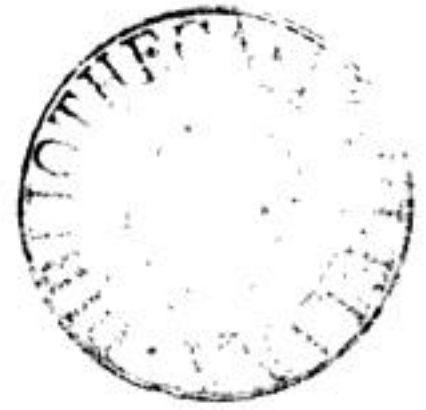


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Designed by J. Clark from a sketch by W. B. Wilson. 1857.

Bethlehem?



TRAVELS
IN
THE HOLY LAND,
EGYPT,

&c. &c.

BY

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AND IN RUSSIA, POLAND, AND FINLAND.**

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

CHAPTER I.

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

ON receiving the benedictions of the monks, by whom I had been so courteously entertained, I set out on the morning of the 26th of February at sunrise, with the view of visiting those parts of Galilee which had been so eminently blessed, not only by the residence of, but also the performance of many signal miracles on the part of, our adorable Redeemer.

Here I would recommend travellers to commence their journey at the same time of the morning, as being the most pleasant for travelling, and to halt about mid day,

when the heat is so powerful. This is a practice with the natives of the East, and a most judicious one. Many indeed prefer to travel by night, and sleep during the warmest part of the day.

The tranquillity that happily reigned over the whole country, in consequence of proper vigilance on the part of the pacha at Acre, 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 Michael, formerly a domestic in the convent, who was recommended as a person of activity and intelligence. The morning was truly glorious; my expectations ran high, and at every step the delightful sensations I experienced were strongly increased. I pursued my way in a northern direction, went through the valleys, and was often accosted by Mussulmen, who passed with the salutation of "Salam aleikoum," meaning, may peace be with you; and in two hours I arrived at Cana, almost contiguous to the plain of Zebulun. This was named Cana of Galilee* to distinguish it from another belonging as an inheritance to the tribe of Asher.† It stands upon an elevation overlooking a valley, and is occupied in one part by Christians, in the other by Mahomedans.

This is the place which has been rendered so highly memorable by our Lord's first miracle ‡, which he wrought at the marriage feast,—in all probability of a relation, since his mother and some of her kindred were present. The performance of this miracle appears to have been the most proper for the manifestation of his glory and commencement of his ministry, since it carried with it such irresistible conviction. Under a scorching sun, I stopped at a foun-

* John, xxi. 2.

† Josh. xix. 28.

‡ John, ii. 11.

tain, near the entrance of this village, to take refreshments; and it will be observed, that it was the only one near the village, and it is called, "The Well of Cana;" and here, it may be remarked, as at all wells, there are one or more trees to afford shelter from heat, as of old.* On sitting upon the shattered wall which inclosed it, I turned to that highly interesting passage of Sacred Writ which records that six water-pots of stone were used at the nuptial feast, when the modest water saw its God and blushed.† While I was thus engaged, a striking fact occurred. Six females, having their faces veiled ‡, came down to the well, each carrying on her head a pot §, for the purpose of being filled with water, which evinced how much the customs of old are observed here at this day.

These vessels are formed of clay, hardened by the heat of the sun, and are of a globular shape, and large at the mouth, not unlike the bottles used in our country for holding vitriol, but not so large. Many of them have handles attached to the sides; and it was a wonderful coincidence with Scripture, that the vessels appeared to contain much about the same quantity as those which the Evangelist informs us were employed on occasion of the celebration of the marriage which was honoured by the Saviour's presence; namely, three firkins, or about twelve gallons each. It is further a remarkable circumstance, that in the Holy

* Gen. xlix. 22.

† On the reality of the miracle itself, and the sincerity of our Lord in the working of it, I would remark, that, in order to show to demonstration to all around that there could not possibly be any deceit, wine casks were not called for, but pots of water. Wine vessels, in which some lees were remaining, might have given both a vinous colour and taste to the water, but water pots could contribute nothing of this nature; while his employing servants, and not his disciples, removes any suspicion of collusion; and his sending the wine so produced to the governor of the feast was evidence that the miracle could bear the strictest examination.

‡ Gen. xxiv. 66. Song of Sol. v. 7.

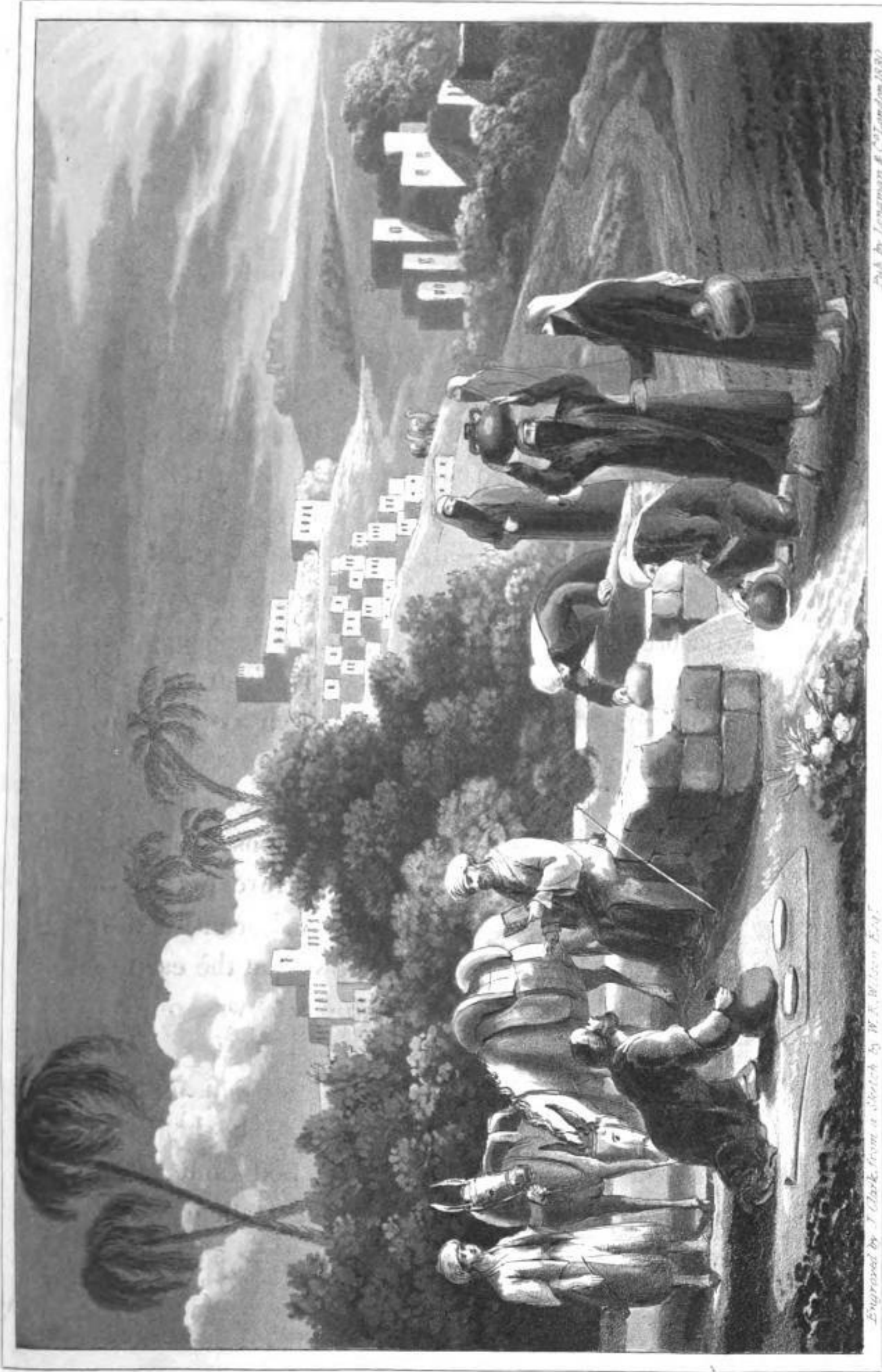
§ John, ii. 6—10.

Land it rarely happens that men are employed for the purpose of drawing water; but it is a duty entirely devolving on the females, and shows strongly that such a practice has been continued from the earliest ages.* The water of this well is pure as crystal, and supplied by springs from the mountains. It may be added, that during the time of the patriarchs, the discovery of water was held of such high importance as to distinguish the spot by a particular name; and of this we have a striking picture as recorded by the great lawgiver and evangelist.† 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 that 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 this highly interesting scene is given with all possible accuracy. The ruins of a church are shown, founded on the spot where the celebration of the nuptial union had taken place; and there is also shown a stone vessel, gravely said to have been one of those used on that occasion. It was in this village that, at a future period of his life, our Lord, in his unparalleled condescension and sympathy, made another display of his power, at the earnest solicitation of a person of rank, whose son was on the eve of dissolution at Capernaum, thirty miles distant; and on his return to that place, the father found that he had been restored to health at the very hour when he held the conversation with this great Physician of body and soul.§ This was the second miracle performed in Galilee. The French, I was informed, had an encampment about this place.

I then passed through Cana, or Great Cana, as it is called,

* Gen. xxi. 31. xxiv. 11—20. Exod. ii. 16. John, iv. 6.

† Gen. xxvi. 18—23. ‡ Id. xxiv. 18. § John, iv. 46.



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Engraved by J. Clark from a sketch by W. F. Wilson. 1877.

