under the north-east bastion. It is to be lamented that a monument equally splendid was not erected to this brave and good man, and a disgrace to see this paltry piece of marble bespattered with mud, the inscription \* almost worn out, and having neither an inclosure to protect it from invasion, or one "British soldier," to whom "his name will be sacred †," stationed at the place as a mark of honour to the memory of that hero who, in the evening of life, headed an English army in the day of battle against the disturber of the peace of mankind and his deluded followers, and perished in the

engaging in a sanguinary conflict near  
Alexandria,

on the 21st day of March, in the year 1801,  
whilst fighting in the foremost ranks,  
and in the very bosom of victory,  
he received a mortal wound

in his thigh,

of which, to the keen regret of all who knew him,  
he expired,

on the 28th day of the same month, in the 68th  
year of his age.

He was a commander

eminently conspicuous for his skill in the art of war,

for his prudence in projecting,

and bravery in executing his measures,

and for his unsullied honour in all that  
concerned the glory of his country and his king.

His sovereign and Great Britain were alike  
grieved at his loss.

Henry Pigot,

appointed by royal authority

Commander in Chief of the garrison

of British troops stationed

in this island, has piously ordered

this to be raised over the ashes

of that excellent and well deserving

officer, conveyed hither in public

funeral on the 29th day of

April in the same year.

\* Lord Hutchinson's Dispatches.

† Id.

arms of victory, deplored by his king, his country, and his companions in arms; "whose life, as it was honourable, so his death was glorious." \*

But it would trespass on the limits of the present work to enter into a minute detail of all that is to be seen in Malta. It therefore only remains to mention, that this island was some time in possession of the French, and Buonaparte built a magnificent palace, commanding a fine view of the grand harbour. In the year 1799, the Maltese, groaning under the tyranny exercised by them, rose in arms against their invaders, after a blockade of two years, massacred the garrison of Civita Vecchia, and placed the French in a state of blockade, who, after experiencing all the horrors of famine during this period, surrendered this important situation to the British force directed against it; and Malta, thus in the hands of England, may, with propriety, be considered as the key of the Mediterranean.

\* Lord Hutchinson's Dispatches.

## CHAP. XL.

PASSPORT. — DEPARTURE FOR SYRACUSE. — ARRIVAL. — APOSTLE PAUL'S VISIT TO THIS PLACE. — HARBOUR. — QUARANTINE. — SICILIAN BARON. — DISEMBARKATION. — ANTIENT CITY. — AMPHITHEATRE. — EAR OF DIONYSIUS. — CHURCH OF ST. JOHN. — CATACOMBS. — FOUNTAIN OF ARETHUSA. — SUPERSTITION OF NATIVES. — INN. — LANDLORD. — POPULATION. — BRITISH CONSUL. — EMBARKATION FOR MESSINA. — ARRIVAL. — DESCRIPTION. — PERSONS HIRED TO COMMIT ASSASSINATION. — LETTER OF VIRGIN MARY TO INHABITANTS OF MESSINA. — CHAHERDIS. — ARRIVAL AT CATANIA. — DESCRIPTION. — EFFECT OF TORRENTS OF LAVA FROM ETNA.

HAVING now formed a resolution to visit Sicily, I set sail from Malta, after procuring a passport from the Sicilian consul, and landed at Syracuse\*, computed at fifty miles distance, and pointed out as the place where the apostle Paul landed on his way to Rome, in order to meet the converts to the faith at the three taverns of Appii Forum † near that city. I may mention as a striking fact, that taverns do still exist there.

On arriving in the harbour of Syracuse, which is six miles in circumference, affording a beautiful prospect, and where the largest fleets may safely ride at anchor, I was subjected to the laws of quarantine, by which all communication was cut off with the shore, as great apprehension always arises on the part of the Sicilians as to the communication of plague from Maltese vessels. This restriction always proves disagreeable to travellers who wish to push forward on their journey; it may be observed, that the value of liberty can only be properly calculated by those who are placed in a state of captivity.

\* Acts xxviii. 12.

† Id. 14, 15.

At this time many other vessels were under the same regulations; and a Sicilian baron, a passenger in one of them, repeatedly visited me, and offered to render any assistance, explained the objects of interest to be seen in the place, and politely invited me, on our liberation, to visit him "at his palace" in town.

On procuring my release, after the confinement of a fortnight, and paying the fees demanded, I landed. I passed here a few days, and first viewed the antient city, situated on an elevation, a short distance from the present, and its amphitheatre, which was capable of containing thousands of spectators. I also visited the cavern, or what has been denominated, the Ear of Dionysius, or loquacious grotto, which appears to defy all decay from the operations of time. This is an excavation of great length in the solid rock, nearly two hundred feet in length and seventy in height, where there is a reverberation of sound even from the lowest whisper; but I regretted I had not heard the effect of its echo, either from the discharge of a musket, the crack of a whip, or the blowing of a horn. It was impossible, from its altitude, to get at the chamber of the tyrant. At a short distance from it is shown a church, dedicated to St. John, which is considered the most antient edifice of the kind in existence, where I found an old monk, who had long taken up a solitary residence in one corner of it, and whose subsistence depended on the alms he received from visitors. Contiguous to it are a range of subterraneous catacombs or sepulchral chambers, formed into streets. I entered these, where, on each side, are niches for the reception of antient bodies. The whole of these vast undertakings may enable us to judge of the original grandeur and magnificence of the original city of Syracuse. The fountain, said to be that of Arethusa, in the modern town, may now fall under the description of a filthy place, in consequence of being surrounded by females puddling in, or polluting a stream, when they are employed in the operation of washing and beating clothes.

Having considered it my duty to avail myself of the politeness of the Baron, I discovered his residence, but in

place of seeing him in the palace he had so often rung in my ears, and represented himself as a person of consequence in the town, I found him perched in the meanest lodging, consisting of a couple of rooms, above the shop of a butcher! I was soon satisfied with a view of Syracuse, where the streets are narrow; the population may be calculated at upwards of thirteen thousand, and every thing appears dull. There is a British consul here. The hour of dinner is at mid-day, when the shops are shut, and a dead silence or scene of desolation prevails throughout the whole town, and hardly any person is to be seen in the streets. I put up at an inn distinguished for the want of cleanliness and comfort. I was accommodated with two shabby small rooms, and it appears to have entered into the contemplation of the landlord, that I should pay smartly for the title of "Excellency" he had so lavishly conferred on me at almost every expression he uttered, since, at quitting the house, he charged every article at a most enormous price. On resisting, however, the imposition, and calling for the interposition of the noble Baron, I ultimately forced Boniface, under a threat of publicly exposing his tricks upon travellers, to confine his demand to the particular sum sanctioned by principles of justice.

The superstition of the Sicilians, and the confidence entertained by them of deriving supernatural power from the supplications offered to saints, is most extraordinary. This could not be more strongly exemplified than in the following anecdote, imparted to me by the Baron with the greatest possible gravity, and under a firm conviction of its authenticity. At one particular period the French fleet appeared off this town, which threw the inhabitants into the greatest alarm. Apprehensive it might be captured and pillaged, the whole of them turned out, and walked in formal procession to one particular spot, where they solemnly invoked the assistance of St. Lucie, the tutelary saint of Syracuse, to avert a landing of the French. In consequence of this she saved the whole town by raising a violent storm, which had

the effect of blowing the whole fleet off the island of Sicily.

I embarked at Syracuse and sailed to Messina. This town is built something in the form of a crescent, and is surmounted by an irregular wall in a state of dilapidation, where 14,000 of the British army was so long stationed, watching the operations of 38,000 under Murat on the opposite shore of Calabria, preparing for invasion. This is at so short a distance, that I was informed in calm weather the word of command might be heard on both its sides. The harbour is excellent and commodious. The whole line of quay may be computed at nearly two miles in length, and about sixty in breadth, in the centre of which is a statue of Neptune. Such is the rigour of the quarantine laws, or rather the ingenuity exercised to raise money, that even persons in small fishing boats are not permitted to leave this port without previously obtaining passports. Several of the principal buildings are formed in a range in front of the sea, in which direction, in particular, are to be seen wrecks of that devastation which was created by an earthquake in 1743.

There is a cathedral, which appears a gloomy edifice, and also suffered under this calamity. Among the extraordinary relics shewn, or rather specimens of gross fraud and imposition, is a letter addressed by the Virgin Mary to the tutelary patroness of this city, approbatory of the faith of the natives of Messina. The terms in which this document is conceived, dated from Jerusalem, and in the forty-second year of his age, is too ludicrous to transcribe here.

It may in general be observed, that the scenery about Messina is extremely beautiful, and the whole of it, with the mountains, villages, and monasteries, is viewed to the best advantage from the sea. There is a piece of ground set apart exclusively for the interment of Englishmen.

The landlord of the house I was recommended to was extremely loquacious, and mentioned the dissatisfaction which prevailed throughout Sicily, with the proceedings of the king, and the anxiety of the Sicilians to be placed as an independent state, who would prefer to be under the



protection either of England or America than under the present dynasty. Among other relations he informed me, that a certain description of vagabonds here were occasionally employed to commit acts of assassination; and gravely added, that if there was entertained on his own part any ill will against me or other guests in his house, he could hire them to way-lay, and strike the blow of death for a couple of dollars. He further mentioned, that the expense of an act of this diabolical nature, was always regulated according to the rank and circumstances of the persons who were the objects of attack. This was a pretty broad hint to me to be particularly on my guard, when I informed him I hoped I should never commit any act that would excite his displeasure.

I embarked here with the view of proceeding to Catania, sailing through the gulf of Charybdis, which is in the centre of the sea. It is about one hundred and fifty feet in circumference, and arising, in all probability, from different currents coming at one time into contact, whose "greedy whirlpool," according to the language of the poet, "sucks the tides." The navigation proves extremely dangerous through the gulf, where the brave Nelson led a British fleet. After passing it I soon had a clear and very distinct view of Etna, with that torrent of lava which at one time poured down this mountain, carrying frightful destruction, when it was lost in the sea.

I landed at Catania, distinguished for its fisheries in coral and amber; the view of which from the sea, at the base of towering Etna, is prodigiously grand and striking. I proceeded to a pretty comfortable inn in the great square, where I joined two travellers, one of them a countryman and the other a French general. This city is perhaps as much distinguished for beauty as any in Sicily, containing about 80,000 inhabitants, and is encircled with enormous masses of red lava, from an irruption in 1669, which hurled down an overwhelming flood of fire in terrible confusion. In appearance it is similar to vast sheets of ice on a river from thaw, but of a black and brown colour, with furrows. This frightful visitation continued

for months, and overwhelmed the country between the mount and Catania with destruction, which extended to thousands of houses in the city, many of which were literally swallowed up in the fiery gulf, and the wrecks of others are still to be seen. It may be added, that many of the habitations in the neighbourhood, which are built of lava, are deserted of their inhabitants from being altogether undermined, and several elegant buildings in the city are supported by props or large logs of wood, their stability having been affected, and are cracked and rent in different parts from the shaking or concussion to which the mountain is subjected at different periods. At one end of the town, indeed, the desolation and ravages I witnessed, were most heart-rending and appalling from the torrent of lava, which poured down like a mighty stream in its liquid state, and I have always been led to believe that a similar fate awaits at some future period the whole of Catania.

There is a university and Benedictine convent, which may be considered as unrivalled in the whole island, nay, perhaps, in Europe. The monks are descended from nobility, whose apartments are elegant, and it contains a gallery three hundred feet in length. The church is very magnificent, with an organ, which is supposed to be even superior to that of Haerlem, and so powerful and ingeniously constructed as to imitate almost all kinds of instruments. One of the monks performed a piece of music with great taste.

There was one exhibition in this city which proved exceedingly disgusting to me. On the day following my arrival, which was on Sunday, a procession or pageant took place, on occasion of some festival in honour of the Virgin Mary, when the people were absolutely frantic. On the shades of night setting in, the houses were illuminated; squibs, rockets, and all sorts of fire-works were thrown off, from which the whole place appeared as enveloped in a blaze. The streets, but particularly the great square, were crowded with the inhabitants, who had turned out, and were joined by many people from the country. About nine o'clock the procession was set in motion, when the grand

object of attraction was a representation or full-length effigy of the Virgin Mary, with the infant Jesus in her arms, decked and splendidly illuminated with variegated lamps and representations of flowers. This was placed on a kind of car, or broad platform of wood, and carried on the shoulders of several men, at a slow pace, preceded by a number of priests, with their heads uncovered, books in their hands, and a vocal choir, followed by the multitude. During the time this inanimate object, or blasphemous piece of mockery, passed, the people fell prostrate on the ground, taking off their hats, making the sign of the cross on their breast, and then clasped their hands. On this occasion some were weeping, others praying, and many shouting. This mummary continued almost the whole night, the procession passing every street and lane. It was altogether unaccountable to perceive the superstition and conviction of this people, who think they are pleasing God by offering up such a religious mockery to an idol of their own workmanship, which neither saw or heard.

CHAP. XLI.

VISIT TO MOUNT ETNA. — REGIONS. — DEVASTATIONS. — OBSERVATIONS. — ARRIVAL AT FOOT OF THE CONE. — ASCENT OF IT BY MIDNIGHT. — EFFECTS PRODUCED ON AUTHOR BY SULPHUREOUS VAPOUR AND THE AIR. — EXTREME DIFFICULTY IN ASCENDING. — ARRIVAL AT SUMMIT. — HORRORS DESCRIBED. — REFLECTIONS. — HINTS TO TRAVELLERS. — LAST ERUPTION. — EMBARKATION FOR PALERMO.