'Feet in Galilee.'

on account of the above-mentioned striking miracles. This place, which is the reputed birthplace of Philip, James, and Nathanael*, now contains only a few mean looking houses. I entered the plain of Zebulun, going along the side of a field pointed out as that where our Saviour walked with his disciples when the barley was ripe, and he was rebuked for permitting them to satisfy the pressing calls of hunger, by eating the ears of corn on the Sabbath.† Every blade upon this spot, whether it be of grass, corn, or any other plant, is held in the highest degree sacred; and a large quantity is plucked up and transmitted to catholic countries, where it is received with reverential devotion. After supplying myself with some blades to take to England ‡, I proceeded on my journey by this “plain,” which multitudes had trodden who had come from Judea, Jerusalem, Tyre, and Sidon, not only to hear our Lord, but to be healed by him.§ It is of considerable extent, and in many parts of it the soil is black. There were piles of stones covering over or marking the place of graves. This mode of covering the ashes of the dead is to be seen in almost every Mahomedan churchyard, which reminds us of a similar custom of old to perpetuate the memory of the departed.|| Such cairns, also the remains of a remote antiquity, exist both in England and Scotland. Near the end of this plain is a sacred elevation called the “Mountain of Beatitudes,” which was so eminently distinguished by our Divine Master, who, in humility and meekness, addressed himself to five thousand persons ¶; and where I read on its summit with the deepest interest those precious doctrines of grace and salvation he delivered, which are so highly comprehensive and sublime,

* John, xxi. 2. † Mark, ii. 23. Luke, vi. 2.

‡ These are in the Museum at Glasgow.

§ Luke, vi. 17—19. || Josh. vii. 26. 2 Sam. xviii. 27. Lam. iii. 53.

¶ Luke, ix. 14.

and the source of such strong consolation to believers in all ages.*

How sweetly flowed the Gospel's sound
From lips of gentleness and grace,
When listening thousands gather'd round,
And joy and reverence filled the place.

From heaven he came — of heaven he spoke,
To heaven he led his followers' way ;
Dark clouds of gloomy night he broke,
Unveiling an immortal day.

I am strongly of opinion that this was the mountain where once he continued all night in prayer, and next day called his disciples, when he made choice of twelve, whom he invested with the character of apostles. This belief is founded not only on the fact that it was at no great distance from those fields I formerly mentioned, where he walked with his disciples who plucked the ears of corn ; but the evangelist † intimates his ascending an eminence for his devotions immediately after their being in the fields. It is added that the following day he came down from the mountain, and stood on the plain in company with his disciples, when a crowd had assembled to listen to his doctrines ; he cured diseases, and “ virtue went out of him, which healed those who touched him.” This mountain stands in the middle of a plain, so picturesque and beautiful that I never can forget it.

On coming down from this altitude, when he had delivered this most interesting sermon, and was followed by so great a crowd that they “ trode one upon another,” he was accosted by a leper, who declared that if he chose he could remove his disease, on which Jesus merely put forth his hand, and the malady ceased. To this place also we find that many afflicted with different diseases followed him, and cast themselves at his feet, when he cured them, to the

* Matt. v.

† Luke, vi.

astonishment of the spectators, who, when they heard the dumb speak, perceived the maimed whole, the lame walk, and the blind see, offered up praises to the God of Israel. I was joined by a miserable ragged soldier, who had been stationed at the foot of this hill by his pacha to protect the grass from the depredation of travellers, and who exclaimed Urlarula! in other words, a prosperous journey. He seemed to be quite overwhelmed with gratitude, when I desired him to sit down and partake of my repast, which he most greedily devoured, as if he had been some days a stranger to food. This sacred spot has a height of from two to three hundred feet. On its top is an area of many acres, where scattered ruins appear to denote that anciently it must have been the site of a village.

Proceeding from hence, I arrived on the other side of the hill, where Christ, the bread of life and the great proprietor of all, displayed his miraculous power in abundantly supplying, with seven loaves and a few fishes, the wants of a multitude, consisting of upwards of four thousand persons*, who had continued with him during three days; after which seven baskets were filled with the fragments; that is as many as was the number of his disciples, for it must be kept in view that each of them carried a basket or scrip with him*, as the Jews were in the practice of doing when they travelled. This was called by my guide, Michael, "The Multiplication of Bread," or, as I had heard others denominate it, "The Table of Christ." It is remarkable, that at this day there is "much grass in the place," as described in the narrative of the Evangelists.† Leaving this spot, I proceeded for some time by a steep descent; and in the course of it the celebrated Lake of Genesareth, or Sea of Galilee, appeared, lying north, together with

* 2 Kings, iv. 43, 44. Matt. xv. 32—38. 1 Sam. ix. 13.

† John, vi.

the city of Tiberias, about a mile in circumference. At this moment there was a rippling red sky, resembling the purest gold, in which the sun was about to repose, amid the glories of the west; and it was that period of the day when those possessed of unclean spirits were brought to, and healed in this district by, the great Physician.* Smoke was ascending in the calm air from the humble cottages, and the shades of night were stealing upon the scene †, while in some parts the sun-beams still slept upon the murmuring waters, and on the opposite shore the dark ground of a chain of mountains was reflected as a mirror. A glimpse of the pale crescent moon, that emblem of chaste beauty, was beheld as with half-shut eye watching for the close of day, to illumine the benighted world, and the lake itself appeared in a hollow as in the bottom of a bowl. A solemn stillness wrapped all this imposing view of nature's most placid aspect. While far off "lowing herds were heard;" the Arab shepherds were directing their steps towards the village with their flocks, and the husbandman was homeward "plodding his weary way," as it were leaving the landscape "to darkness and to me." No sunsets could be compared to those at this place, which are too gorgeous for a painter, and defy any poet.

It was the hush of night, and all between
The margin and the mountains dark yet clear,
Mellowed and mingling, yet distinctly seen:
All heaven and earth were still, though not in sleep.

From the high host
Of stars to the lull'd lake and mountain coast,
All was concentr'd in a life intense,
Where not a beam, nor air, nor leaf is lost,
But hath a part of being, and a sense
Of that which is of all Creator and defence.

* Mark, i. 32—34. Luke, iv. 40, 41. Matt. viii. 16.

† Et jam summa villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.

VIRG.

In addition to the solemn beauties on which I gazed, the recollection of those grand events which occurred in this once favoured country, and upon the waters before me, that had been trodden by the sacred feet of the Redeemer, could not fail to excite in me a holy joy, and stamp upon my mind a deep and lasting impression.

I arrived at Tiberias just at the time when the muezzim was proclaiming the hour of prayer from the upper gallery of the exterior of a minaret, and solemnly concluding with "Alla, Hu!" This place is thirty miles distant from Nazareth, and I entered it by the western gate, which is regularly shut at sunset. Here I could not find any other place of repose during the night than a miserable building called the Christian church, but much more resembling a dungeon, being without windows and in a dilapidated state. It was of an oblong shape, and the entrance to it was by a descent of steps. In front was a small court, where the mules were tied up. Shortly after, a venerable Greek priest, bending under the weight of years, with bushy head and long beard of a 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 Bethlehem, who was of the same persuasion. After he had read it attentively, he observed, that, as accommodation could not be afforded in his own house, there was no other alternative than for me to sleep in the church. He then opened the door with great formality, as if conferring a distinguished favour, and the

* This personage died lately in Paris, at 100 years of age, and was greatly attached to the English. He was of the Greek persuasion, and most highly venerable. At one period he lived in great style at Rome, but experienced a sad reverse of fortune, with imprisonment, under Napoleon, and was nearly brought to the scaffold. He had a chapel in Paris, and administered much comfort to the wounded Cossacks brought there when the allies entered, — received marked attention from the Emperor of Russia and King of Prussia, sat at table with them, and was rewarded by the former with an order and a pension.

more so from the sanctity of the place. I gratefully entered to rest my tired limbs, having suffered excessively from the heat of the sun, which had almost darted upon me vertically, as well as from the numerous flies. The dead silence, added to the gloom which enveloped this spot, shut out as it were from the world, heightened the solemnity; and it was impossible to enter its sacred walls, it being the only Christian church in this part of Galilee, and the very first which had been erected, without the most profound reverence and gratitude. I laid my bed on the stone floor, which was very damp, and here I was also sadly attacked by myriads of red vermin crawling about. Michael, having omitted to bring similar accommodation from Nazareth, had recourse to the expedient of taking the door off its hinges, which was laid upon the ground, and so contented himself to sleep on it, to avoid the effect of the damp and exhalation which arose. After securing the outer gate of the court by placing against it enormous stones, in consequence of a hint, to prevent the mules from being stolen by the Arabs, who were on the watch, I lighted my "dow," or lamp, placed it on the altar, and we attempted, not in vain, to woo "tired nature's sweet restorer, balmy sleep," even in this gloomy and novel abode.

CHAP. II.

TIBERIAS.—SPOT WHERE THE HOUSE OF PETER STOOD.—
LAKE.—MIRACLES OF CHRIST.—LODGING OF A GREEK
PRIEST.—CHRISTIAN CHURCH.—SINGULAR MODE IN USE
BY THE WOMEN OF PAINTING THE EYES.—GOVERNOR.—
DRESS OF SOLDIERS.—JEWS' SYNAGOGUE.—EMMAUS.—TOMBS
OF THE UNCLEAN SPIRITS.—OBSERVATIONS.—LUDICROUS
GROUP OF FEMALES.—PENS.

THE barking of dogs without, and the attacks of vermin within, added to the chilling damp of the church, deprived me of sleep, and caused me to long for the return of day. I rose early; but notwithstanding all the miseries I had endured, they were fully compensated by the honour I enjoyed, in reposing on the exact spot where the habitation of St. Peter *, who followed his trade of a fisher upon the Galilean Lake, had stood. Although humble, in point of worldly rank and wisdom, yet that apostle obtained high distinction in the church, and appears to have been among the first who were called to the service of Christ.†

This church, which is supposed to be the oldest temple of Christian worship in the Holy Land, is situated on the

* The martyrdom of this apostle happened 66 years after the Christian era. Protestants deny that he was buried in the Vatican, as Catholics maintain; or, in fact, that he ever visited the Roman capital. On this point, the cause of the former is thus expressed in allusion to Peter, Simon, and the simony practised in that city:—

“ Many that Peter ne'er saw Rome declare,
But all must own that Simon had been there.”

† Matt. iv. 18—22.

the very edge of water, and was founded in commemoration of our Lord's calling this apostle. Several Christians from Nazareth repair to it yearly, on a certain day, to celebrate his festival, which is held at the same period that has been set apart in the church of England for this purpose. At one time, during a terrible earthquake that occurred here, this edifice almost miraculously escaped destruction.

I now proceeded to visit the lake. This, as we learn from the Sacred Volume, has passed under different appellations, such as the "Sea of Galilee," from being in the middle of Galilee; the "Lake of Genesareth, or Gnezar," after a country or city of that name: to these were added, that of the "Sea of Cinnereth," after another town upon its western shore, and that of the "Sea of Tiberias," from another city similarly situated, which was founded by Herod, in honour of the Emperor Tiberius. The last mentioned of these places is often alluded to by Jewish writers, because, after the taking of Jerusalem, there was in it a succession of Hebrew judges and doctors till the fourth century. According to some accounts, also, a Hebrew translation of St. John, and the Records or Acts of the Apostles, were kept here. I apprehend it to have been anciently one of the fenced cities*, and comprehended under the portion of territory assigned to the children of Naphtali. It was endowed with peculiar privileges, was the metropolis of Galilee, and the first town of the conquered country, called Decapolis from its consisting of ten cities.

The picturesque sheet of water here, to which my attention was principally directed, although, strictly speaking, a lake, has received the names of the "Sea of Tiberias," and the "Sea of Galilee." It is for the sake of distinction from it, that the ocean is called in Scripture the "Salt Sea †;" the Jews, indeed, were in the practice of giving the name of sea to all great collections of water. In like manner, as I for-

* Josh. xix. 35.

† Id. xv. 2.

merly noticed, the Jordan is called a river, although merely a stream; and the water covering the destroyed cities is named a sea. It is an object of the highest veneration; and this and the Dead Sea may be considered the principal lakes in the Holy Land. It appears to owe its origin to the waters of the Jordan, which flow from Lebanon, a mountain of great altitude, capped with snow, and not unlike, when seen from a distance, Ben Lomond, in Scotland. Viewed from a height, the water looks, amidst the surrounding mountains, like an immense reservoir. From the northern part being covered with lava and volcanic remains, it has been conjectured that this lake was at one period the crater of a volcano. Through it the Jordan pushes its course, which is marked by a strong current, and, leaving it at the southern extremity, it ultimately loses itself in the Dead Sea, which may be calculated as eighty or perhaps one hundred miles distant. This "Sea" is frequently subject to sudden commotions, from the winds that rush down the openings in the mountains that encircle it.

As I had occasion to remark, with regard to the Dead Sea, a variety of opinions have been entertained as to the length, breadth, and circumference of this water, which it is singular has never at any time been accurately ascertained, but merely conjectured from eyesight; nor could any information that might be relied on be obtained from any of the inhabitants. So far, however, as could be judged from a view of it, I should be inclined to think it may be about five miles in breadth, and from twelve to fifteen in length. Along the shore its depth varies, and in some parts it may be sixty feet. I bathed, and found it most refreshing after the overpowering heat of the preceding day, and the torment which I had experienced in every part of my body from vermin. The water is perfectly fresh, and is used by the inhabitants to drink, and for every culinary purpose; indeed, there is no other at Tiberias.

Its remarkable transparency reminds us of that beautiful representation, by the beloved disciple, in his exile, of that pure river of the water of life, which proceedeth out of the throne of God and of the Lamb, clear as crystal.* At the moment I stood upon its edge, there was not the slightest breath of air, so that I could at a considerable depth distinctly perceive the bottom covered with beautiful pebbles. Of this lovely lake it may be said that—

It

Woos me with its crystal face;
The mirror where the stars and mountains view
The stillness of their aspect, in such trace
Its clear depth yields of their far height and hue.

Although it is undoubted that, during the ministry of our Saviour, vessels or boats sailed upon it, not only to convey persons to and from the towns on its borders, but for the purpose of fishing, and of commerce; yet it has been asserted by some travellers that neither vessel or boat is to be found on it, which account is opposed by others, who maintain, that they are to be seen upon the shore, although they do not hazard the assertion that they have embarked in any of them. For my own part, I can most confidently declare, that I could not possibly discover a vessel or small craft of any description whatever when I passed along the Lake, although I made most particular enquiries, in the view of sailing and fishing upon its sacred waters, and being especially desirous of crossing over to the other side. This leads me to ask, if there had been vessels in existence, how comes it to pass that travellers have not availed themselves of them, in order to give a minute description of so interesting a lake, with its precise depth, breadth, length, and other particulars, as to which we still are totally in the dark?

It abounds in fish, which are most plentiful in its

* Rev. xxii. 1.

northern parts, where it is deep. Among these, trout are most common, and are caught in small nets, which are not used, however, in boats, as would have been the case had these existed; but the fishermen wade with them to a short distance from the shore. It is almost unnecessary to remind the reader that this sea and its neighbourhood were places where many highly grand and striking displays of the power of Christ, and other important events, occurred. It was here that our Lord, to avoid the pressure of people who had flocked to hear the Word of God, embarked in a ship*, and addressed them as they stood thick as pebbles on its margin, and had afterwards proceeded to different places about the shores on errands of mercy. The miracle was wrought of the quantities of fishes, which the fishermen were unable to draw forth in their nets †; he also walked upon the waters as on the solid ground ‡ under the cloud of night, when his disciples were tossed and buffeted with the waves, cheering them with his glorious presence, whilst at his voice the raging storm fell calm. He spoke, and it was done. On this lake it was, also, that he chose his earliest disciples, those humble fishermen, who, in obedience to his call, went after him to be fishers of men; in other words, to convert mankind from sin and misery to righteousness and happiness §; and how truly did their success in their new vocation make good his words, of which, indeed, the miraculous draught was an emblem. The wonderful propagation of the sublime doctrines of the Gospel by such apparently most inadequate instruments, affords the very strongest evidence of its divine origin, which it seems no less than marvellous to me how the gainsayers can for a moment resist.

No vestiges are to be seen of those cities or villages, such as Chorazin, Bethsaida, Capernaum, and others, which

* Mark, iv. 1, 2. Luke, v. 1. 3. † Luke, v. 4. 7. ‡ Matt. xiv. 24. 33.

§ Mark, i. 16. 22. Matt. ix. 24. 51. Luke, v. 10, 11.

beautified the shores of this lake*, and were so peculiarly honoured by the presence of our Lord during the three years of his ministry. The last of these places is 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. On the other side of this lake stood Dalmanutha, probably the same with Magdala‡, of which Mary was a native, who was an attendant on our Lord, and witnessed his body laid in the tomb. During the Crusades the fortifications of Tiberias were formidable, and from their battlements the standard of the cross § was displayed; most sanguinary conflicts, also, were fought under its walls. The holy joy and delight I enjoyed in beholding the prodigious grandeur of the scenery spread round this lake, under a brilliant sun and a truly eastern sky, as I walked along its shores, with the word of God in my hand, and contemplated those unparalleled events which had been accomplished upon its waters, it would be altogether in vain to attempt to convey any adequate idea of, to the mind of a reader.

Having walked through the town, I found the walls mounted with one miserable piece of artillery. It contains a population of from fifteen hundred to two thousand. I was peculiarly struck with the wretchedness of the place, to which the French under the command of Murat had materially contributed, by the ravages they made when in possession of it, having set fire to it in some parts, and in others blown it up. Most of the natives use neither knives nor forks, but take up their victuals with their hands and wash them afterwards. I proceeded to the hut of an ecclesiastic, or, as he is named by his flock, papa, who had long resided at Tiberias. I found the good pastor, in whose mouth was the law of truth and kindness, stooping under age and

* Matt. iv. 13.

† Id. ix. 1.

‡ Mark, viii. 10. Matt. xv. 39.

§ Psalm xx. 5. lx. 4.

infirmity, with a most contented look and benevolent smile, though he was sitting in the midst of a number of ragged children in an apartment, or rather den, which exhibited a scene of great misery. I tendered my thanks for the accommodation which had been afforded me in his church, and was concerned to hear that he was looked upon as an object of hatred by the monks, because he had taken to himself a helpmate, under a conviction that "it was not good that man should be alone." His wife I saw, in the act of rocking an infant in the cradle. She was a most complete sloven in her dress and domestic arrangement, and wore on her head a mean bandeau ornamented with silver coins, which with the slightest motion rattled like bells round the collar of a dog. From the extraordinary appearance of her countenance and those of her family, I was at first sight disposed to think they had received no small degree 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 learn that these stains were made with black powder, and were considered as ornamental in this part of the world, as an application of rouge to the cheeks of fashionable females is in our land. In all countries, indeed, the sex appear to study the art of cosmetics, for the purpose of heightening the gifts of nature or of repairing its defects, too often with little reason; dissatisfied with that countenance which the Almighty has given them, for which they substitute one more agreeable to their own taste.

This practice, in the present instance, I apprehend to be a continuation of what was observed as an ancient oriental custom, and to which special allusion is made in sacred writ.* Tinging the eyes also, which has the effect of making them appear larger, may afford us a lively image

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

of what the prophet means by renting the eyes.* Arabs frequently stain their eyelids to protect them from the powerful influence of the sun. The numerous occupations in which this ecclesiastic was busily engaged in his hut formed the very counterpart of that exhibition which has been described of a Welch curate, who was obliged to perform so many domestic offices at once. The pastor afforded me all the information I required; and, with regard to the tranquillity which prevailed throughout Galilee, he further assured me that those who had made the attack upon the priests between Nazareth and Jenini had been apprehended and most severely bastinadoed, as well as condemned to pay a heavy fine.