**H**AVING agreed with the gentlemen I met with at Catania to visit Etna, supposed to be about thirty miles on an ascent from the city, we accordingly set out about mid-day, on the 19th of October; but notwithstanding the advanced state of the season, fortunately the mountain had not been touched by snow.\* In this journey we were on mules, attended by our servants and a guide, carrying provisions, and materials for lighting a fire. Nature appears to have divided this most stupendous mountain into three different parts. These may be described by regions, which have been denominated the fertile, woody, and desert. We first ascended a long sharp road of lava, similar to rock, and afterwards through these different departments. It was most extraordinary to see in some parts crops yielded from the vine, which had been cultivated among masses of lava, and where the grounds are black as if the ashes of coal had been scattered over it. We halted during the night at Nicolosa, about twelve miles distant from Catania, and next morning proceeded to scale the mountain. In one direction the earth is spread over with black ashes, where not a particle of vegetation was

\* The snow is understood to lodge on Etna about the end of this month, and dissolve the end of June.

to be discovered, and in another these are jumbled and tossed in the wildest manner, as if some terrible convulsion of nature had rent and torn out of the very bowels of the earth most enormous masses of lava, similar in appearance to mighty rocks. The imagination of a human being can hardly figure a spot which has been marked with such woeful desolation, and more strikingly calculated to fill the human mind with wonder. During this journey the scene became more awful, grand, and sublime, from that conspiracy, if it may be so termed, of the elements, which impeded our progress, by storms of rain and hail, with vivid lightning and awful rolling of thunder, threatening to dart in thunderbolts on our heads. Overpowered with fatigue, and drenched with rain, we landed at a small house of lava, at the base of the cone, for the accommodation of travellers, the keys of which we brought from Nicolasa, and built by the British army, with an inscription to that purpose over the entrance. This consists of a couple of apartments, with a stable adjoining, and some travellers prefer, on account of the extreme cold, to repose during night in the manger. We lighted a fire in the chimney, and after taking refreshments, agreed to set out by midnight, and ascend the cone, so as to reach the summit in time to witness the glorious luminary of day rising from the chambers in the east, and as a giant rejoicing to run his course. The dead silence that reigns in this devoted spot, which is, as it were, totally shut out from the world, and the terrific devastation all around, where not an insect or bird of the air is to be seen, are calculated to strike deep on the mind sentiments of profound awe and veneration. At this time the apartment was so totally enveloped in smoke that we could not distinguish one from the other, and were almost in a state of suffocation, but the cause we could not possibly account for.

After muffling ourselves up and taking stones in our hand, we set out with the guide, who carried a lighted lantern. The general, however, after proceeding a short way, apprehensive of danger from stepping among the masses of lava, and having nearly broken his leg, aban-

done the enterprise and returned to the house, intending to undertake it next day, leaving us to go forward. In the course of proceeding we stumbled among enormous blocks of lava, which I can only compare to prodigious masses of ice, hurled on each other in terrible confusion, in large gullies. Although we proceeded with cautious steps, yet we fell down at almost every other moment, afraid we should break our legs. In about two hours we got to the immediate base of the perpendicular height of the cone, which we began to ascend, when a slight glimmering of the light of day began to appear. Of all the tasks I had ever undertaken at any one period in ascending mountains, this was the most arduous and laborious. The difficulty chiefly arose from being unable to obtain a solid footing, to press the body forward, in consequence of the ashes being loose, since frequently, at acquiring a step, we slid down, and lost more ground than we had gained. At this time the pure air in one part affected the lungs, and prevented free respiration; and at another the sulphureous vapour, which obscured the eye-sight as if exposed to smoke, occasioned sickness and violent vomiting. Having reached half way up the cone, I was obliged to lay down in a complete state of exhaustion. I perceived below a spark of light moving quickly along, and not unlike the torch of a lamplighter in full speed. This ignis fatuus is presumed by some to be occasioned by swarms of flying glow-worms or luminous insects, although others are disposed to think them meteors, or a species of natural phosphorus. On proceeding I found the loose ashes still continuing, and after scrambling up and rolling down, thank God, we reached the top, and threw ourselves on the ground for some time, completely worn out by our exertions. At this very critical moment the sun began to rise, and with a glory altogether indescribable. Most fortunately at this season there was no snow on the cone, otherwise our attempt to gain its summit would have been perfectly impracticable. It is remarkable, that the snow on this mountain yields a revenue to the Bishop of Catania.



The scene around, from this most commanding altitude, uniting objects so numerous and sublime, baffles all kind of description, and never could be attempted by the most fertile and lively mind. Silence, awfully solemn as the very regions of death, appears to reign around. An horizon is unfolded of an extent incredible. A vast extent of country, and numerous villages, like so many packs of cards, are scattered about, rivers in their serpentine directions; mountains and volcanoes. The ocean is boundless, and the islands of Lipari and Strombolo appear with their smoking summits. In short, all nature, nay, the very world itself, appeared, as it were, to be under the feet. If from such an elevation objects underneath appeared so small and diminutive to the view of a mortal, what idea must be entertained of that sight in which all sublunary things are to the Almighty Being who created all by merely speaking, and it was done; and sits on the circle of this earth, the inhabitants whereof in his sight are merely as grasshoppers. \* In short, the horrors arising from numerous caverns belching forth clouds of smoke, boiling cauldrons, and the overwhelming destruction occasioned by the lava from different eruptions that rushed down the mount in a state of fusion with such fury, the vast elevation of the mountain, the purity of its air, where not a bird or even the smallest insect is to be seen, the yawning caverns, and the dead silence reigning throughout; I say, the combination of these is calculated to strike terror on the mind, and shake the nerves of the traveller, however distinguished he may be for courage and intrepidity, and represent the horrors attending the approach of a day of judgment. This place is infinitely more horrible than any part of Mount Vesuvius which I visited. The view which these rocks presents, being rent and torn in a thousand parts, brought forcibly to my recollection that dreadful agitation of nature which arose when the Redeemer of a guilty world endured the penalty of the law, and said, "It is finished." † Those flames of fire

\* Isaiah xl. 22.

† Matt. xxvii. 51. Luke xviii. 45.

and smoke produced by the volcanoes around, might convey to us some idea of the terrors displayed on that mount, where the law and commandments were delivered, and were spoken by the Majesty of Heaven. \*

On turning round I observed in particular one vast crater or gulf, in the form of a basin, probably a couple of miles in circumference, and half a mile in depth. After remaining a short time upon the highest pinnacle, and drinking to the health of our gracious Sovereign George the Fourth, we descended by almost sliding down the cone, and arrived at our quarters about nine o'clock, much fatigued. † At this time we met the General, who had enjoyed a sound sleep, setting out to perform his task in ascending to the summit. On his return we spent the remainder of the day in our solitary abode. Still finding the annoyance of smoke, which so much affected our eyes, and being compelled to continue the fire, in consequence of shivering with cold, we repeated our investigations to discover the cause of it. On examining the chimney externally we discovered that the top of it had been stuffed with straw, to prevent the snow falling through it and injuring the apartment, which had escaped the recollection of the guide. Though this circumstance may appear to some persons trifling, yet I conceive it of importance to advert to it, that travellers may attend to the hint in case they should be exposed to the same inconvenience we experienced.

Next morning we mounted our mules, and turned off a short distance from our quarters, along a tract covered with cinders, to witness the crater formed by an eruption which took place the preceding year; namely, on the 27th May, 1819. We could only venture to ap-

\* Exod. xix. 18. Heb. xii. 18. Eccles. xliii. 16.

† When upon the point of ascending, my travelling companions were descending. They appeared to me as spirits descending from Heaven. Mr. Wilson appeared to have suffered much, his face pale and thin, the volcanic exhalations had produced the effect of sea sickness. Lazarus rising from the dead was not paler or thinner than the other.—General GOURBILLON'S *Travels in Sicily*.



proach within a quarter of a mile of this volcano, but it was sufficient to enable us to observe the lips or edges of it, streaked with lava of a red and yellow colour. All around the spot I found enormous stones and cinders of a red and black colour, which had been vomited forth from this fountain of fire, from the bowels of the earth, scattered over clouds of ashes which had fallen. This is the last eruption which occurred at Etna, which continued till the second of the following month. After passing along various other deep craters, and looking down into yawning gulfs, where fire and smoke was issuing forth, we turned into the usual tract, and proceeded to Catania, congratulating ourselves on our safe arrival, and overwhelmed with astonishment at the wonderful works of Almighty God.

After taking leave of my fellow travellers I set sail, in company with a Prussian officer, in a vessel called a *Spartanarrow*, loaded almost to the water edge with wood, which was kept close to the shore. At one time there was a dead calm, and the sea was like a sheet of glass during two days. On the evening of the third day, an alarming gale of wind set in, accompanied with thunder and lightning, when our brittle bark, where we were crammed into a small cabin, and could hardly stretch ourselves, was driven out to sea, exposed to all the fury of the contending elements, and every part of her in the most shattered state. Her sails were torn to rags; the very few mariners on board were worn out with fatigue; and it was concluded every moment she would go to the bottom. After passing a night of great agitation during this tremendous storm, which continued till the next day, we, by a kind of miracle, reached Palermo.

## CHAP. XLII.

PALERMO. — PRIESTS. — POPULATION OF CITY. — PARTICULAR OBJECT OF SICILIANS. — STREETS. — STALLS. — BRITISH ARMY. — FETE OF ST. ROSALIA. — DESCRIPTION. — CONVENT OF CAPUCHINS. — HUMAN SKELETON. — COUNTRY HOUSE OF KING. — SIROCCO WIND. — EMBARKATION FOR MALTA. — STORM. — ARRIVAL AT MARSALLA. — DETENTION. — ARRIVAL AT MALTA. — ARRIVAL AT GIBRALTAR. — DESCRIPTION.

**T**HE approach to this capital from the bay is beautifully situated in a fertile plain, at the foot of a chain of stupendous mountains; one of these is named Pelegrino, and is of considerable altitude. The first objects which struck me on landing were the prodigious swarms of priests moving about in every direction, and in costumes of all colours, with broad hats like those of quakers, some of them of a straw colour, and white cords round their bodies; a proof that priesthood is here a flourishing profession. Some of them did not maintain a reputation for unsullied purity, and I should be ashamed to stain these pages with the scandalous acts they practised, so revolting to every feeling and practice, which were communicated to me by one of my countrymen, who, from a long residence in this place, had an opportunity of acquiring accurate information.

This city has five principal ports; over one of these are exposed in cages the heads of those who have been executed for murder. The population amounts to nearly 200,000. There is one principal street, called Via Toledo, similar to Bond-street, in London, of considerable length, where there is always great bustle, from the continual motion of carriages, pedestrians, and equestrians, but particularly after dinner, which takes place at mid-day, and these continue their route

down to the Marino, which is a public promenade. The utmost extent of the wish and vanity of the Sicilians here appear to be placed in such circumstances, as to enable them to afford to keep a carriage, and ostentatiously display it along this street, especially at one particular hour, where there is seen a string, or one continued line of them parading. Even princes are found perfectly contented to live in a state of obscurity, in the upper part of a house, and confine their palate to the eating of maccheroni, in order to save what they can to attain this distinction. The streets are in general pretty well paved. The houses are irregularly built, and the display of wet linen from many of these is most offensive to the eye. The lower part of them are all converted into shops, and the upper parts are inhabited by families, from the duke to the humble individual. There are also a number of moveable booths on the side of the streets, where petty trades are carried on, which disfigure and almost block them up. The passion for gaming pervades all ranks, and card playing is practised among the lower orders, even in the very stairs and streets. The British army, stationed here a considerable time, acquired a high fame for orderly and correct conduct, and a punctual performance of all its engagements. During that period there was one English church where divine service was performed, which has now been converted into a granary, and none has existed since that period. There was a particular hostility, I was told, on the part of the Sicilians, to being engaged in military service, with whom it is a common expression, "Rather be a sow than a soldier;" and there exists a marked hatred to their neighbours, the Neapolitans, several of whom had lately arrived to enforce the obedience of the Sicilians to a law, ordering a conscription to be raised. Through the interference of Prince Leopold, a son of the King of Naples, who governs here, a clause was introduced declaring those in the married state should not be bound to serve as soldiers. In consequence boys were united to women who might have been their grandmothers in point of age, to evade the operation of this exemption. The churches were actually crowded with them to

receive the nuptial benedictions. This Prince is popular, and on certain days of the week receives with his own hands petitions from the meanest subject.

I did not happen to be in this city in the month of July, when a superstitious ceremony takes place to the memory of Rosalia, the patroness saint of this island, who, it is said, at an earlier period of life retired to a monastery, and led a life of piety and abstinence. More acts of adoration appear to be paid to her than even to the Virgin Mary. Nothing is more disgusting and blasphemous than to see accountable creatures robbing God of that glory and honor which exclusively belong to himself, adoring inanimate objects, and believing in miracles which saints can effect. On the occasion of this festival, which continues some days, the whole population is drawn out, and are thrown into an ecstasy or delirium of joy, when every kind of folly and buffoonery is practised. An effigy of this object of Sicilian adoration, finely decorated, and a box said to contain her bones, is carried in procession with great pomp through the streets on a lofty car, ornamented with allegorical representations. At the top of it is her statue. This is attended by ecclesiastics of high and low rank, the nobility and others, accompanied by music. During this festival the Prince and Governor dine in public in gardens near the town, where a table is laid out to which all persons of respectability are welcome. The town is illuminated, rockets and fire-arms are let off, and discharges of artillery. The Monte Pelegriano, where it is said this saint led her days of solitude, is in the immediate vicinity of the city, and is held in the highest possible veneration by the Parliamentans. The ascent is difficult from its altitude, and the road winds in the form of a corkscrew, the view from which is most extensive and beautiful. On a pinnacle looking towards the sea is a clumsy effigy of Rosalia, before which many prostrate themselves; and it may be added, that the procession finished on the fifth day, by proceeding to this spot.

It is unnecessary to enter into a minute detail of all the public buildings, churches, and edifices in this city.