Tiboria or Tiberias, at a certain period the capital of Lower Galilee, and one of the strongest places, was the seat of a bishop as long as it was under the jurisdiction of the kings of Jerusalem. The heat is sometimes so extremely powerful, from its being situated in a hollow territory or valley, shut in by mountains, that the inhabitants are frequently obliged to have recourse to the flat roofs of their houses to repose during the night, which is a custom of great antiquity. These places were inclosed with reeds or booths, a mode evidently adopted in an early age, and particularly during the festival of tabernacles.† It may be observed, that the practice adopted in England of adorning the houses and churches at Christmas is, it is supposed, designed to make them resemble the first Christian churches in Britain‡, which were made of wicker work or thin boughs. Some are also inclined to think that they refer to the words of the prophet§, and this custom in all probability owed its

* Jer. iv. 30. † Gen. xxxiii. 17. Neh. viii. 14—17. Levit. xxiii. 40—43. Jonah, iv. 5.

‡ Churches were originally founded for Christians in the year 214. The first built in England was at Babingley, in Norfolk, in 638; and the choral service was first used at Canterbury in 677.

§ Zech. vi. 12.



origin to those passages of Scripture in which Christ is spoken of under the figure of a branch. In the great action fought near this place between Baldwin IV., king of Jerusalem, and the Saracens, the heat was so excessive that many of the troops died. In such a region, then, it will be admitted to be highly necessary to the very existence of life to have a covert, such as the shadow of a great rock affords, from the heat. Snow is never seen here, and it seldom rains, although rain falls copiously in other parts of the Holy Land. This town is more infested with vermin than any I had seen in my journey hitherto. To the north of it is a burying-ground. On St. Peter's day the monks from Nazareth assemble here in the church, and perform acts of devotion.

On returning to my quarters, I fell in with the governor on horseback, who was represented as being attached to the English nation from the memorable exertions they made at Acre, and he returned the obeisance I made to him. The dress of his soldiers, many of whom form a guard at the gate at the entrance of the town, had an appearance extremely ludicrous, their caps being of the extravagant height of two feet, or à la giraffe, without border or edging. I passed a particular district of the town, inhabited by Jews.* This fraternity exceed the Turks in number, and allege their descent from those who left Jerusalem at the period of our Lord's crucifixion. They keep together in a body, totally separate and distinct from the other inhabitants; and they have a synagogue†, which I entered during divine

* Deut. xxviii. 37. Jer. xxiv. 9. 1 Kings, ix. 7. Ezek. xiv. 8.

† The period when the Jews began to erect synagogues is extremely doubtful. Some infer, from several parts of the Old Testament (Levit. xxiii. 3, 4. Deut. xxxi. 11, 12. Josh. viii. 34.), that they are as ancient as the ceremonial law; others fix their commencement at some time after the Babylonish captivity. One thing is, however, certain, that they have been long in use, since it is said (Acts, xv. 21.) that "Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day."

service, and a burying-ground.* This miserable place bore a more striking resemblance to a cellar than to any other building, and was almost suffocating with heat. Each of those present had a kind of blanket thrown loosely over the back, and twisted about the arms. Some were occupied in tying wooden boxes round their arms, and the string which bound them was folded about the hand. A similar box was secured to the forehead. These boxes, which contain copies of the Ten Commandments, are called phylacteries †, and sometimes they are named conservatories, because they admonished the Jews to keep the law. This practice they considered themselves bound to follow by the special commands of their great lawgiver, Moses, and they accompanied it by rocking the body to and fro. The scene was altogether extraordinary; and the “borders of their garments” were enlarged,—circumstances that have been so frequently referred to by our Lord. Among this people many individuals are occupied exclusively in acts of devotion. In prayer, the face is directed to Jerusalem. A few are merchants, denominated by the rest Kafers, or unbelievers. Several are sent abroad to collect sums for the general maintenance. Among their peculiar religious ceremonies there is one named “The Grand or White Fast,” which is observed on the 18th of September with an extraordinary strictness. At sunrise they repair to the synagogue, where they remain till sunset without taking any refreshment. Many who are remarkably strict in the observance of Jewish rites actually wear the shroud in which they intend

* At Copenhagen I found that Jews were buried upright, or standing, in their coffins. *Post funus stantia busto corpora.*

† Deut. vi. 4. 9. Exod. xiii. 9. Jer. xxii. 24. Isaiah, xlix. 16. Prov. iii. 3. Phylactery was a general name given by the ancients to all kinds of charms, spells, or characters, which they wore about them as amulets, to preserve them from dangers or diseases. The primitive Christians also gave the name phylacteries to the cases wherein they inclosed the relics of their dead. During the time of our Lord, they appear to have been common among the Pharisees. Matt. xxiii. 5.

to be laid in the grave. As soon as the stars appear, the hymn of death is chaunted thrice; and when it is ended, they break their fast. Three days after, begins "The Grand Tabernacle Festival," which continues a week, during which time entertainments are given*, and their books are ornamented. The Jewish new-year's day is

* It may be interesting to introduce here those religious tenets that a Jew is supposed to believe in, founded on a celebrated confession of faith at the end of the eleventh century:—

1. I believe, with a true and perfect faith, that GOD is the creator, (whose name be blessed!) governor, and maker of all creatures; and that he hath wrought all things, worketh, and shall work for ever.

2. I believe, with a perfect faith, that the CREATOR (whose name be blessed!) is one; and that such an unity as in HIM can be found in none other, and that HE alone hath been our GOD, is, and for ever shall be.

3. I believe, with a perfect faith, that the CREATOR (whose name be blessed!) is not corporeal, not to be comprehended with any bodily properties; and that there is no bodily essence that can be likened unto HIM.

4. I believe, with a perfect faith, the CREATOR (whose name be blessed!) to be the first and the last; that nothing was before HIM, and that HE shall abide the last for ever.

5. I believe, with a perfect faith, that the CREATOR (whose name be blessed!) is to be worshipped, and none else.

6. I believe, with a perfect faith, that all the words of the prophets are true.

7. I believe, with a perfect faith, that the prophecies of Moses, our master, (may he rest in peace!) were true; that he was the father and chief of all wise men that lived before him, or ever shall live after him.

8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by GOD himself to our master Moses (GOD's peace be with him!)

9. I believe, with a perfect faith, that the same law is never to be changed, nor any other to be given to us of GOD (whose name be blessed!)

10. I believe, with a perfect faith, that GOD (whose name be blessed!) understandeth all the works and thoughts of men, as it is written in the prophets; HE fashioneth their hearts alike, HE understandeth all their works.

11. I believe, with a perfect faith, that GOD will recompense good to them who keep his commandments, and will punish those who transgress them.

12. I believe, with a perfect faith, that the MESSIAH is yet to come;

ushered in with peculiar rites, when they assemble at sunrise to celebrate the Feast of Trumpets, in commemoration of Abraham offering up his son.*

They also celebrate the Passover on the 15th of the month Nisan, answering to our April, which feast is called *Tricesima Sabbata*, it being thirty weeks from the beginning of their year. It may be here observed, that such is their veneration for the soil of Judea, that many Jews in different countries procure from Jerusalem portions of earth, which are sprinkled over the deceased before interment. Here we perceive how strongly the words of prophecy have been fulfilled with regard to this class of the human race; nor

and, although he retard his coming, yet I will wait for him till he come.

13. I believe, with a perfect faith, that the dead shall be restored to life when it shall seem fit unto GOD, the Creator (whose name be blessed, and memory celebrated, world without end!—Amen.)

The following answers to the twelve questions proposed by Napoleon to the sanhedrim in 1806 will also show the opinion entertained by the superior class of Jews on the Continent:—

1. Polygamy is forbidden.
2. Divorce is allowed.
3. Intermarriage with Christians not forbidden.
4. The Jews of France recognize Frenchmen as their brethren.
5. The relation of the Jews to Frenchmen is the same as Jew to Jew: the only distinction is the religion.
6. The Jews acknowledge France as their country when oppressed.
7. The election of the rabbins is neither defined or uniform. It generally rests with the heads of each family in the community.
8. The rabbins have no judicial power, and the sanhedrim is the only legal tribunal. The Jews of France and Italy, being subject to the equal laws of the land, whatever power they might otherwise exercise is annulled.
9. The election and power of the rabbins rest solely on usage.
10. All business is permitted to the Jews. The Talmud enjoins that every Jew be taught some trade.
- 11 & 12. The Mosaic institution forbids unlawful interest to be taken from their brethren and agricultural people. The Talmud allows interest to be taken from brethren and strangers; it forbids usury.

* Gen. xxii.

can history furnish us with a parallel to their calamities and miseries, the greatest the world ever saw, they being now scattered over the whole face of the globe, and become the offscourings of the earth; indeed, the very name of Israelite * has long been a stamp of exclusion and opprobrium. On the other hand, however singular and contemptible they may appear to us, they have a claim to our sympathy. Notwithstanding that ages have elapsed since they have had “a king, a prince, and a sacrifice,” during which time they have been always regarded as an excommunicated race, they still continue as they originally were, a distinct tribe, differing in their manners from all other people, and not reckoned among the nations wherein they dwell. Under these circumstances, and since they are the descendants of Abraham, sprung from those who were in covenant with the Almighty, and his only visible Church in the world, have they no claim upon the regard of Christians? Let it also be remembered that Moses and the prophets, and apostles who first preached the Gospel to the Gentiles, were Jews; nay, that even our adorable Redeemer himself, according to the flesh, was of the children of Israel. Although judgment

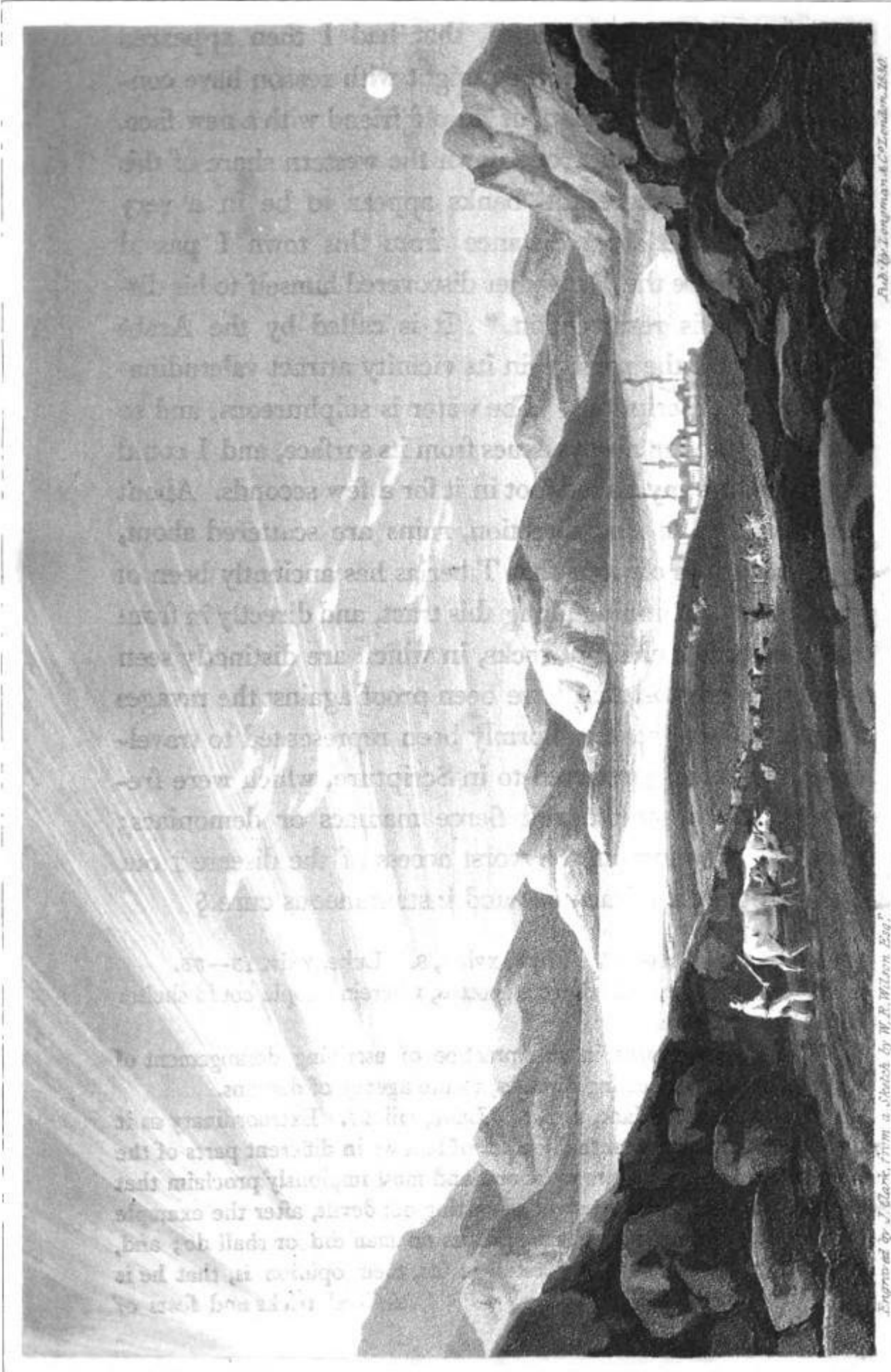
* Historians relate, that the Jews owe their origin to Damaces, where, in honour of a sovereign of that name, a monument erected to his wife was revered as a temple, and herself worshipped as a goddess. During the reigns of David and Solomon they amounted to four millions, and the present number does not exceed more than three millions two hundred thousand:—in Europe, 1,918,953, on a proportion of $110\frac{1}{2}$ part of the population, setting it down at 122 millions; in European Turkey there are 321,000, and in Asiatic Turkey 300,000; in London they are estimated at 18,000; and in the rest of England at 900,000. The two principal sects are Germans and Portuguese. Among the disabilities they labour under in this country, they are prevented from sitting in the British senate, holding any office, civil or military, under the crown, filling any situation in corporate bodies, excluded from practising at the bar, or as attorneys, proctors, or notaries, from voting at elections, filling the office of sheriff, and from enjoying any exhibition in either university, and filling offices of minor importance. It is remarkable that Scotland is almost the only country where Jews are not to be found.

has been visited upon these tribes “of the wandering foot and weary breast,” for rejecting the Messiah, while they in vain expect another, still we may not consider their situation hopeless, since many of them have already been converted to the Christian faith; and the sure promise is, that “in the latter days the children of Israel shall return and seek the Lord God, and David their king, and shall look on him whom they have pierced.”

The Hebrews have here a kind of college, with a small library. At Saphet, five miles from this, which I formerly alluded to as a “city set upon a hill,” and where there is a population of five hundred, are many Polish, German, and Spanish Jews, who have several synagogues. There is a castle here, which is fortified; and such is the beautiful and extensive view of the scenery around, from this elevation, that the common expression used to strangers is, “Come and see the whole world.” There are fewer Christians in Tiberias than in any town I visited in the Holy Land, and these are in extreme poverty. I own I felt a peculiarly warm affection for such persons who had formed themselves into a small sanctuary in this remote corner of the earth, and I had repeatedly the gratification to be present when the “little flock,” with their spiritual leader, was offering up devotions in the church, from which, on this account, I was obliged to remove my bed at an early hour. During the time of prayer in public they stand.*

I passed another most restless night in this edifice, again tormented with myriads of vermin, who crawled about and burrowed in every part of the clothes in which I slept, and

* Deut. x. 8. xix. 17. xxix. 10. 2 Chron. xx. 9. Jerem. vii. 2. Nehem. ix. 5. Genuflexion is an ancient custom, even under the Old Testament dispensation; the Jews, however, prayed standing. It is supposed that kneeling (1 Kings, viii. 54. Dan. vi. 10. Psalm xcv. 6. Acts, xx. 36. xxi. 5.) was not established till fifty-eight years after the death of Christ. I found the Russians esteem it an indecent posture to offer up acts of worship on their knees in church.



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Engraved by J. Clark, from a Sketch by W.R. Wilson, Esq.

Lake of 'Hannaworth' and 'Finn of 'Tiberias.

so disfigured my countenance, that had I then appeared among my acquaintance, they might with reason have considered me a marked man, or an old friend with a new face. Next day I set out and rode down the western shore of this beautiful lake, where the banks appear to be in a very barren state. A short distance from this town I passed Emmaus, where the Redeemer discovered himself to his disciples after his resurrection.* It is called by the Arabs Hamam; and the springs in its vicinity attract valetudinarians of all descriptions. The water is sulphureous, and so hot that a vapour always issues from its surface, and I could hardly endure my naked foot in it for a few seconds. About a mile farther in this direction, ruins are scattered about, from which it is obvious that Tiberias has anciently been of great extent. Running along this tract, and directly in front of the lake, is a chain of rocks, in which are distinctly seen cavities, or grottos, that have been proof against the ravages of time. These have uniformly been represented to travellers as the places † referred to in Scripture, which were frequented by miserable and fierce maniacs or demoniacs; upon one of whom in the worst access of the disease ‡ our Lord wrought a miraculous and instantaneous cure.§

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

† The Jewish sepulchres were grottos, wherein people could shelter themselves and dwell.

‡ The Hebrews were in the practice of ascribing derangement of intellect, as well as healing diseases, to the agency of demons.

§ Matt. viii. 28. Mark, v. 2, 3. Luke, viii. 27. Extraordinary as it may appear, there are actually a set of fellows in different parts of the East at this day, who prowl about and most impiously proclaim that they are possessed of the power of casting out devils, after the example of Him who wrought such miracles as no man did or shall do; and, in the case of a person being taken in fits, their opinion is, that he is possessed with an unclean spirit. Other jugglers' tricks and feats of magic, like those exhibited at Bartholomew fair, are exercised by them to impose on the credulous, who hold these magicians in great repute, and distinguish them as "wise men of the east." Such characters were of old in this country, (Gen. xli. 8. Levit. xix. 26. Deut. xviii. 10, 11.

At the present moment many of the wild Arabs take up their habitations in these excavations. It may be remarked, that much of the history of our religion is necessarily traditional, as regards the locality of miracles, and its first beginnings; and the same rule, therefore, which is applicable to written history, ought perhaps to be strictly adopted in considering this oral narration—that the circumstances which are best recollected on the spot should be held to come the nearest to the truth. Errors and corruptions of the grossest kind, no doubt, may creep more easily into traditions than into records; yet some facts possibly may be sifted from the chaff by care, and this accordingly I would humbly attempt.

Into this digression I have been led by one of the monks in the convent having shown me, before I left Nazareth, several old geographical views of Palestine. Of their date it was impossible for me to form any conjecture, although they had the appearance of great antiquity, and had no doubt been carefully preserved for ages, as if ordained to throw light upon an interesting topic, and assist in the correction of an error, which has found its way into the works of late authors, as to the place where our Lord rebuked the unclean spirit; for as he came into this world to destroy the works of the devil, Satan was suffered to enter into some human bodies, that the divine power of Christ might be displayed in casting him out. Indeed, but for the opportunity I enjoyed of examining these valuable relics, the error might have been perpetuated and confirmed by subsequent pilgrims, since even my guide Michael was totally mistaken concerning it; and doubtless, in his hands,

Exod. vii. 11. viii. 19. 2 Chron. xxxiii. 6.) and held in utter abhorrence by our Lord, and their very existence is forbidden, (Gal. v. 20. Micah, v. 12.) and he threatens to punish those who consult them.

future travellers will be misled. The memorable spot alluded to, has always been hitherto described as lying on the west side of the lake ; that is, between Tiberias and the end of it, or upon its southern extremity.

I own, that the proximity of these excavations to the lake, with the declivity or “steep place” from thence to where the “herd of swine ran down violently and perished in the waters,” apparently coincides with the description given in the sacred record ; yet the truth is, I found from these ancient maps, that the scene of this miracle is upon the side opposite Tiberias ; that is, upon the eastern shore. This, indeed, I apprehend to be confirmed by the clear and precise words of the gospel itself*, where we are 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 therefore it must have been on the western side, where the town of Tiberias is situated. These tombs, therefore, I am disposed to set down as being upon the eastern side of this lake, or in the country of the Gadarenes, a people of the tribe of Gad ; and I regret that peculiar circumstances prevented me from going round to search for these tombs. After all, it is highly possible that the caves I have alluded to might have been the abode of demoniacs.