Many of these are magnificent, especially the cathedral, which is one hundred and twenty yards in length. I cannot omit however adverting to the convent of the Capuchins, and the mode adopted in preserving the bodies of the dead, which are exposed. In a subterranean space under the convent are a number of chambers, and a passage is formed for the accommodation of visitors. Hundreds of skeletons of Capuchins, similar to mummies, are placed in niches, after being dried or preserved in a particular manner, with the dress they used during their lifetime, and long beards. Tickets are attached to each, bearing their names and the day of their death. Many indeed fix on the particular niche they wish their bodies to occupy after their dissolution. A number of coffins are also here, containing human bodies secured with locks, the keys of which are in the custody of their friends. The exhibition presented in this modern Golgotha of so many skeletons of human beings, clothed and standing in an upright position, is truly awful, well calculated to humble the pride of man, and call to recollection his latter end.

At a short distance from the city there is a churchyard called Campo Santo, which also presents affecting views of mortality. Part of this field is subterraneous, where the dead bodies of the lower orders of men are thrown from an aperture above, covered with a stone to which a ring is attached. Contiguous is a building set apart for the reception of the bodies of those of a superior rank in life, some of whom previously undergo a regular process, called baking or drying in ovens, after which they are placed in niches in the walls like statues, with their hands tied across, a rope round their neck, and hanging in front crossed, a crown of thorns on their head, and covered with the clothes they wore during their lifetime. On the anniversary of their death they are visited by friends who "speak to them." In another part are coffins under lock, and the key kept by relations, who in a similar manner, at an anniversary, open and "address them." I was shewn the apartment where the preparation had taken place, where some

children had been brought in a barrow to undergo the process.

The king's country house or villa, called "Favourite," situated a few miles from the city, and to which he and his queen were removed by Lord Nelson, is a beautiful edifice in the Chinese form of architecture, painted in fresco. On the inside of several doors in the principal rooms, are likenesses painted of his family, and their names, with observations applicable to the affection entertained for each. Among the curiosities here is a very large table in the kitchen, capable of containing a variety of dishes for an entertainment, on occasion of a banquet, which is wound up by machinery, with all the articles, to a grand dining room up stairs.

During the time I was in the capital, it was visited with the sirocco wind, which was most violent, and occasioned a difficulty in breathing, accompanied by a sultry oppressive heat, with great languor and depression of spirits. At this time there was a peculiar dust blown about the town, which searched and settled in every place, in consequence of which the windows were shut down to prevent it penetrating the interior of the houses, and every article was abused.

After I had seen every object of interest at Malta, and been received hospitably by Mr. Lindeman, British consul, I embarked in a small crazy bark, with the view of returning to Malta. After beating about in consequence of contrary winds, I was blown into Trapani, and detained some days. I proceeded, and after encountering another storm, forced to take shelter in Marsalla, where the population is upwards of two thousand. I was received under the roof of a countryman, Mr. Woodhouse, a wine-merchant, to whom the Trapanians, as well as all travellers, are under obligations for his liberality; I remained a fortnight here from the increased violence of the storm. This gentleman has an establishment here on a scale of magnitude, and has acquired a large fortune by making wine, which was denominated from its superior quality by the hero Nelson,

**Bfonti Madsira.** The stores are immense, workmen are numerous; and it was amusing to be told, among the other plans Mr. W. adopted to keep his men in proper order, that when he discovered any in a state of intoxication, he compelled them either to quit his service, or drink a quart of salt water, the latter of which was always preferred. Marsalla was at one period a strong fortress, and had a most excellent harbour, which was filled up by the Austrians with stones, to prevent the vessels of Mahomedans having recourse to it as a place of shelter. Some of these had been taken up by this gentleman for the purpose of forming a kind of quay opposite to his public works. There is a monastery, and subterranean place in the church attached to it; an apartment for the reception of dead bodies, after the same mode observed at Palermo; and in conducting me over it, one of the priests pointed out that of his father, and with great coolness clapped the caput mortuum, and expatiated on his virtues.

I embarked here after being tantalized by adverse winds, and arrived at Malta, having been detained one month from leaving Palermo, although a voyage is in general accomplished in the course of two or three days.

After remaining a short time, and receiving much kindness from Mr. Rodwell Wright, first judge in the island, I embarked, and sailed down to Gibraltar. I experienced also distinguished politeness from General Don. Few commanders, perhaps, are more popular than the general, who is denominated the Father of the People, and to whom the highest obligations are due, from the extraordinary exertions he has made in the fortress and town, for the comfort and health of the inhabitants; his ear is open to the representations of, and access is given to the meanest inhabitant.

The rock is irregular in point of form, and almost perpendicular; the head points to the east, and it is annexed to the continent, or Spain, by a neck of low land. The Moors, perceiving the strength and importance of the place, erected, in 714, fortifications, so as to render it impregnable, and called it Gihel-Tariff, which after-

wards received, the present name, on being captured by the Spaniards. The town is most romantically situated at the bottom of the western rock, which is 1400 feet in height, and is so strongly fortified as to bid proud defiance to the combined powers of the whole world. The excavations, or spacious galleries, were formed out of the rock by the blasting of gunpowder, round that part of it to the north. It may be calculated at 1200 feet above the sands, and in each excavation is artillery planted, pointing to the sea, which has a terrible aspect; the whole affords a wonderful specimen of human ingenuity and labour. To the south the rock ends in a plain, called Europa Point. One part of the top of this prodigious rock, the view from which is very grand, has received the name of Apeshill, from the number of apes on it, which are particularly to be seen during the period the wind blows in an easterly direction. A considerable degree of danger is then to be apprehended by persons walking under it, from those animals throwing down large stones. There is game on this rock, but no sporting is permitted, as the report of musketry in such a place is calculated to create alarm. The principal street is one mile in length. Persons of all nations resort here, whose different costumes are amusing. The Jews are most numerous, they have a synagogue, and enjoy a privilege which they prize very highly; that of burying their dead in ground within, whereas the field set apart for Protestants and Catholics is without the city towards the fines. These were formerly buried promiscuously, but divisions have lately been made in the field to distinguish each. Notwithstanding that a mine of money has been expended on this commanding and most important situation, yet further improvements are always going on. It is to be regretted that so many houses should be allowed to be kept open on Sunday for the sale of liquor, where wine in such abundance is offered for sale, which must necessarily give rise to intoxication, and a train of concomitant evils. Drunkenness was indeed so prevalent here during the period Lord Tyrawley was governor, that he invented a particular machine to punish



the drunkard. On being inclosed in it, the machine turned with such velocity of motion as to occasion an operation which soon restored him to sobriety.

The residence of the governor is called the convent, from the edifice having been occupied at one time by a religious order, is spacious; contiguous to which is an English church, and of which the walls are adorned with monuments to the memory of many of the British who fell in the service of their country. The governor has also a country house, a few miles distant, most romantically situated, and overhung by the rock. There is a dissenting meeting, a theatre, and a public school, in which instruction is given to poor children on the British system, in which the late Duke of Kent, governor, took a marked interest. There is, perhaps, the best mercantile and military library to be found in any part of the Mediterranean. The exertions which have been made in the public buildings, the formation of streets and lanes, cut out of the solid rock, and bringing many parts of it into a state of cultivation; also the laying out public walks and gardens is remarkable, and reflects the highest honour on the spirit and indefatigable exertions of General Don; in short, every reasonable comfort is to be obtained in Gibraltar, as the climate is healthy, although the heat is insufferable during the summer months, from the powerful reflection of the sun on the rock, which often affects the eyesight. Among the mercantile inhabitants, those of the Scottish appear to exceed in number those of the English nation. Beyond the lines which divide the English and Spanish ground, are to be seen the wrecks of several works or fortifications, thrown up on the beach in the plain under St. Roch by the besiegers, in 1782, during the attack of this place, when the British power was so eminently triumphant. There is an elevation, called the Chair of the Queen of Spain, from the circumstance of her selecting this spot on that memorable occasion. It is only necessary further to observe that there is here perhaps the finest bay in the world, from which is a distinct view of the town of Algeziras, on the opposite or western side,

and from the constant arrival and departure of vessels, there is always a chearful activity and bustle kept up at Gibraltar, which, with its impregnable fortress, may, in short, be considered as a place of the highest importance to Britain, in a political and commercial point of view.

## CHAP. XLIII.

DEPARTURE FROM GIBRALTER. — ST. ROQUE. — WRETCHED INN. — MALAGA. — HANOVERIAN CONSUL. — DESCRIPTION OF TOWN. — CATHEDRAL. — RELIGIOUS OBSERVANCES AT SUN-SETTING. — DEPARTURE — INN. — FAVOURITE SPANISH DISH. — IGNORANCE OF LANDLORD. — OSSUNA. — MONKS. — LADIES SMOKING. — DEPARTURE. — MILITARY ESCORT. — SEVILLE. — DESCRIPTION. — SPANISH COMPLIMENT TO A STRANGER. — EMBARKATION ON THE GUADELQUIVER — CADIZ. — RETURN TO SEVILLE. — FINAL DEPARTURE. — JOURNEY TO THE CAPITAL. — CARRIAGE. — ARANJUEZ. — EFFECTS OF WAR. — MADRID. — CONVERSATION WITH ROYAL FAMILY. — ESCURIEL. — DESCRIPTION. — ROYAL TOMBS. — SABBATH. — BULL AND COCK FIGHTS. — CRUELTY TO ANIMALS. — REFLECTIONS. — RELIGIOUS PROCESSIONS. — SYSTEM OF EDUCATION. — PRADO. — LADIES' DRESSES. — INQUISITION. — ORDERS OF SPAIN. — GIPSIES. — DWARFS. — DEPARTURE. — VITTORIA. — BAYONNE. — PARIS.

I now directed my steps towards Spain, which at this period had been thrown into great agitation by the opinions of the army having been divided on political matters. One branch of it had been styled the troops of the king, and the other those of the constitution.

I first crossed the lines, and proceeded to St. Roque, which owes its name to a religious recluse, who took up his abode there. It is a small village, where the governor and many of the inhabitants of Gibraltar take up a residence during the summer months. I afterwards went along shore in the direction of Malaga. In the course of the journey, I was repeatedly stopped by officers of the king's army, who examined all travellers, and put up in a village for the night at what is called a *passado*, or ale-house, of the very worst description, where, among other

dishes, a national one, called Puchiaro, was put on the table, which appeared to be a sort of stew of meat. I was accommodated with a bed thinly covered and hard, which lay on the floor of brick, and a jug of water was placed at the side of it, similar to what is observed in the cells of felons.

Next morning I set out, and arrived in the evening at Malaga, which may be calculated at about 100 miles from the rock of Gibraltar, and was received at the house of Mr. Kilpatrick, Consul for Hanover, the friend of all travellers. This place, which was founded by the Moors, and captured by the Spaniards in the year 1487, is situated close to the sea, at the foot of a chain of hills; there is a Moorish castle on an elevation contiguous to it, with an extensive and commodious bay. At the time of my visit all the inhabitants were in a state of alarm, from circumstances of a political nature. One incident struck me as remarkable, on entering the town, at the principal walk or promenade, just as the sun was going down. Every person who had a few minutes previously marked the progress of the sun, whether they were pedestrians, on horseback, or in carriages, stood still in a moment, on this glorious luminary disappearing, as if by an immediate impulse, or word of command, when they remained uncovered, the females veiling their faces with fans, and a devotional soliloquy was repeated by each, expressive of gratitude for the mercies experienced from the God of heaven during the day. If the sentiments of the heart corresponded with acts of an external nature, it would lead to the conclusion that they were a people highly impressed with the importance of religion.

The chief edifice here, as an object of interest, is the cathedral, built in the year 1528. This is 125 feet in height, and the same extent in front, illuminated with 160 windows, and annexed to it is the palace of a bishop. In the plague which raged here in 1687, 20,000 of the inhabitants fell a sacrifice. The hills around are beautifully adorned with vines, which give a peculiar character to the wine made there, which is called in England "Mountain." There is a broad public walk, having trees planted on each

side, and ornamented with fountains, denominated the Alemeida, which is chiefly frequented during the evening.

On leaving Malaga I proceeded through the mountains, in the direction of Ossuna, taking with me two armed guides, and at one miserable passado found an accommodation as to bed the same as formerly, in an apartment with windows of iron bars, similar to a prison. Had a Briton looked into it from the outside, and found an inmate, he would naturally form the opinion that he was a felon. Such was the gross ignorance of the landlord that it was the first time, he had heard of a teapot to infuse the article of tea. He first put hot water into a small earthen jug, and afterwards the tea, which he stirred round, supposing this was all that was necessary to make the beverage palatable. I perceived one dish here which the Spaniards considered as a luxury; this was flour, cut meat, onions, and oil, mixed up into the form or consistence of a pancake, which travellers put in their pockets, cut into slices, and eat during their journey.

I arrived at Osuna, and found part of the king's army in expectation of being attacked by a party of the constitutionalists or liberals, as they were sometimes called, under the command of general Riego. I remained here two days, when I was interrupted by the visits or rather intrusions of monks, from various quarters, who, having learned that I had been travelling through the Holy Land, annoyed me for presents of beads and crosses, the manufacture of Jerusalem \*, and a counterpart of the shape of the foot, represented to be that of Christ †, I formerly alluded to, as impressed on the Mount of Olives, at the period of his ascension to heaven. The last appeared to them in a more especial manner an object of peculiar adoration. Having been introduced to the governor, and invited to a party at his house, it was the first time I had occasion to observe ladies with segars in their mouths, which were formed of tobacco rolled up in straw, about the length and thickness of a quill. They were seated in

\* Page 154.

† Page 115

front of a large pan, or brazier of fire, in the center of the room, with their feet placed on the edges, leaning on the backs of chairs, and enjoying the benefit of smoking. Proceeding on the journey, Sir Charles Downie, colonel in the Spanish service, politely gave me an escort of his regiment of dragoons across the country, for further personal protection.

On arriving at Seville I landed at a miserable inn, and was accommodated with an apartment where there was one miserable chair and table; a bed without curtains, the floor of brick, the window contained four panes of glass; there was no fire-place, and hot charcoal was brought in a pan, and laid in the centre of the room. I was entertained here by Sir John Downie, keeper of the king's palace; applications were made by the monks of the convents for relics from Jerusalem. In short I was disposed to think, from the credulity and superstitious conduct of these individuals, they entertained an idea that virtue attached to any person who had visited the holy city; since some of them appeared gratified in putting their hands on many parts of my dress.

The city of Seville is situated in the middle of a level plain, which is divided into two equal parts by the river Guadalquivir. The cathedral is magnificent, and in the Gothic style of architecture, with a tower attached four hundred feet in height, and surmounted by an object emblematic of faith. A charming view from the top of it is opened of the place, surrounding country, and river. The first clock made in Spain in the year 1400, was formally erected here in presence of the king, a period I apprehend prior to the introduction of these articles into Britain. The palace, formerly the residence of the Moorish kings, is in the form of a quadrangle, and antiquated, with gardens at the back of it inclosed with walls, ornamented with artificial water, and abounding in fruit, especially oranges, which are of the finest flavour. A mint is established here, but I had not an opportunity of seeing the operation of coining, as those employed had struck work, and the money was packing up to convey to Cadiz, under an idea it might fall into the hands of the Constitutional

army, which, it was reported, was approaching the gates of Seville. Here is a manufactory of tobacco, and most extensive works for the preparation of leather. There is a public walk along the banks of the river Guadalquivir, much resorted to during the evening. The streets are narrow, and crooked; the houses are lofty, and a gloom hangs over the place in general. The population is about one hundred thousand. I was peculiarly struck with the mode of salutation, on being introduced to persons of property. This appeared to be surrendered to me in so liberal a manner, at least as far as could be conveyed *viva voce*, that Englishmen on hearing it, would be led to suppose my riches might surpass those of Croesus himself, and I should have been distinguished for talent. For instance, I was often accosted in this manner, "Sir, my house, my abilities, and all my property are at your disposal." Expressions, however, in such terms are only to be considered equivalent to some of those used in our own country, when, at the conclusion of a letter, there is added, "I am, Sir, your most humble servant," when it often occurs, that no such humility or menial office enters seriously into the mind of the person who writes them. The public walk in Seville is on the banks of the river, adorned on each side with trees, to which pedestrians repair in the evening. The river, during some seasons, rises several feet, as appears by the inscriptions cut on the walls, in consequence of which it commits ravages by sweeping away cottages and flocks near its banks.

After seeing every thing of interest, I left Seville in a steam boat, which had lately been established between that place and within a few miles of Cadiz. On landing, I proceeded in a caleche to Port St. Mary, where I embarked with a number of passengers to cross the bay for that city. On passing one part which is considered dangerous, from the breakers or surge that arises; prayers were formally offered up by the Spaniards, who invoked the intercession of the Virgin and their saints on this occasion, the boatmen resolving that the opportunity should not be lost in availing themselves of claims of tax-

tion, made a formal collection from each passenger, and as represented, for the benefit of the church. We arrived in safety at Cadiz.

It was impossible to express the consternation, and the grief I experienced at hearing here of the demise of my friend the Duke of Kent; on such an event I may be permitted to offer a few words. Although the ashes of his Royal Highness now repose with his illustrious forefathers in the tomb, and his eloquent tongue is for ever silenced, yet the name of Royal Edward will be kept alive, not only from the indefatigable exertions made by him in the great cause of suffering humanity, but for the interests of the rising generation in that of universal education, in leading children to the great teacher, and the immutable rock of truth the word of God, in order to train them up in the way they should go. Children yet unborn will lisp his praise, and deep regret will be expressed by those benevolent institutions in the metropolis of Great Britain which he so strongly supported; the widows and orphans whose hearts he made to sing for joy, will bless the memory of his Royal Highness, and say to others, "Go thou and do likewise."

I remained in Cadiz a few days, where I saw every thing worthy of notice. The population is 80,000, the houses are lofty, close built, and flat on the roof. The streets are narrow. There is a promenade commanding a prospect of the bay on the west and to the east. Since I fear I have trespassed so long on the patience of the reader, I shall not enter into a description of the city, but lead him expeditiously to the Spanish capital.

With this view I returned to Seville, from whence I took my departure. I passed through the revolutionary army, and fortunately met with no interruption. I arrived at Arañuez, situated on the Tagus, in a fertile country, adorned with gardens, fountains, and shady walks. There is a royal palace also here, which is in a most dilapidated state from the conduct of the French; it extended to the amphitheatre for bull fights, which was capable of containing 10,000 spectators. All along the side of the road,



from Ossuna to Madrid, it was melancholy to perceive almost every habitation in a state of demolition from the operations of war.

On this journey I travelled in a diligence drawn by six mules, at a slow funeral pace. These are said to be preferred under an idea that they are more hardy and able to resist the heats of summer, and storms in winter. They were attached by ropes, and their necks loaded with noisy bells, which is said to be for cheering them. The wheels of this vehicle created a grating and most offensive noise. The driver wore a shallow round hat, edged with velvet, and on each side a ribband was tied under his chin, a thick coarse brown jacket, most ludicrously ornamented on the back with the representation of a large pot of flowers, brown waistcoat, and short breeches, with strong leathern gaiters as high as the knee, and rows of small white buttons from thence to the ankle, like a string of nails. His shirt-collar was loose, and a coarse handkerchief, twisted or folded like a rope, thrown round the neck, and secured with a particular knot, and a red worsted sash, like that of a serjeant on parade, was folded round the waist. This man sat in front of the machine, under a cabriolet with a long whip, which is rarely applied to the animals, and accompanied by a lad who was at his command to leap from it as occasion required, to regulate the harness, and have an eye to the mules should they prove refractory. The baggage was secured on a platform at the back. This leads me to observe, that it was remarkable to perceive the docility of these animals, which the postilion rarely touches with the whip. To each he gives a particular name, and in proportion as he raises his voice in calling the animal which is slow in moving along, the pace of it is quickened, at the same time the mules he does not name, proceed at their own motion. I observed on some occasions, when the driver was half asleep, that he, by a sort of instinct, named the mules to forward their pace. This journey was very tedious, and did not exceed thirty miles a day. An officer of the Spanish army was one of the passengers, who appeared in a state of ecstasy

at the revolution which had occurred. He smoked most profusely segars, which he formed at the moment, ingeniously wrapt up in a piece of paper, six inches in length by three in breadth.

I arrived at Madrid, which is situated in the centre of Spain, the approach to which is beautiful from the magnificence of the palace, but the country round presents a barren and uncultivated appearance. It is remarkable to perceive the little taste which the Spaniards have in this quarter for the planting of trees, as to which, from the dreary picture in the neighbourhood, a traveller would be led to suppose some prejudice existed. At this time it was difficult to move the carriage along the streets, in consequence of being blocked up from crowds assembled in consequence of the demonstrations of joy exhibited on account of the new constitution being proclaimed, when the houses were illuminated and the balconies decorated with carpets and curtains. The palace here is magnificent externally, and sumptuously furnished within. It is situated on an elevation with a square in front, but it does not appear to be entirely completed. One point of it looks towards the country, commanding a most magnificent view of a chain of mountains at a great distance. The eye is, however, hurt at perceiving the operations of washing and drying clothes at one part of it, as the stream passing along which is resorted to by all the inhabitants. The apartment in the palace where the court is held is truly superb. Of Sir Henry Wellesley, I cannot speak in terms sufficiently high, not only on account of his many virtues, but the distinguished urbanity and hospitality he so generously shews to travellers. Sir Henry introduced me to the royal family, when the king, who, I formerly had occasion to notice, had liberally extended his contributions to the convents in the Holy Land, entered into conversation respecting the country, and several particulars as to the journey, when I recollected the words of the prophet, "I will speak of thy testimony before kings." His majesty appears to be about forty years of age, is low in stature, stout made, but particularly in the limbs, dark complexion, and broad face,

and appears to be in no degree distinguished either for spirit or intelligence, nor does he exhibit an elevation of manner corresponding to his high rank, which I often contrasted with the unrivalled dignity and elegance of deportment so strongly marked on all occasions in the person of our gracious Sovereign, George the Fourth. The chin and lip of Ferdinand protrude, the upper lip is enveloped with mustachios, and he has on the whole a very ordinary aspect. The queen is about seventeen years of age, is slender and delicate, with a degree of timidity, having a round countenance of peculiar gravity, and is extremely fair. The population of the Spanish capital may be calculated at one hundred and forty thousand.

I set off to the Escorial, to which the court is sometimes removed. This is a most enormous pile of building, and of the Doric order, situated at the bottom of a mountain, about twenty miles distant from the capital, and may be said to comprehend many edifices. At approaching it and viewing the mountain immediately behind, we are impressed with a belief that the building forms actually the projection of an enormous rock. In height it is seventy feet, and seven hundred and forty in breadth, with four thousand windows and eight thousand doors, and consists of a church, convent, and palace, with gardens attached, and fountains and water works. It is erected to the memory of St. Lorenzo, who having been broiled alive upon a gridiron, the founder conceived the plan of forming it in the shape of that culinary article, the bars of which form courts, and the handle is the royal apartment. Over the principal door is placed an effigy of the saint in his habit, having a gilded gridiron in his right hand, and a book in the left. This peculiar instrument of torture is so much kept up or multiplied, as in fact to be seen throughout every part of this extensive edifice, where it is represented either in painting, wood, iron, stucco, or other materials. It leads me naturally to remark, that I rarely afterwards saw a beef-steak laid on the table without bringing to my recollection the horrid sufferings of Lorenzo. There are several organs in this church, one of them is

silver, and the whole are set in motion at the same time during particular festivals. Some of the finest paintings were brought to Paris from this place during the general robbery or spoliation by Buonaparte, but have lately been restored to their former situation. It is impossible to describe at this moment the whole of such an extensive mass of building, but it may be mentioned that there is underneath the church the superb royal vault which is shewn to strangers. This is in the form of a rotundo, with a number of coffins placed in niches with great regularity, some of which contain the bones of departed royalty; and others are empty, prepared for the reception of the existing family. It is singular, that the bodies after dissolution are not inclosed in coffins till they are reduced to mere skeletons by a particular operation. With this view the bodies are laid under a place where water drips on them, and thus decays the fleshy parts, which occupies upwards of twelve months to accomplish, a process that had been proceeding with the remains of the late king and queen, but I could not possibly obtain admission to the spot where it was going on.

On the Sabbath the shops are shut at Madrid, and an embargo is placed in general on professional labour, which is certainly different to that observed at Paris; though the same form of religion is practised, yet there appears a very glaring inconsistency in this apparent sanctification of the seventh day, in so far as the theatres are thrown open, newspapers published, and other amusements take place.

It is lamentable to think that the barbarous and most reprehensible system of amusement, as it is falsely called, bull-baiting, forms one of the principal entertainments to a Spaniard, not only in this capital, containing a population of about 300,000, but throughout the kingdom. This chiefly takes place during the summer months, as the spectators can allow themselves to be exposed to the open air, and when the bull, it is supposed, can command a greater degree of strength than at any other season. It is said to have been established so far back as the twelfth century, and particularly occurs on the Lord's day. This savage sport,

which in my apprehension would be far more honoured in the breach than the observance, takes place near the capital in a large building, called Plaza de Toros, in the form of a circus, having four gates at east, west, north, and south, for the entry of the directors, the bulls, and horses, and removing the mangled animals. It is open at the top, is capable of containing nearly 20,000 spectators, and surrounded with raised seats in rows, like a gallery, which are always crowded with both sexes; and a box is fitted up for the royal family as spectators. In this shocking exhibition every species of torture by means of fire-works, and iron spikes, that the most vindictive imagination can suggest is employed, in order to inflame the passions, harass, and irritate these animals, and the most bloody scenes ensue. This is indeed a species of entertainment of so darling a nature with Spaniards, even to the very lowest class, that they will rather prefer to sell the shirt on their backs to raise money to procure admission, than be deprived of the sport of it, which "owes its pleasure to others pain." Next to this may be classed the scandalous practice of the fighting of cocks; with the view of affording what is called amusement, I have observed priests sitting in front of the circle, formed for the combat, smoking their segars, and enjoying the cruelty exercised towards this feathered tribe, a competition between which ends in the death of one or both.

The consideration of these national sports leads me to remark, that to any man possessed of the smallest spark of feeling or reflection, it must be revolting to perceive the total insensibility manifested to the sufferings of dumb animals. The cause, I fear, will be found in the depravity which lurks in the human heart. The wanton suffering and violence offered to the brute creation, which renders such essential services, must receive the condemnation of every benevolent mind, and show that the exercise of it exhibits in man a disposition as ungrateful as it is cowardly and pusillanimous, which is obviously a passion of the most malignant nature, tending to extinguish all those fine feelings of mercy and compassion that ought ever to reign

predominant in the human breast towards helpless animals, a continuance of which must inevitably lead to a train of outrages and crimes. That dumb animals, in short, should be made the victims of sport and savage barbarity, were acts reprobated both under the Mosaic and Gospel dispensation\*; and man is taught by God to show all possible humanity and care to them who are subject to his controul.