In Tiberias also, upon a memorable occasion, strong faith was exemplified on the part of a woman, who, being in the crowd that followed Jesus, touched his person, under a firm conviction that a healing virtue would be imparted to her, and have the effect of removing a fatal and seemingly incurable disease under which she had long laboured, when it was done unto her according to her faith.† In this district also, a distinguished ruler in the Jewish church implored the divine compassion of our Lord in behalf of his young

* Matt. viii. 28. ix. 1. Mark, v. 1. Luke, viii. 26.

† Matt. ix. 20—22. Mark, v. 25—34. Luke, viii. 45—48.

daughter, whose dissolution had been intimated to him, but whom the Saviour brought again to life. *

Did ever mourner plead with thee,
And thou refuse that mourner's plea?
Does not thy word still fix'd remain,
That none shall seek thy face in vain?

Exactly similar miracles to these we find were performed by the Apostles.†

Having arrived at the end of the lake, which is seven miles distant from the town, I had an extensive view of the whole of this noble expanse of water, and here I stripped at the ruins of a bridge, and washed my clothes in the sacred stream of Jordan, agreeably to a practice generally observed by Christians. Murat occupied this country with the French when attacked by the Turkish forces.

With respect to the particular part of the river Jordan where the baptism of our Saviour took place‡, a diversity of opinions has been formed. Some have presumed that it occurred in the neighbourhood of Jericho, beyond Jerusalem, an opinion, in fact, so generally entertained, that in the pilgrimages of catholic Christians, that spot is exclusively resorted to for purifying themselves by immersions according to their tenets. I am, however, inclined to think this is not reconcileable with local circumstances, which appear to point out that this sacred ceremony was performed near Tiberias, either before it enters, or after it leaves the lake. In the first place it will be observed, we are told that Jesus took his departure from Nazareth of Galilee, where he was brought up, to be baptized in the Jordan‡. Now that part of the river at this lake was evidently a more convenient spot, lying much nearer to Nazareth, than where it flows by Jericho into the

* Luke, viii. 41, 42. 49—56.

† Mark, xvi. 20. Acts, iii. 1—9. xiv. 3. 8—10. xvi. 14. 16. xix. 12. xxviii. 3—6. John, xx. 30, 31.

‡ Matt. iii. 16. Mark, i. 9.

Dead Sea, the former being only one day's journey, whereas from the latter it could not be accomplished under nearly a week. Had our Lord proceeded directly from Jerusalem in the prosecution of this object, then most unquestionably he would have been nearer to that river by the way of Jericho; but, on the contrary, it is particularly mentioned that he set out from Nazareth. There is a controversy between the two districts as to this particular point, for the promotion of their own private ends, by the natives or by Christians. That part of the lake which I saw has left a deep impression upon my mind, not only from its great beauty, and the sublime scenery of its shores, but especially from its being a spot so eminently sanctified by the personal presence of the Son of God, the proclamation of his most blessed doctrines, and the performance of those miracles by which he demonstrated his divinity. With feelings of inexpressible delight shall I reflect on the hours I spent in walking along these interesting shores, and reading in the word of life, the narratives it contains respecting the consecrated waters of the Lake of Genesareth.

After traversing the shore, and picking up a great variety of shells of the most beautiful colours, and once more remarking all along the clear transparency of this lake, which is truly astonishing, I returned to the town by a different way from that I had come by, in the course of which I found reason to conclude, from other ruins I observed about the lake, that there was abundant evidence of its having been surrounded by villages during the time when our great Mediator preached here to astonished and pressing multitudes.

On entering the town, where I found that smoking was freely indulged in by females, I was amused at observing a group of women of a very advanced age, sitting cross-legged on the ground at the corner of a street, arranged in a circle, with long pipes, and engaged in close con-

versation. The bowl of each pipe was brought to the centre of a circle, and the form thus made by the pipes somewhat resembled a shield. The pens*, or calami as they are called, which are in use here, are made of hard canes or reeds, the size of swan-quills, and exceedingly clumsy. They are cut and split in the same manner as common pens, except that the nib is larger, and of course no proper hair stroke can be drawn with them, and the letters made are as indistinct as if they had been formed by a splinter of wood. Pens similar to those used in Europe cannot be purchased at Jerusalem. The thermometer stood here in the shade at 100. Nothing could possibly exceed the sweet serenity of the evening, and the reflection of the glorious sun on this ever memorable water; and its purity repeatedly brought to my recollection the sublime representation of an inspired writer of that river of life, clear as crystal, proceeding out of the throne of God and of the Lamb.†

* In England quills were first used for pens in 635.

† Rev. xxii. 1. xxi. 6. 7. 17. Zech. xiv. 8. John, vii. 38. Jer. xvii. 13.

CHAP. III.

DEPARTURE FROM TIBERIAS. — AIR ETTUIAR. — TENTS OF THE ARABS. — VISIT TO MOUNT TABOR. — VIEW FROM THE SUMMIT. — TRANSFIGURATION. — PLACES DESCRIBED. — REFLECTIONS. — RUINS. — RETURN TO NAZARETH. — EGYPTIAN FUGITIVE.

AFTER I had remunerated the venerable pastor for the use of his church, and recommended him, at his earnest request, by a written note, to the benevolence of my countrymen who might visit Tiberias, I left it by sunrise next morning, the 3d of March, and directed my route to the sacred Mount of Tabor,

Which raises high its head 'mid Israel's hills,
And claims pre-eminence.

I travelled a considerable distance by the way leading from Tiberias to 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 plain, where there is a caffane in the ruins of an edifice resembling the old castellated buildings in England, and called Air Ettuiar, or the fountain of merchants, where there is held weekly a kind of market. A gaffer or tribute, by way of toll, is demanded by the pacha, from which, however, Christians are exempted. The division of the French army under Kleber was here. Here I halted, 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 peculiar situations in the Holy Land, bring to the memory of believers many highly interesting and sublime portions of the word of truth. After taking refreshments, with copious draughts of the pure stream, I crossed a fine valley, which led 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. The scene altogether was exactly similar to the encampment of a gang of gipsies in England. These tents, with the retired situation in which they were erected, reminded me of the mode of accommodation or shelter adopted in the East during the primitive ages, of which we have such numerous instances.* My guide considered it prudent to turn off from the track, unwilling to come in contact with these stragglers, being apprehensive they might lay hold of our mules, and thus save the animals the trouble of carrying us up the mount. About mid-day, taking a variety of serpentine directions for the relief of the beasts, I with difficulty attained its summit, which I should suppose to be eight hundred feet in height. The sides are covered with thickets and prickly brushwood, which abound with scorpions, serpents, venomous animals, and wild beasts.

This mountain, which is called by the Arabs Tor, is situated in the middle of Galilee, and on the confines of Issachar and Naphtali. It is comprehended in the lots assigned to the children of Issachar as their inheritance or portion of the land of Canaan †, and is one of those elevations where our Lord was wont to retire for meditation and prayer. It is classed in Scripture with Hermon ‡, which is distinctly seen from it, and bears a resemblance to a sugar

* Gen. iv. 20. ix. 27. xxvi. 17. xxxiii. 18. Exodus, xvi. 16. Numb. i. 52. xi. 10. xxiv. 2. 1 Kings, viii. 66.

† Josh. xix. 17—23.

‡ Psalm lxxxix. 12.

loaf, being isolated on all sides, or separate from others around it, as the name Tabor in the Hebrew language signifies; and terminates with inexpressible dignity the vast plain of Esdraelon. It may be ascended from all quarters excepting the north, where it is precipitous and rugged. Viewed from every point, it is a most peculiarly striking object; nor perhaps in the whole compass of this globe can there be found another spot from which a believer in the Gospel may enjoy an equally sublime and glorious prospect as here bursts upon the sight. At the interesting moment when I reached its greatest altitude, a most solemn stillness reigned; not the note of a bird, or insect's hum, was heard; and the great luminary, which appeared midway in his course, shone most brilliantly, throwing, in a serene and cloudless sky, a flood of splendour broad and wide over the landscape. I sat down, abundantly compensated for my fatigue by that magnificent prospect which spread around, especially of those places consecrated by the personal presence of our Lord, whose countenance was as the sun shineth in its strength, while his very garments sparkled with such inexpressible glory* as to dazzle or blind the eyes of those who were personally witnesses of his glorious Majesty. I was even transported with joy, and most deeply did I lament that all who exercise a true faith in the Word of God had not an opportunity of seeing what my eyes then beheld, and of sharing in those sensations which glowed in my bosom.

Methinks I see him when, on Tabor's brow,
 With Moses and Elias sent from heaven,
 The sacred mountain veiled in lucid clouds,
 Jesus was glorified. As bright the sun,
 When high at noon it rides and lights the sky,
 So radiant shone his face, and bright his robe,
 Like burnished silver.

* Luke, ix. 29. Matt. xvii. 2. Mark, ix. 3.