These are systems which have existed for time immemorial, and what is so highly inconsistent, are encouraged and kept alive in a country where the exercise of pure and undefiled religion has been so much vaunted and extolled. No man, however, whose mind has been in the slightest degree enlightened by principles founded on the gospel, will ever attempt to indulge in such acts of wantonness and brutality; on the contrary, beings to whom an accountability attaches, will consider it a branch of duty imperative on them, to maintain those principles of mercy, which they hope will be received by themselves from the throne of heaven, and extend them to every living creature upon earth, over which they have received dominion, even to the smallest insect that creepeth about their feet, since "in corporal punishment, it also suffereth a pang as great, as when a giant dies." Further, they will extend that mercy not only from a conviction that it is founded on reason and justice, but as it forms a most important part of the commands of God himself, who is the author of mercy, which is his chiefest attribute, and extends over all his works. These are sentiments which, I apprehend, cannot fail to ensure every person who is in the exercise of them, sensations of the most pleasing and delightful nature. On this subject I have only further to observe, again referring to revelation, that it has, from the earliest period of time, laid down various rules to regulate the conduct of man towards inoffensive animals, and show acts of mercy and tender compassion upon all occasions, when these may require to be

\* Prov. xi. 9. Matt. v. 7. Psalm xc. 6.

called into proper action in their behalf\*, even although the property of his enemies.

When in this capital, I had occasion to witness what was denominated a religious procession, although I conceived it to be of a profane nature, which occurred on a particular festival, which was annually observed. In the first place, at a fixed hour, our Saviour was exhibited by an effigy as large as life, dressed up, and in some particular act relative to those stages of life through which he passed, and particularly in the garden of Gethsemane, which was represented by boughs of trees; here a cup was suspended, before which he was represented in a kneeling posture. His being bound to a pillar and scourged, the blood running copiously down the back, and ultimately suspended on the cross, with nails through the hands and feet, was also exhibited. The objects representing these several situations were placed on large boards, and carried on men's shoulders, in the presence of an immense concourse of people uncovered, whose feelings were raised to the highest pitch by this piece of mockery. The procession first moved round the square in the front of the palace, where all the royal family came forward to a balcony, and prostrated themselves, bowing to each as it passed; after which the procession proceeded along the streets, attended by music, and choristers chaunting anthems, whose multitudes were assembled, and tapestry and carpets, by way of ornament, were hung over most of the windows. On its departure, twelve of the most poor old men in the city were conducted to the palace, who took off their shoes and stockings, and put their feet in a font, which were washed by the king. This was said to be in imitation of the apostles †, after which they sat down at table, where there was a bountiful display of provisions, and each were complimented with a certain quantity of cloth, as a dona-

\* Exod. xxiii. 4. Deut. xxii. 4.

It must be gratifying to the feelings of Englishmen to reflect, that a bill was lately introduced into parliament to punish wanton cruelty to animals, in consequence of which severe examples have been made.

† See page 129.

tion. I perceived, however, they afterwards received a sum, which was preferred in lieu of every thing; having, as I was informed, sold the provisions and cloth to those who gave the best price for them.

I visited an establishment where instruction was afforded to three thousand children, under the system of education prosecuted in Britain. At the institution of this seminary, it met with great opposition on the part of the monks, who are hostile to every object calculated to enlighten the mind; aware of it having the effect of undermining their own power and influence. It was, however, most vigorously prosecuted by the Duc d' Infantada, one of the most powerful grandees in Spain in point of opulence, and by whom I was most hospitably entertained, who informed me of his resolution to use the utmost exertions to promote this cause from which the most beneficial effects might be expected; and that an institution of a similar nature for the benefit of the army was on the eve of being established.

Towards evening the public resort to the Prado, and contiguous gardens. This is a broad walk lined with trees, and adorned with flowers, where the royal family parade at a slow pace in their carriages, especially on Sundays, and on each side of it are avenues for pedestrians. In these gardens is a basin of pure water, where the king has a college in the Chinese style of architecture, called El Retiro. The ladies appear low in stature, with thin yellow countenances, black eyes, and I did not discover that they put paint on the face: they are uniformly dressed in short black silk gowns, having no other cover for the head than a laced veil of a black or white colour, tastefully attached to the hair knot, and thrown across the shoulders; their dexterity in employing the hand with the fan, and tossing it to and fro, is perhaps unrivalled. The fountains are numerous and the water excellent. Persons are prohibited here from driving with more than four horses in their carriage.

An immense building was pointed out, at the view of which humanity shudders. These were the walls which



inclosed the Inquisition, where there was a mounted guard. Many of the miserable inmates had been recently liberated, in consequence of the change of political circumstances, but I could not possibly get access to view the dungeons where such terrible acts of barbarity and tyranny had been committed in secrecy, so as to be able to give an explanation of them.

In the theatre there is a strange practice of putting into the hands of the spectators, about the conclusion of the piece, an amount of the receipts for the night. Among the military orders in Spain, it may be mentioned that the principal are the Golden Fleece, and that of Charles the Third. Gipsies infest every part of the country. These are calculated at upwards of 50,000, who prowl about, or stroll in bands, and have a kind of slang language peculiar to themselves, and it is said are prohibited by law from possessing land, or serving in the capacity of soldiers. In the country, ladies are in the habit of riding on mules, and in a sort of chair stuffed with pillows, and many of the lower orders I observed to ride astride.

It was surprising to observe the number of dwarfs and diminutive objects, especially in families of distinction. This appears to have been an antient custom among the Spaniards, if one is to judge from the antique paintings, shewn here, where a dwarf is always to be seen among groups of personages of the highest rank.

## CHAP. XLIV.

DEPARTURE — INNS. — INDOLENCE OF PEASANTRY. — VIT-  
TORIA. — BISCAY. — PYRENEES. — BAYONNE. — BOUR-  
DRAUX. — PARIS. — INTERVIEW WITH THE KING. — QUEEN'S  
DUNGEON. — PICTURE OF QUEEN OF SCOTS. — DESCRIPTION.  
— GRAVES OF LOUIS XVI. AND HIS QUEEN. — CHARLOTTE  
CORDET. — LADY TAKING THE VEIL. — DEPARTURE. — AR-  
RIVAL IN LONDON.

I LEFT Madrid in the direction of France, and in a dili-  
gence similar to the one in which I had set off from Seville,  
drawn by eight mules, with several passengers. I travelled  
as usual at a slow funeral pace through a wild and mountain-  
ous country, under considerable apprehensions of being at-  
tacked by banditti, and often arrived at low ale-houses, ac-  
cording to the pleasure of the driver, where the accom-  
modation was very wretched. Several of these passados  
have large covered gateways, through which the vehicle  
is admitted into an extensive place, like those appropri-  
ated in England for waggons, in which are step-ladders,  
similar to those leading to cock-lofts, which conduct to  
the house. These are most wretchedly furnished, dirty,  
and the walls plastered with paltry pictures, where every  
thing was uncomfortable, and the entertainment meagre.  
Nothing appeared more reprehensible than the apathy and  
indifference of the peasantry. Most of them were in rags,  
most squalid in countenance, and particularly marked by  
an unconquerable indolence, since instead of exercising  
the slightest degree of industry, groups were to be met  
about the farm-houses and villages standing unemployed,  
like so many statues, and others stretched out on the  
ground, muffled up in long brown mantles or cloaks, with  
broad hats; and at the gable and backs of houses, which had,  
at particular hours, been exposed to the sun, smoking segars,  
totally indifferent to the concerns of life or their families.

After travelling through a savage country, Vittoria came into view, which is situated in front of an extensive plain, and where British courage was so eminently conspicuous. Next day I went over the field of battle, and then proceeded on the journey.

I then entered Biscay, a country most strikingly different from that I had travelled, where there is a bountiful soil, and a remarkable spirit of industry among the people, who are considered high minded, the lowest peasant is clothed and in a state of comfort.

There is presented the most charming and diversified picturesque scenery imaginable for the pencil of the artist. This part of Spain may be considered as independent, and enjoys peculiar privileges and exemptions, where Ferdinand is not acknowledged king, but is called lord of Biscay, and there is a watchful eye observed in guarding against any invasion of their privileges. The carriage was upset at a high bridge, by coming in contact with a stone, when I was thrown out, and nearly pitched into the river. I crossed the Pyrenées, and afterwards the river which divides Spain and France, where a singular circumstance occurred; namely, I was required to give an account of the money I had in my pocket, a demand never heretofore made in any country through which I had travelled in Europe or elsewhere. I then arrived at Bayonne and Bourdeaux, and reached Paris in safety, where I was honoured with a private audience of Louis the Eighteenth, on the particulars of my journey through the Holy Land.

As Paris has been so repeatedly described, it may be considered altogether superfluous to say a syllable respecting it. My remarks shall therefore be confined to a few particulars which may, perhaps, not have been known to all visitors of that capital.

At an early period, on the restoration of the legitimate family, I visited a garden, where the ashes of the unfortunate Louis XVI. and his queen were deposited, under weeping willows; and those of Charlotte Cordet, who put a period to the blood-thirsty vengeance of Marat, were laid in the centre of it. The royal remains were taken up when the head of the

king was found between his ankles; and what is remarkable, the garter of the queen was almost in a complete state of preservation. On examining this grave, which had just been opened; I found it to be lined with brick. The garden was purchased by government, and the royal ashes were conveyed to the tomb of the Bourbons at St. Dennis. A church is now built in the garden, where the altar stands over the grave of the unfortunate Antoinette.

I visited the dungeon of the Conciergerie, where her majesty was so barbarously treated previous to her decapitation, which I found to be twenty feet in length by eight in breadth, with an inscription. \*

\* Hoc in loco  
 Maria Antonia  
 Josepha Johanna Austriaca  
 Ludovici 16 Vidua  
 Conjuge trucidata  
 Liberes ereptis  
 In carcerem conjecta  
 Per Dies 76 Ærumnes  
 Luctu et squalore adfecta  
 Sed  
 Propria Virtute immixta  
 Ut in solio ita et in vinculis  
 Majorem fortuna se prebuit  
 Et scelestissimis denique hominibus  
 capite damnata  
 Morte jam imminente.  
 Eternum pietatis fortitudinis  
 Omnium que virtutum  
 Monumentum his scripsit  
 Die 16 Octr. M.D.CCXC.  
 Restituto tandem regno  
 Carcer in sacrarium conversus  
 Dicatus est  
 A. D. M.D.CCCXVI.  
 Ludovici 18 Regnantes anno 22.  
 Comite de Cazes  
 A securitate publica  
 Regis Ministro  
 Prefecto ædelibusque curiantibus  
 Quisquis his ades  
 Adora admirare precare.

Among the many objects of art here, none appeared to me more strikingly interesting than a full length painting of Mary Queen of Scots, whose life has occupied the pen of historians, and her fate excited so much sympathy. It may be proper to give a history of this valuable picture.

About the period of the decapitation of this unfortunate Princess, in February, 1589, she presented to Miss Elizabeth Curle, one of the ladies in waiting, her miniature, who was instructed, after the event, to procure from it a full length likeness of her. This was specially bequeathed to the Scots' College at Douay, founded by her, and appears to have been the peculiar object of, her bounty and regard; also a table clock, one of the first which had been made at the time, along with her prayer-book. After the decapitation, Miss Curle proceeded to Antwerp, where she fulfilled the dying request of her royal mistress. The full length picture I have alluded to, with the clock and prayer-book, were accordingly delivered to the college; and it is a singular fact, that the title-deeds of it shew, that in the event of this seminary being removed to any other part of France, these donations should not be permitted to be separated from, but considered as part of the property which belongs to it.

This leads me to mention that the picture was hung in the large dining hall, and looked up to as an object of veneration; the other relics were in possession of the presidents of the college from time to time. The last person who filled that office, and had the custody of them, was the Rev. Mr. Farquharson, who has often described to me, with great feeling, these relics of antiquity, on

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Under an altar are these words :

*Extrait de la Lettre de la Reine à Madam Elizabeth.*

*Que mon fils n'oublie jamais les derniers mots de son pere que je lui repete expressement que ne cherche jamais à venger notre Mort. Je pardonne à tout mes Ennemies le mal qu'ils m'ont fait.*

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Communiqué par le Roi aux Deux Chambers le 21 Fevrier  
M.D.CCCXVI.

which the highest value had been put by the college. At the period of the Revolution, when institutions in every shape connected with the interest of religion and science were denounced, and marked out as objects of demolition, this gentleman made an escape for his life from the college, by withdrawing himself secretly, under the cloud of night, with the heads and professors of the other colleges at Douay. The dreadful work of destruction speedily commenced, when not only the whole of them, and their contiguous chapels, were ransacked and pillaged, and no regard paid to any one thing, however precious in point of antiquity, or of a sacred nature, but records, public documents, books, manuscripts, pictures, and furniture, fell a sacrifice to the fury of the Revolutionists. Nay, even the very walls of some of these ancient edifices were not permitted to remain as silent monuments to deplore the scene of disorder and devastation, and exhibit them to future ages, but were pulled down with the most savage and satanic fury, and hurled into one mass of frightful confusion.

Under these alarming circumstances, the invaluable papers and manuscripts in particular which had so long pertained to the Scots college, which included the original celebrated poems of Ossian; this reverend gentleman, whose veracity I always held unimpeachable, assured me he had been in possession of during the long period he presided at the head of the college, fell a prey to revolutionary madness. What must be the feelings of the scholar and man of science, nay the literary world at large, when they are told that one-half of these papers were actually distributed to the grocers, who wrapped up in them the articles they sold; the remainder were applied as materials for the making of ball cartridges; and the books piled in a heap in one particular square, and set in a blaze. Notwithstanding the destruction during the reign of terror and bloodshed, this picture of Queen Mary most miraculously escaped. I have no means of knowing to whom the honour is due of saving it from the fangs of an infuriated mob of demagogues; but whosoever he may be, there can exist only one opinion as to his boldness,

since it formed part of the public law of that particular period, that the neck of all persons who were known to have concealed any article belonging to the colleges, should be laid under the axe of the guillotine. The canvass appears to have been taken out of the frame, to facilitate its removal; and when I was with this reverend gentleman at Douay, on a visit after the peace, we saw it in the possession of a lady, who unfolded the picture like a common map, and mentioned that it had been concealed in a chimney since the Revolution. It was delivered to Mr. Farquharson, who took it to Paris, where it was cleaned, put into a superb frame, and deposited in the convent contiguous to the Scots' college, until it was ascertained if the college of Douay was to be restored to the exercise of its former rights and privileges. This gentleman, it may be added, restored the chapel of the former, which had been also destroyed, and repaired the tombs of the rebel peers which are within its walls.

This noble picture, hitherto so little known, is about twelve feet in height and six feet in breadth. Her majesty is represented in a dignified standing attitude, dressed in a black gown with white sleeves, a white robe underneath, a ruffle round her neck, and a neat cap on her head, something in the form of a shell. In the right hand is a crucifix, and her prayer-book, which has a cover of parchment, with strings hanging from each corner, is in the left; with a figure of our Saviour on the cross hanging at her breast. On one side of it there is a representation of her execution in the back ground; and the head of the queen is laid on the block. She is accompanied by her two maids of honour, who stand to the left, dressed in black, with white ruffles round their necks and sleeves, and long white veils, with white handkerchiefs in their hands, and appearing in tears at the event they were called to witness, in the loss of their royal mistress. The executioner is shewn as holding up the axe, he is in black clothes, with a white apron, and attended by four assistants, in dresses of the same colour, and ruffles about their necks. One of these appears as in the act of

giving the word of command to strike the fatal blow, and another in writing notes of the incidents that occurred during this tragical scene. Over the heads of the ladies are their names, Iohanna Kennethie, ELIZABETHA CURLE, and underneath these words, —

Reginam Sereniss<sup>ma</sup> Regvm, Filiam  
Vxorem et Matrem Astantibvs  
Commissarius et Ministres R.  
Elizabethæ Carrifex Secvri  
Percvtit. Atq. vno et Altero  
Ictv. Trvcvnter Savgiato  
Tertio Et Capvt Abscendit.

On the top of this picture, and to the right, is a full representation of the royal arms of Scotland, and to the left of it this inscription, —

Maria Scotiæ Regina Gallæ (illegible) taria Regnorv Angliæ et Hybernæ vere Princeps Legitima Jacobi Magnæ Britannæ Regis Mater et suis oppressa An<sup>o</sup> Domini 1568 Auxili Spe et opinione et cognata Elizabetha in Anglia Regnante Pmissa Eo Descendit Ibiqve contra Ivs Gentivm et Promissi Fidem Captiva Retenta Post captivitatıs Ans<sup>o</sup>. 19. Religionis Ergo Eivsdem Eliz Perfidia et Senatvs Anglici Crvdelitate Horrenda capitis Lata Sententia Neci Traditvr Ac 12. Cal Martii 1587. In Avdito exemplo et Servili et Abie. to. Carnifice Tetrv ( ) N Morem Capite Trvcata est Anno Ætatis Reginiqv 45.

At the foot of this picture are these words, —

Prima Quoad Vexit Col. Scot Parens et Tlvnd Ætatis Renique 45.

It concludes with the following words, —

Sic Fvnestvm Ascendit Fabulatvm  
Reginam Quondam Galliary et Scotiæ  
Florentiss<sup>ma</sup> Invicto sed Pioanimo  
Tyrannidem Exprobat et Perfidiam  
Fidem Cat<sup>o</sup>blicam Profitetur Romanæ Ecclesiæ  
Si Semper Fvisse et Esse Filiam Palam Planeq. Testatur.

When I was in this capital, as I had an opportunity of seeing a lady take the veil, it may be interesting to give a short account of the ceremony observed on this occasion.



This young person was dressed in her usual secular attire, as it may be denominated, and placed in an armed chair in front of the altar, and was immediately surrounded by her friends, and those whom curiosity had attracted to the spot to be spectators of the solemnity. A priest ascended a temporary pulpit, placed at the corner of the altar, and in front of the lady. He delivered a discourse, in which he pointed out the vanities of the world, the nature of the obligation she had undertaken to fulfil, and the beneficial effects which would be derived from contemplation in retirement. On this being ended, she appeared under a considerable degree of agitation, particularly at being handed by her father from the seat, and led out of the church. She entered a contiguous convent, where there was a window in front of the altar of the church, secured by a close iron grating; and here she was completely metamorphosed. Her hair was cut off, she was stripped of her dress, and robed in the costume of the monastery, when the spectators of the previous scene were permitted to look through this grating. I observed her accompanied by a number of nuns, whose faces were concealed with her own in veils, and walked in procession round the place, preceded by one of them carrying a crucifix, and a mournful chaunt took place; this being ended, a curtain was drawn. Although a promise of this nature is made after the proposed nun is allowed to deliberate a year, from the period of her wish to seclude herself in the convent, yet should she enter the establishment there is a locus penitentiae in one view attached to this veil, since at the expiration of one year after, she has it in her power to depart and return to the world. During this year, which may be considered a probationary state, a marked attention is paid to the young nun, in order to induce her to go through another formality, which is taking the black veil. On assuming this it constitutes a most effectual barrier to her quitting the convent during life.

I cannot conclude this imperfect sketch respecting some particulars, which had fallen under my observation in the French capital, without adverting to a singular fact, that

no person can pass along the *Pont Neuf*, at any hour during night or day, without coming in contact either with one of the clerical order or a white horse !

I left the capital of France, and was delighted when I saw the cliffs of the Island of Albion, and arrived in London after an absence of three years, grateful to that Almighty Being, who had protected me through so long and arduous an undertaking. Here I was gratified at the receipt of a letter from Sir Robert Liston, on the result of his application to the Ottoman Porte, respecting the barbarous conduct of the Governor of Samaria, inclosing a formal answer which had been transmitted to him on the subject, from the Grand Vizier, and that orders had been given for his punishment. A translation of this important document is given in the Appendix.

Having brought the reader to the conclusion of this long and interesting journey, it is now expedient that I should state the object which prompted me particularly to visit the Holy Land.

In the first place, then, I would mention, that the history transmitted to us of the fall of man—the details given by the prophets, and the predictions delivered of a mode of recovery, by the mercy vouchsafed in the eternal counsels of Heaven—the divinity of Jesus Christ—his errand of mercy on earth—laying down his life on the cross as a sacrifice for sin,—the plan of salvation proclaimed, and the signs and gifts of the Holy Spirit, which had been actually imparted, besides the proceedings of his ambassadors, who had been sent forth to teach all nations; I say, the combination of these stupendous events, so interesting to the human race, and added, as it were, to the voice which said, “Go, walk through the land and describe it\*,” operated so strongly on my mind, as to excite an earnest desire to visit that remote region, which had given birth to them; the only spot, in truth, upon the face of the earth, where objects of a heavenly nature are so eminently calculated to stamp deeply upon an immortal soul, feelings of a profoundly reverential and devotional nature.

\* Joshua xviii. 4. 8.

In the contemplation of this journey, I had long been in search for persons to join and accompany me; but having found none, I resolved to prosecute it alone, attended by a single servant. After taking leave of my lamented and illustrious patron, who so greatly promoted this object, and many friends, under an apprehension that I should return no more to my native country\*, and that it might be a final adieu to it, from the calculations formed of the perils and difficulties which attended the undertaking, I departed from the British shores, resigning myself to that Almighty Being, who overrules the affairs of man.

Arduous as this task proved, and great as were the obstacles encountered, with the severity of the sufferings and privations to which I was forced to submit, I experienced the highest enjoyment of which the human heart is susceptible, a remembrance of which will be cherished to the latest breath I shall draw. Having, therefore, gone over a vast extent of country, I may be allowed to express a hope, that some of the observations introduced in these pages, may be admitted as an addition to the descriptions of those, who have gone over the same tract.

I travelled over countries where prophets had lived, in communion with the Father of Spirits, and had written for the instruction of those involved in a state of darkness.

I trod that sacred soil, and my eyes beheld many of those places which were eminently sanctified by the presence of the Son of God, who performed miracles to astonished multitudes, and poured forth his precious blood to redeem a guilty world.

I sojourned in regions where distinguished men were commissioned to declare, and published † his power, cured diseases, and proclaimed the glad tidings of salvation.

And further, I was a witness of those mountains, seas, and caves † where they wandered and concealed their persons, who were scourged and tortured, nay, laid down

\* Jeremiah xxii. 10.

† Acts xiii. 49.

‡ Heb. xi. 38.

their lives for the testimony of their Divine Master. Among the natives of these countries I had occasion to mark a thousand minute circumstances in the manners and customs, which appeared to have undergone little variation since the period the Israelites took possession of the Land of Promise, and which have been unfolded in the Scriptures, proving to demonstration that these contain the word of God.

Had the supposition entered my mind that the volume of inspiration was a compiled narrative of fraud and imposition, as scoffers at religion so impiously pretend, I must have been abundantly satisfied, by all the accumulated mass of evidence which passed every moment, under my eye, during this journey, that no worm of the dust, by the highest ingenuity, could possibly have composed or compiled a history so harmonising in all its parts. The authenticity of it, therefore, rests on a most solid foundation, emanating from the great Author of our faith, with whom there is no variableness or shadow of turning, and it will endure till the earth exists no more. Here I would ask; can its historical detail be brought in any possible shape into question? Where is there unfolded, in any volume under heaven, such a code of laws and precepts, and such a compendious system of morality, containing, in fact, all that the most mighty monarch on the earth should know\*, and accommodated to the understanding and circumstances of every soul down to the most ignorant of mankind? Does it not disclose events the most unparalleled and sublime in their nature, conveying the purest delight, and a mirror, as it were, in which all may have an opportunity of seeing their hearts reflected, and a powerful remedy is pointed out for sin by the precious blood of Christ, which was shed? In short, no person who studies this revelation of mercy with any degree of attention, can otherwise than be satisfied that it is the most precious legacy which has been given by God to man, since it lays open to his view a bright world beyond death and the grave, and points out the path which conducts to glory everlasting.

\* Deut. xvii. 18.

This leads me to observe, that the histories of other countries have been allowed to fall into oblivion, in order thus to evince to the world, that with all the care which has been bestowed on their literature and antiquities, it sinks into nothing when weighed in an even scale with those of this consecrated spot of earth. So simple indeed is the continued chain of illustrations kept up throughout the whole of the Sacred Writings, that they must be held as an everlasting miracle, planned in celestial wisdom for that express purpose. This appears more particularly when it is considered, that the inhabitants have been repeatedly changed since the ministry of our Lord on earth, while those of other countries are lineal descendants of the very persons whose writings are held in estimation by scholars. In this view, I own, I never reflect on this journey without emotions of awe, mixed with those of delight, and can hardly perceive a single verse of Scripture, without bringing to recollection some spot, custom, ceremony, or incidents, which had fallen under my observation in the course of it; proving incontestably to my mind, that the Sacred Volume falls under that special character which has been exclusively assigned to it, namely, as given by inspiration, and profitable for doctrine, correction, and instruction in righteousness.\*

The law of gratitude ought therefore to be written on my heart, that it has pleased Providence to permit me to accomplish a journey over that country with the word of God in my hand, and compare the narrative it contains with existing circumstances; and after the numerous hair-breadth escapes I encountered, I have been conducted to my native land, and enabled to sit down and reduce into writing some observations respecting the authenticity of that precious volume, the cause of the Most High, and the eternal interests of my fellow creatures.

In taking leave of the reader, there are two descriptions of persons I would beg leave to address.

To believers in the Gospel, I would in the apostolic

\* Titusiii. 16.

language say, I write unto you, fathers, young men, and children \*, calling upon you to rejoice that the Bible, the great engine of truth and the storehouse of spiritual knowledge, has been committed to your trust, conveying strong consolation, under all the vicissitudes and trials of life, in its precious promises †, and the hope of salvation which is held out through the sacrifice of the Son of God. Be strong in the faith, and in the power of God's might, that glory may dwell in your land, that ye may be able to extinguish the darts of those who are the enemies of the cross of Christ, and in nothing be terrified. ‡ Take care that no man take your crown §, but go on your pilgrimage, resting on the great Bishop of Souls. || May your latter end be peace, and afterwards you enjoy that everlasting rest which remains for the people of God.

When I reflect on the present age of infidelity, or, to use the expressions of a prophet, this day of trouble and blasphemy, where a spirit stalks abroad ¶, with gigantic pride, and when publications are sent forth with stings of deadly poison, circulated with unremitting exertions, unparalleled effrontery, and in every artful shape that satanic imaginations can suggest \*\*, not only in violation of the tremendous judgments of the Majesty of Heaven, but the established laws of this land wherein the enemies of our souls have attempted to shake the tenets of Christianity, and bring the great Author of our faith into ridicule, saying, "Depart, we do not desire the knowledge of thy ways ††," to lay the church in ruins, sap the foundations of religion, and blow up the sacred deposit of this Gospel: When I further perceive the object of these publications is to

\* 1 John ii. xiii.

† 1 Peter i. 4.

‡ Phil. i. 28.

§ John xi. 3.

|| Peter ii. 25.

¶ Isaiah xxxvii. 3.

\*\* A magistrate of this city, distinguished for his practical knowledge of crimes, observed on a late occasion, that the prevalence of blasphemous and irreligious publications has caused the national character to undergo a most unhappy change, and crimes are not only more frequent, but attended with more horrible circumstances, and we have now to deal with crimes which used formerly to be of rare occurrence!

†† Job xxi. 14.

excite a spirit of disaffection and revolt against the king, his family, and the government of these realms, and even dare to direct atrocious reflections on the memory of his revered father, one of the brightest ornaments that ever filled the British throne; what is the language that should be used on this accumulation of evil to so miserable a class of men, to scoffers, sceptics, and atheists; as also to those who assume the name of freethinkers?