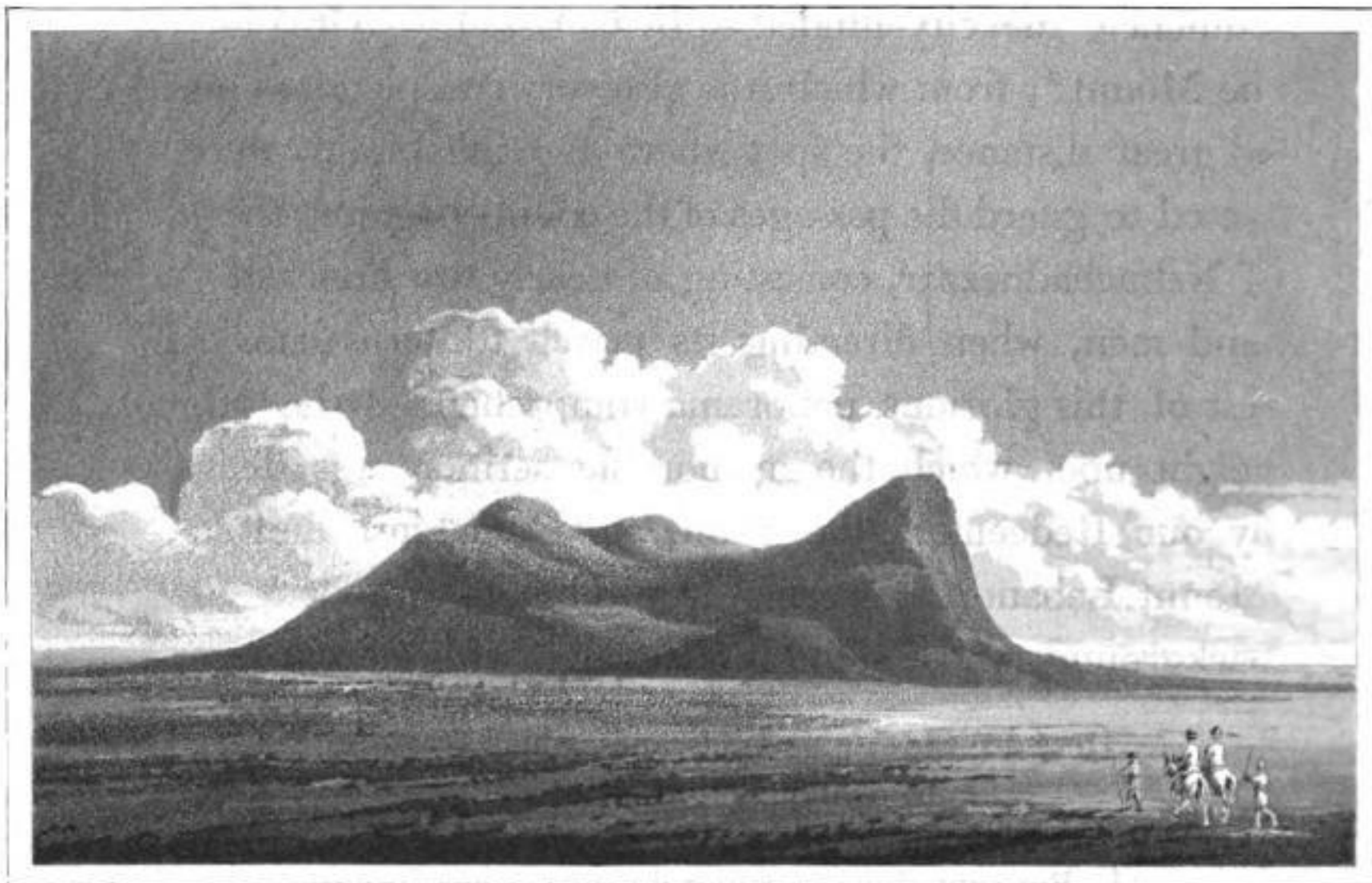
No language, however, can convey a more exalted idea of the transfiguration of the Lord of glory than do the effects which it produced on the mind of Peter, as expressed in his own words. I own I scarcely could enjoy a glimpse of that glory on this chosen spot without being thrown into a transport. The splendour of Christ's raiment upon this occasion reminds us of an observation of the prophet when he beheld the throne on which the ancient of days sat*, and also of the raiment of the angel who rolled back the stone from the door of the sepulchre.† It was on this elevation that our Lord subsequently appeared to five hundred brethren.‡ Divine, however, as the glory shone in the face of Christ on this mount, it cannot be considered as equal in splendour to that on Calvary, which must ever be viewed as the most glorious of all transfigurations.

From this "high mountain apart" there is, in the first place, presented to view an immense plain, lying as it were under the feet. To the left of it are the mountains of Samaria, towards Jerusalem; and to the right appear those which encompass Nazareth,—especially that memorable hill from which the Jews attempted to precipitate Christ,—with the top of Mount Carmel, whose base is washed by the ocean at an opposite extremity of this plain. In another direction I perceived Hermon, in lofty dignity; Endor, once a city belonging to the tribe of Manasseh; and Nain, with the mountains of Gilboa §, where glory dug the grave of Saul and Jonathan. The valley of Jordan and the spacious plains of Galilee were also in sight, with the 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, anciently named Bethulia, on an

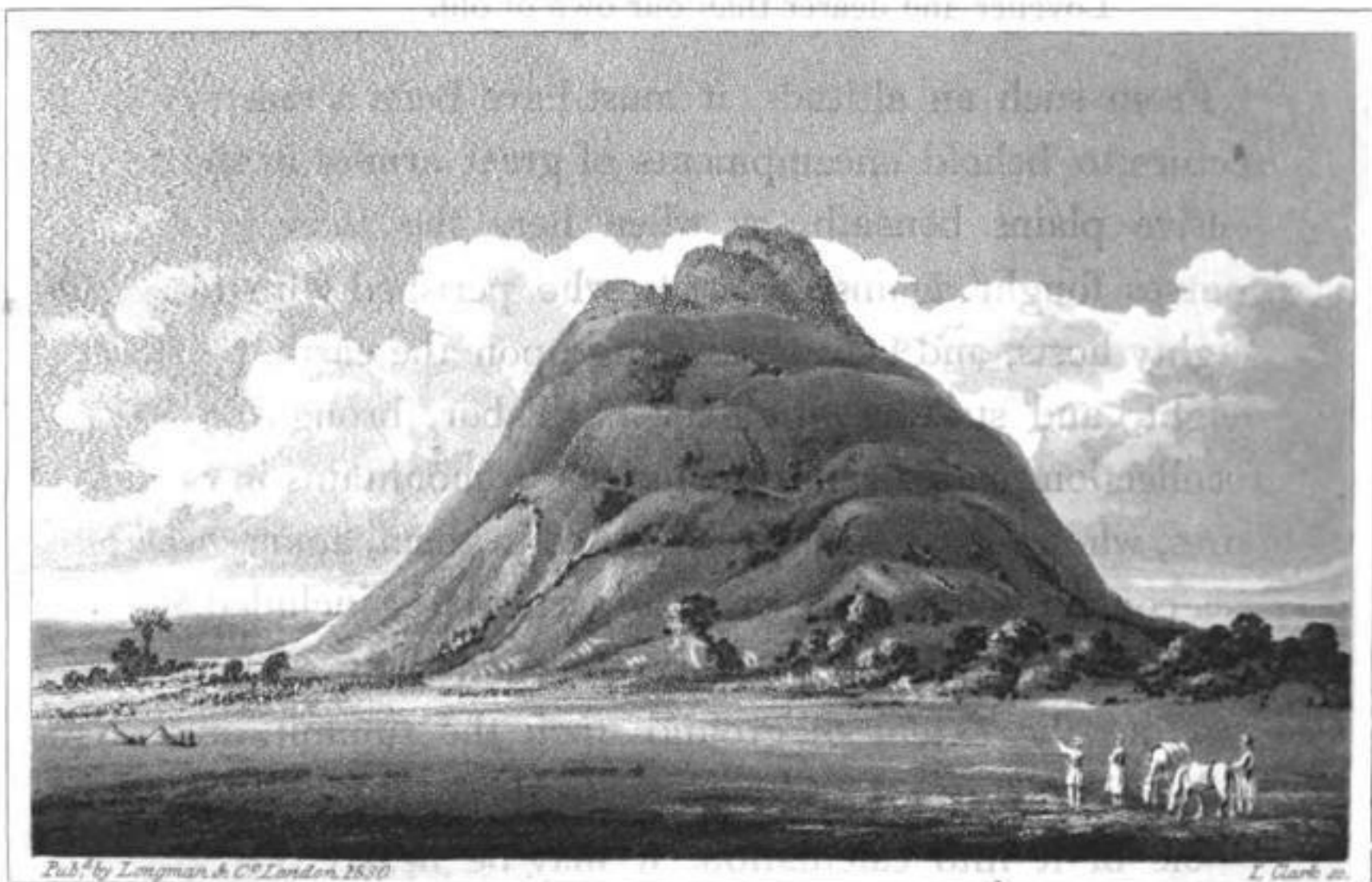
* Dan. vii. 9. Psalm, civ. 2. Rev. iii. 5. 18.

† Matt. xxviii. 2, 3. Luke, xxiv. 4. John xx. 12. ‡ 1 Cor. xv. 6.

§ 1 Sam. xxviii. 4. || Gen. xxxvii. 17. 2 Kings, vi. 13.



Mount of Beatitudes.



Mount Tabor.

eminence, the city alluded to by Christ in his Discourse on the Mount*, from which it is also very conspicuous; and at no great distance, the spot where the inhabitants were directed to guard the passages of the country against the army of Nebuchadnezzar, consisting of nearly two hundred thousand men, when directing its march to Jerusalem. The rest of this glorious panorama comprehended the sublime height upon which the memorable sermon was delivered by our Redeemer, the route to Damascus, and lastly, Mount Lebanon, towering in prodigious grandeur in the background, whose summit is covered with eternal snow.

Here are the Alpine landscapes, which create
 A fund for contemplation — to admire
 Is a brief feeling of a trivial date;
 But something worthier do such scenes inspire.
 Here, to be lonely is not desolate:
 For much I view which I could most desire,
 And, above all, a lake I can behold,
 Lovelier and dearer than our own of old.

From such an altitude it must have been a most lively picture to behold encampments of great armies in the extensive plains beneath, as when here the stars in their courses fought against Sisera†, who perished with all his mighty hosts, and became as dung upon the earth.‡ The height, and striking grandeur of Tabor, brought to my recollection many beautiful allusions to mountains in Scriptures, whose elevations are celebrated in them, among which this consecrated mount is most particularly included.§ A variety of opinions have been entertained by authors respecting the extent of ground upon the summit, and the cultivation of it. I am disposed to think, that, taking the whole of it into calculation, it may be nearly two miles;

* Matt. v. xiv. Prov. xiv. 18. † Judges, iv. 10—16.