Since it is the bounden duty of every individual to raise his voice and arm, and co-operate with others in exposing such flagitious acts, and that torrent of sin which is a reproach to every people, I would say to these characters, I have a few things against you \*, and expect you will not be dull of hearing. †

Thou art inexcusable, O man, whoever thou art, to whom belongeth shame and confusion of face ‡, how can you possibly escape the righteous judgment of an insulted Deity? I would call upon you, by the mercies of God, to look upon this Gospel, the oldest record in existence, the purity of its doctrines, the accomplishment of prophecy, the operation of the Holy Spirit §, and the corruption of your nature, and the remedy for sin pointed out by the sacrifice of a Redeemer, which displays a brilliancy of light to illuminate your path, and is the power of God unto salvation. Search the Scriptures, with the most profound and serious attention. They will spiritually anatomise your thoughts, acquaint you with your own state by nature, and practice, the duties you are called upon to perform towards God, yourself, and man, that you may secure the endless happiness which is reserved for the righteous beyond death and the grave. Mark how powerfully it is represented, that it is a fearful thing to fall into the hands of the living God, and become subject to those eternal punishments which are denounced against the guilty, who trample under foot his only begotten Son. I implore you, then, to weigh its precepts and sublime admonitions, as a revelation of mercy from above, which is exclusively

\* Rev. ii. 14.

† Heb. v. 11.

‡ Rom. ii. 1.

§ 2 Pet. iii. 5. 7.

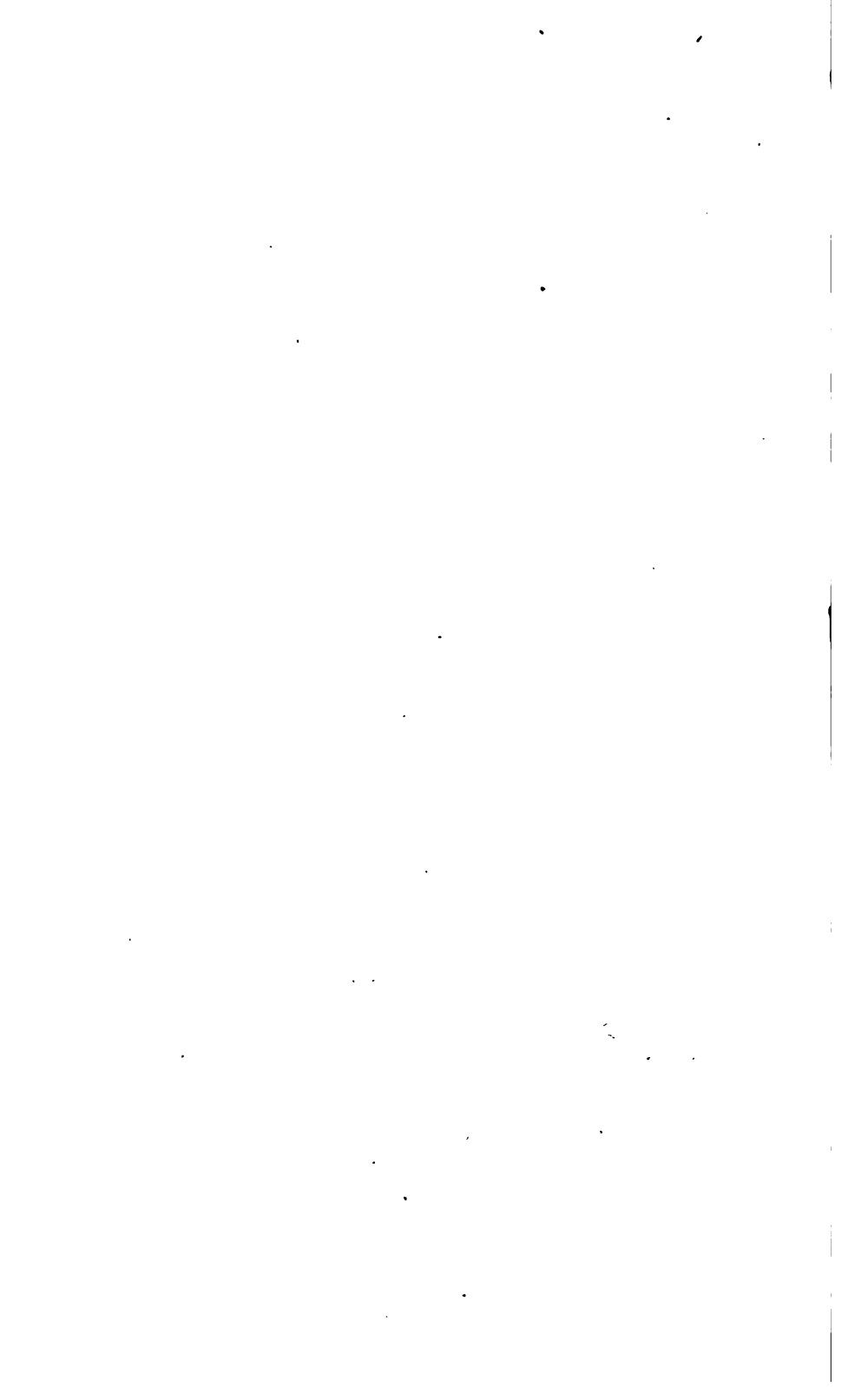
§ Jer. xxxv. 15.

bestowed by the free grace of God, and offered to all ranks of men, without money or price. Let not then the language be repeated, that you will walk after your own imaginations, but may it be engraven on your minds that it is by this sacred standard you must be judged before a dread tribunal, the authenticity of which you pretend to doubt, nay throw aside, as a cunningly devised fable.

Although this fountain of truth will remain as a rock in the ocean, sure and steadfast, notwithstanding it be assailed with tempests, and will shine more and more as a refulgent luminary on nations yet involved in darkness, and requires no confirmation whatever from mere mortals; yet let me repeat to such men, a solemn assurance that in the course of the journey I made over the Holy Land, I bestowed some degree of care and attention in comparing Scripture with it, and the customs there treated of, which I found literally accurate, strictly faithful, and which appear to be the same since the period of the entry of the Israelites into the promised possessions. Allow me then to express a hope, that under all the internal and external evidences of the reality of this word, these characters may experience in their own case the same happy conversion, as that exemplified in the soul of that individual, who, similar to themselves, had been at one time not only an unbelieving blasphemer, but violent persecutor of the Lord of Glory, and his followers. Give then, I pray you, the most earnest heed to the things contained in this book, which were declared by him when upon earth, who spake as never man did, and were confirmed by those who heard the gracious doctrines drop from his blessed lips. Finally, may you be brought to this firm conviction, that there exists no other name \* under heaven, by which you can possibly be saved from the general wrath denounced against those who know not God, and obey his Gospel, than the name of the Lord Jesus Christ.

\* Acts iv. 12.





# APPENDIX.

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## No. I.

*Letter from Admiral Donally to the Author, referred to p. 26.*

Sussex House, Hammersmith, 19th February, 1824.

My dear Sir,

YOU have desired me to give you my opinion of the fallen obelisk at Alexandria, commonly, though improperly, called Cleopatra's Needle, and the plan of a safe transmission of it to England, for the purpose of being placed as a trophy to commemorate our victories in Egypt. I fear your request will lead me on to a longer letter than I am generally used to write. When first I took the command of the naval part of the expedition at Alexandria, I was naturally led to view, amongst other curiosities there, that specimen of very remote antiquity. It seems, a subscription had been made to remove it; and a Venetian frigate, captured from the French at Alexandria, called the *Leoben*, was bought for that purpose. As she could not approach the shore in the eastern harbour near where the obelisk lay, a pier or wharf was projected into that harbour, upon which to convey the "Needle" to the vessel. My opinion was asked as to the practicability of its removal to her, and her capability of conveying it to England. It appeared to me that one quarter its weight would have crumbled the wharf to pieces; and that the frigate, whose bottom was shaped like a wedge, was utterly unfit for carrying it down the Mediterranean Sea; much less across the Atlantic ocean; because, supposing the pier to have been of sufficient stability to sustain the obelisk, and to convey it on board, the vessel must have been lightened

to about fourteen feet to allow her approach to the pier. In this state it must have been conveyed into her stern or bow on rollers; but, as its weight would immerge her two feet in the water, the port-hole, to receive it, must be more than two feet higher up than her then line of floatation; and, in fact, with ballast or kentlege placed in her hold, to counterbalance this great weight aloft, deposited near the line of floatation; she would, with a bottom like a wedge, be in danger of rolling away her masts, and even of starting her planks and foundering. That project was therefore given up, and another proposed to me; viz. to saw the obelisk into six pieces, and convey them home in as many transports. To this I objected, that, if with our boasted knowledge of mechanics, we could not remove it wholly, its being put up at St. James's Park in *pieces*, would perpetuate our courage and also our inferior knowledge to barbarians in mechanics. That scheme was also dropped; and the question is, how the "Needle" can with probability be safely conveyed home? My humble opinion is, that there is only one feasible mode, and, without any data, I should suppose the Romans must have used the same method to convey those stupendous masses from Byzantium, and other distant places, to Rome! The frame of a flat-bottomed vessel, fit to bear the weight of such a mass, should be formed in England, and sent out to the spot; and what in ship-building are called "ways" laid on an inclined plane from the Needle to the harbour. An excavation should be made under one end of the obelisk, and a shoar or prop placed under it. At a certain distance from that (depending upon the stability of the substratum), another excavation to be made, and a second shoar placed, and so on according to circumstances. I think one at each end, and one in the centre, would answer: thus the obelisk would be suspended upon three points. The frame of the flat vessel might then be easily placed under it, and strongly fastened together, and then planked and caulked; taking care that the "ways," or inclined plane, be properly placed. The shoars then cut away one by one, and the holes they make in the bottom closed up; and the vessel, which will draw very little water, launched into the harbour; temporary masts placed in her, and attended or towed by another ship; she might, I think, arrive in safety in the river Thames, pass under the bridges, and present herself opposite St. James's Park, to which place it might be removed on rollers, placed on

“ ways” to the spot destined for its erection. This last point requires power and sleight too; but I will not detain you with more than to say, I am, with sentiments of regard and esteem,

Dear Sir,

Yours, very truly,

R. DONALLY.

W. RAE WILSON, Esq.

No. II.

*Copy of the Translation of an Answer, by Father Monon, eighty years of age, and oldest Monk in the Franciscan Convent, Jerusalem, to a letter received from Viscount Chateaubriand.*

Jerusalem Convent of the Holy Saviour,  
15th February, 1819.

I wish to give you some knowledge of our situation at this moment. The Holy Land is in debt to Turks, Jews, Schismatics, and Hereticks, to the amount of one million and forty thousand piastres.\* Of these creditors some cover fifteen, ten, and the more pious eight per cent. The charities of the Catholics are scanty. The customary presents to the Turks indispensable. The cloth alone in their Lent amounting to thirteen thousand piastres.

For many years I have not seen a farthing from France; and the Holy Land preserves to her all the privileges, as well spiritual as temporal, which correspond to her. God has placed you in the situation which you occupy, and has honoured you by making you a knight of the Most Holy Sepulchre, &c.

I omit much which you ought to know, — France being the protectress of the Holy Land. But if you give me permission, although with much labour, and in Spanish, you shall know the truth.

From your most humble

And poor friend,

Who loves you in Jesus,

Friar FRANCIS MONON,

Of the Holy Angels.

\* The value of a piastre in this country may be equal to 6d. sterling.

## No. III.

*Copy of the Recommendation of His Excellency, the British Ambassador, Constantinople in favour of the Author, to the Friars of Convents in the Holy Land.*

L'Ambassadeur de Sa Majesté Britannique a l'honneur de présenter aux Très Révérends Pères de la Terre Sainte le Porteur du Billet de Monsieur Guillaume Rae Wilson, Voyageur Anglois, auquel il prend un intérêt particulier, et lui recommande à leurs attentions et bontés ordinaires.

Constantinople,  
31st January, 1819.

R. LISTON.

## No. IV.

*Copy of an Attestation presented to the Author on his departure from Jerusalem, of having seen the different places referred to in the above journey. This was again transcribed at Nazareth, to which were added, those he had visited there, and in Galilee, and is subscribed by the Grand Superior of the Convent at Jerusalem, whom he had met at Nazareth.*

I. D. N. A.

*Fr. Salvator Antonius à Melita Ordinis Minorum Regularis Observantiæ S. P. N. Francisci Provinciæ vallis Neli et Melitæ Concionator Lect. Theologus Agregatus jam definitor totius Insulæ Melitæ Terræ Sctæ Commissarius Sacræ congregationis de propaganda Fide Responsalis missionum Ægypti et Cypri Præfectus in Partibus Orientis commissarius Apostolicus totius Terræ Sanctæ cum plenitudine Potestatis Custos.*

*Visitator et humilis in Deo servus.*

Universis et singulis presentes Literas Visuris fidem indubiam facimus atque testamur quatenus Illustrissimum D<sup>no</sup> Gulielmum Rae Wilson, &c. ex Anglio Regno devotiones gratia sanctorum Locorum peregrinatione suscepta die 1<sup>mo</sup> mensis Februarii Anni 1819. *Jerosolymam* appulit: inde subsequentibus diebus precipua sanctuaria in quibus Mundi Salvator suum populum dilectum, imo et totius humani generis massam damnatum à miserabili Dæmonum potestate misericorditer salvavit utpotè; *Calvarium* ubi cruci affixus devicta morte, cœli januas nobis aperuit; *Sepulchrum* ubi Sacrosanctum ejus corpus reconditum triduo ante suam gloriosissimam Resurrectionem quievit; *Montem Sion* ubi cum discipulis ultimam fecit cœnam Eucharisticum Sacramentum instituit, iisdem Apostolis jannis clausis post suam

resurrectionem apparuit Thome [*the words here illegible*] misericorditer ostendit, et Spiritus Sanctus in igneis linguis descendit; *Sepulchrum Virginis Mariae* unde ad caelos assumpta est gloriosa; *Montem Oliveti* ubi Videntibus discipulis ad caelos ascendit Dominus suarum pedum vestigia in aeternam reliquens memoriam; *Bethaniam* ubi Lazarium quadriduamem à morte suscitavit; *Hortum Getsemani* ceteraque alia in et entra Jerosolymam constituta; Item in *Bethlehem* ubi idem Salvator Mundi de Virgine Marià nasci, in Præsepio collocari à brutis Calefieri à Pastoribus; Venerari à stella indicari à magis adorari, et modico lacte passii non est sanè dedignatus, et quæ circa Bethlehem et in via Bethlemitica conspiciuntur. *Montana quoque Judæ* ubi Beata Virgo Elizabeth Visitavit ortumque habuit Magnus Propheta et Precursor. [*illegible.*] Joannes *Desertum* pariter et antrum ubi idem Precursor per tot annos Mundi consortia fugiens Angelicam potius quam humanam vitam traduxit. Insuper et quæ in Galilea similiter continenter nimirum Domum *Nazareth* ubi Beata Virgo Maria ab Angelo Salutata Meruit Filium Dei concipere incarnatum; *Montem Thabor* ubi idem Dominus se transfigurando gloriam suam tribus discipulis ostendit; *Mare Tiberiadis* cujus Mentio sæpe fit in sacris Evangelij paginis, propter assiduam Christi Domini consuetudinem; *Flumen Jordanem* cujus aquas suo baptismate consecravit; *Sacrum Montem Quarantano* ubi suo Sancto jejuniis nostras epulas damnavit demonumque astitutas propria superavit Virtute Deniquegue in Universa Judea, et Galilea continentur gressibus Domini ac Beatissima ejus matris consecrator et à Peregrinis *Omnibus Visitari solita pie ac devoti visitasse.*

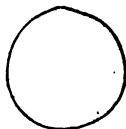
In quorum Omnium et singulorem fidem has manu nostra subscriptus et sigillo majore officii nostri Munitas expediri Mandavimus.

Datum Nazareth in Anni Sete Visitationis die 25 Feb. Anni 1819.

Fr. Salvatr. Ant<sup>v</sup>. à Melita S. M. Sion,  
et S<sup>c</sup>. Sepulchri de N. J. C. Guardianus.

The original

a large



bears

seal here.

Mandato R. — in Christo Patris Franciscus Xaverius à Melita  
Terre Sancte Secretarius.

## No. V.

*Copy of an Indorsation, in English, upon the Firman from Constantinople, written in the Turkish language, and superscribed by the Grand Signior, transmitted to the Author, at St. Jean d'Acres, by His Excellency Sir Robert Liston, his Britannic Majesty's Minister at the Ottoman Porte.*

*Travelling Firman for William Rae Wilson, Esq., to go with a Tartar and two servants from St. Jean d'Acres to Syria, to Jerusalem, Gaza, Ramla, Napolos, Adena, Corna, Diarbekir, and adjacent places; to be treated in the most friendly manner, offered every security, protection, and assistance, according to the imperial capitulations, and the strict friendship subsisting between the two countries, and furnished with all necessary escorts wherever occasion may require.*

## No. VI.

*Certificate by Friar Francus Vilardell, Superior of the Convent at Damascus, on occasion of the Author's visit to that City.*

Ego infra scriptus attestor etiam D. Gulielmum Rae Wilson appulysse in civitate Tolemaidæ ac postea in illa *Tiro et Sidonis* ac demum pervenisse *Damasci* ubi Apostulus Paulus à Deo vocatus Christi fidem confessus est.

In quorum fidem, &c.

Dat. *Damasci* die 23 Martii 1819.

F. Francus Vilardell

P<sup>ri</sup>. *Damasci*.



This represents the Apostle Paul falling off horseback in the act of fright.

## No. VII.

*Translation of a Letter from His Highness the Grand Vizier, Constantinople, to the Governor of Sidon Suleiman, forwarded to His Excellency Sir Robert Liston.*

After the most affectionate and kind compliments, I have the honour to inform Your Excellency, that in a note presented to the Sublime Porte by the first interpreter in England, thereto authorised by his ambassador, it is stated, that from their principles of education, English gentlemen have always been in the habit of travelling in foreign countries; those who wish to visit the estates of the Empire Ottoman, are provided with Firmans Supremes, issued at the request of the ambassador of Great Britain, residing at the Sublime Porte, in virtue of which it is necessary that those travellers, during their tour, and when they stop at any place, be treated in a civil and friendly manner by the Cadis and the commanding officers; and that those officers keep in view the duties of aid and attention which is due to them.

Notwithstanding which, it is stated that an English gentleman, Mr. Wilson, provided with a Firman Supreme, arrived in the city of Napolose, and having appeared before the Voyoode of that town, this officer, without the least motive, scarcely had seen him, than he behaved towards him in the most rude manner imaginable; and flying into a passion, threw the letters of recommendation, which he had presented to him, on the floor, and ordered him out of his presence, making use of the most insulting language.

This traveller, mortified at being thus treated, left the town and proceeded to Constantinople, where he gave an account of what had happened to him to His Excellency the ambassador. It is likewise said, in the statement of the said interpreter, that the Voyoode above mentioned deserves the most severe punishment for his conduct.

It is an article prescribed, through the peace and good understanding which exist between the Sublime Porte and the court of Great Britain, that every subject of the above mentioned court be treated and protected in a friendly manner upon all occasions, and the object of delivering supreme commandments, at the request of the ambassadors, to English



gentlemen who wish to travel in and visit this country, is merely to afford them kind treatment and every sort of protection.

Now, as there is no doubt but the conduct of the Voyoode above mentioned was contrary to the will of the Sublime Porte, if this Voyoode has dared to behave in the like manner, he deserves to be punished. Your Excellency is requested to examine this affair; and should a severe punishment be deemed necessary, you will take the earliest opportunity to correct him as he deserves, not ceasing to use your best endeavours to prevent such proceedings in future.

It is with this intention the present friendly letter is written and despatched to Your Excellency, with the hope that at its safe arrival (if it please the Almighty) you will act according to its contents.

DERVISH MOHAMMED.  
(L. S.)

#### No. VIII.

In making the journey I have described in the preceding pages, especially through Egypt and the Holy Land, the following, I apprehend, are the principal articles necessary for persons to provide themselves with, and I had occasion to write down during this travel.

A light iron bedstead, which can be put up in a small compass, mattress of leather, sheets, a single blanket, and pillow.

Musquito curtain.

Canvas tent.

Pistols and sabre.

Oil lamp.

Portmanteau.

Small saddle and bridle; also a long whip, as the dogs are troublesome.

A thermometer, and a second in case of accident.

Telescope, compass.

Foot rule.

A chisel and hammer.

Pair of compasses.

Canteen, containing articles for use of breakfast and dinner.

Tablecloth, towels, Windsor soap, lavender-water, and eye-water.

Green spectacles.

Medicines.

Straw matting to lay on the ground.

Wine.

Tea (important).

Portable soup.

Essence of coffee.

Maps of the countries.

Flannel jackets, a few shirts, drawers, stockings, night-caps, and gloves.

Adopt the costume of the country.

Watches, British cutlery, trinkets, and trifling articles as gifts to persons in superior and subordinate capacities, to facilitate the journey.

The best authors who have written on the countries.

Letters of credit. The bills of Hammersley extend to Grand Cairo, where these can be converted into the monies of the countries, or at Alexandria and other places in the East.

Apply to British ambassador, to procure a Firman from the Grand Signior.

#### No. IX.

*Correspondence between Sir Everard Home, Baronet, and the Author, respecting Bones found in the Sarcophagus, Egypt; referred to in page 73., and in Confirmation of the Authenticity of a Statement on that Subject.*

London, 19th March, 1824.

Dear Sir,

I beg leave to inform you, that in a volume of Travels I lately published on Egypt, I had occasion to advert to certain bones found in a sarcophagus in one of the pyramids by Mr. Belzoni, which did not belong to a human being; and doubts have been expressed, as to the correctness of the assertion, in a review of my work.\*

In these circumstances, and understanding the bones were

\* London Literary Gazette, 22d. November, 1823.

transmitted to you for examination, it will be obliging that you state the opinion you formed on this subject.

I am, Dear Sir,

Yours sincerely,

WILLIAM RAE WILSON.

Sir Everard Home, Baronet.

London, 20th March, 1824.

Dear Sir,

The bones which I examined from the tomb entered by Belzoni, were those of the ox kind.

Yours, truly,

EVERARD HOME.

William Rae Wilson, Esq.

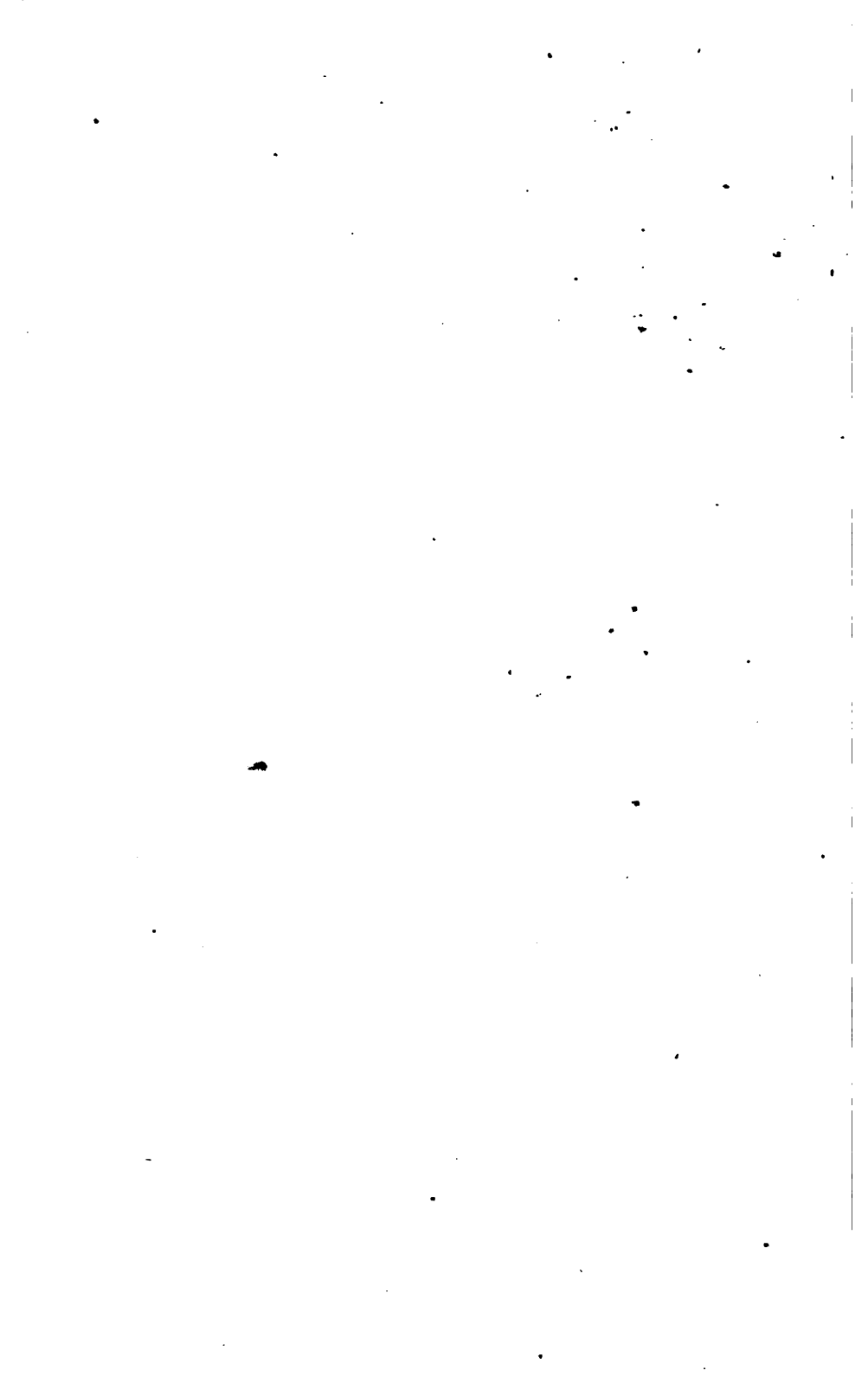
THE END.

## ERRATA.

- Page 45, line 9, for "mossy," read "massy."  
85, line 6, for "Nevet," read Nile."  
86, line 27, after "swells," add "it."  
181, line 20, for "frontispiece," read "prefixed."  
184, line 3, for "sanetary," read "sanctuary."  
258, line 2 from bottom, for "Moravite," read "Moravian."  
272, line 7 from bottom, for "Morandi," read "Moravian."  
302, line 9, for "sheets," read "streets."  
311, line 9, "as blessing him that gives and takes," to follow after  
"represented," in third line.  
313, line 20, for "with a piece of," read "shod with."  
319, line 6, for "his part," read "the part of it."  
319, line 16, for "visit," read "Viscount."  
319, line 22, for "Munster," read "Chateaubriand."  
333, line 9, for "trust," read "hint."  
334, line 17, for "now," read "how."  
350, line 9 from bottom, for "Smyrnials," read "Smyrniots."  
351, line 8 from bottom, omit the word "far."  
360, line 3, for "capitol," read "capital."  
365, line 9 from bottom, for "he," read "who."  
376, line 12, for "it," read "I."  
379, line 11 from bottom, for "was," read "were."  
398, line 5 from bottom, for "stones," read "staves."  
427, line 3 from bottom, for "gable," read "gables."







158 *Arctostaphylos*

4 *Heath*

7 *Arctostaphylos*

(*Arctostaphylos*)

43

(*Arctostaphylos*)

158

*Arctostaphylos*

*Arctostaphylos*