‡ Psalm lxxxiii. 9, 10.

§ Psalm ii. 6. xv. 1. xliii. 3. lxviii. 15, 16. lxxxix. 12. xcix. 9. Exod. xii. xxiv. 16. Numb. xx. 22. Deut. xxvii. 13. xxxiii. 2. Isaiah, x. 32. Judges, vii. 5.

and I found a considerable part of it was tilled. Anciently, it would appear that a city was built upon its height, and assigned, with its suburbs, to the children of Merari.* To the west are masses of scattered ruins. It is related that at one period a governor of Galilee surrounded the top of it with walls, which account is confirmed by the scattered fragments of them still remaining. St. Helena, also, in the prosecution of her labours of love in the great cause of Christianity, founded here two monasteries, one in memory of Moses, and the other of Elias. This place was also the seat of a bishop, dependant on the patriarchs of Jerusalem. It appears to have been long in the hands of the Christians; but every edifice was demolished by the barbarous hands of the Mahomedans. That it must have been a place of peculiar strength, and 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 numerous forces.† Three grottos, or excavations in the rock, called by the monks, “Tria Tabernacula,” were pointed out to me as having been erected to commemorate the transfiguration of Christ. In one of them is a rude altar, to which they yearly repair, in solemn procession, upon a certain day, and engage in certain acts of devotion, for the purpose of cherishing the remembrance of so glorious an event. It is unaccountable that there is not a convent founded here, and the more so, as friars prefer such elevations; and for such an edifice there is here a situation unrivalled in all the Holy Land.

It may be observed, that the stupendous event of the transfiguration is supposed to have happened during the night; hence proceeded the sleep which oppressed the apostles; and as the evangelist states that next day they come down from the mountain ‡, it is to be presumed they

* 1 Chron. vi. 77.

† Judges, iv.

‡ Luke, ix. 37.

had passed the night there, a time when the appearance of the Sun of Righteousness, thus bringing light out of darkness, must have been more dazzling and impressive on their minds.

After passing two hours on this mountain, where I thought my eyes could never be satisfied with gazing at the interesting objects around, of which I also read, as usual, the inspired history upon its highest pinnacle with the deepest interest, and during one of the finest days I ever beheld in all my life, I prepared to leave it, recollecting, on the descent of Jesus, he had performed a miracle in curing the lunatic, for which purpose he had been brought to the disciples, and on their asking our Lord as to their inability to exercise the act, he told them if they had faith as a grain of mustard seed, and they said to Tabor, remove, it should be removed, and nothing would be impossible unto them.* I came down upon the same side as in going up, and, after crossing the mountains, arrived in the evening at Nazareth, much exhausted, having walked nearly the whole distance from Tiberias, encumbered by the eastern costume, and my flesh almost dissolved into a dew by a scorching sun, from which there was no shade. At six o'clock I entered the monastery, and was received with open arms by the monks, with the exclamation of *Bene Venuto!* on my having returned in safety from the tour of Galilee. Here I again fell in with Signior Antonio, the Egyptian fugitive, whom I had left at Joppa, but who had now taken up his abode with the monks, and was no less elevated with ardent spirits than formerly, and so far upon his way to Jerusalem. Nazareth may be calculated at one hundred miles from Jerusalem. I now made preparations to proceed to St. Jean d'Acre,

* Matt. xvii. 14—20.

to represent to the pacha the outrageous conduct of the tyrant of Samaria, and in the ardent expectation that no further obstacle would occur to Christians in proceeding to and from Nazareth and the Holy City:—The result of my exertions will be afterwards described.

CHAP. IV.

FINAL DEPARTURE FROM NAZARETH.—SEPHOURY.—ARRIVAL AT ACRE.—HORRID CRUELITIES COMMITTED BY DJEZZAR, THE FORMER PACHA.—THE NOSE OF HIS MINISTER CUT OFF.—THE MURDER OF HIS WIVES.—MUTILATED OBJECTS TO BE MET IN THE STREETS.—INTERVIEW WITH THE PRESENT PACHA'S PHYSICIAN.—HIS RECITAL OF BARBARITIES.—DJEZZAR'S DEATH.—ACRE.—CONVENT.—RUINS.—CONSULS.—VISIT TO MOUNT CARMEL.—WHERE THE MAKING OF GLASS WAS FIRST DISCOVERED.—CONVENT ON CARMEL.—RETURN TO ACRE.—EXECUTIONER.—PLACE OF DECAPITATION.—RECEIPT OF FIRMAN FROM CONSTANTINOPLE.—ROADS FROM ACRE TO JERUSALEM.

AFTER receiving a valedictory address from the monks, and having presented them with a sum for their poor, I finally left Nazareth, early in the morning, for the coast, accompanied by my servant and guide. I first skirted across part of the plain of Zebulun. Fifty thousand men of this district, expert in war, were part of those bands, ready armed, who came with a perfect heart to David at Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.* Not a vestige remains of the populous and beautiful city which at one time stood here. One of the judges of Israel who had reigned ten years was interred here.† We find that our Lord preached on its borders, which fulfilled the prediction of a prophet that the people in the "Land of Zebulun hath seen a great light."‡ It is also alluded to in the song of Deborah as a place where

* 1 Chron. xii. 53. 58. Judges, v. 18. † Judges, xii. 10, 11.

‡ Isaiah, ix. 1, 2. Matt. iv. 13. 16.

those persons came forth who were distinguished for writing.* The country is extremely fertile, and a traveller acquainted with botany would find abundant occupation and delight in the endless variety of plants which grow on it. The prospect is extensive and delightful, and a partial view at the foot of the plain was unfolded of Cana, half enveloped in smoke. In passing along, I observed an uncommon number of hares skipping, and of game flying about. In some places in the east, it is a practice to let loose dogs on the young partridges which cannot take wing, bearing a strong reference to an expression in Scripture. †

I passed through Sefhoury, once a chief city and bulwark of Galilee, and deemed impregnable, which was the birth-place and residence of Anna the prophetess, daughter of Phanuel, of the tribe of Asher, under which this district was comprehended, though it may be doubted if the Israelites were ever in possession of it. In the enumeration of the cities of Judah it is mentioned with Carmel under the name of Ziph ‡; and David hid himself with the Ziphites in strong holds in the hill of Hachilah.§ It was a place of rendezvous for the armies during the crusades, and at a short distance is a celebrated fountain. It contains the ruins of a church erected to record the event, and there is also here an ancient aqueduct. Some of the soldiers of Napoleon (a name peculiarly odious in this part of the country) were quartered in the village. After travelling through different narrow and dangerous passages and valleys, in a winding direction, until mid-day, a most beautiful and fruitful plain, with the ocean beyond it, opened, as it were, in a moment, upon my view at a place called Ebelin. It is twelve miles in length, twenty in breadth, and affords a very favourable spot for an encampment or general engagement. At the extremity of this plain stands Acre, close

* Judges, v. 14. † 1 Sam. xxvi. 20. ‡ Josh. xv. 55.

§ 1 Sam. xxiii. 19. xxvi. 1—3.

to the sea, in a light sandy soil, containing a mixture of black vegetable mould: here I arrived about sunset, and having entered by the gate of Nazareth, just at the time it was about to be shut, I proceeded to the Franciscan convent.

The town, which is about twelve miles distant from Mount Carmel, extends along the edge of a bay, in the form of a bow, and contains a population of about ten thousand. It was originally called Accho*, signifying, in Arabic, sand exposed to the heat of the sun, and it is alluded to in sacred writ. The name Acre is evidently a corruption, and 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. The crusaders called it Acra, the Mahomedans Akka, and on bronze medals the name is observed to be AKH. At one period it received the name of Ptolemais, from one of the Ptolemies, kings of Egypt †, and was visited by the Apostles, particularly St. Paul, in the course of his voyage along that coast to propagate the faith.‡ It is also previously mentioned as a haven of the sea and harbour for ships. When Christianity prevailed the city had a pacha, who inhabited a palace contiguous to a magnificent church, which was dedicated to the memory of St. Andrew, and situated on the west side, but of this no part remains. A few busts and relics of sculpture have been however discovered. During the time of the crusades it was the scene of a variety of most bloody contests, and the last place from which the Christians were driven. The order of the garter is supposed to have been first instituted by Richard I. of England at the siege of Acre; where he caused twenty-six knights who had assisted him, to wear thongs of leather about their legs. In 1291 the Saracens laid siege to it with thousands of cavalry and also of infantry, when the knights of Jerusalem defended it, but were

* Judges, i. 31.

† 1 Macc. v. 15. 55.

‡ Acts, xxi. 7.

overwhelmed by the superiority of numbers, and it was nearly destroyed. Since that period there has been no crusade, although several popes have attempted to stir up the Christians to such an undertaking. There were nine crusades. In 1759 a dreadful earthquake took place, and the following year five thousand inhabitants were swept off by the plague. It was to the gate of this city that Simon and his brother*, who had been sent to Galilee with eleven thousand men, after fighting many battles, pursued the heathen, slew three thousand, and took their spoils. Here the marriage of Cleopatra was celebrated with great glory.†

As Acre is the key, not only to all Galilee, but of the Holy Land in general, having the best port, and being strongly fortified, this may sufficiently account for the violent efforts which were made on the part of the French to get possession of it; in which they were, however, successfully repelled by British bravery and perseverance. It is remarkable that France and England should have disputed for the palm of victory on that very spot where they had once fought as allies. Nothing can be more distressing to the sight and revolting to human nature, than the number of deplorable objects to be met with here, whose faces have been disfigured by that implacable Herod, or tyrant of the day, who, while he lived, spread such dread and terror over this country. I speak of Hdjee Achmet, the former Pacha, or Djezzar, who made it

A purple land,
Where law secured not life!

and who appears to have taken for his model Mahomet the II^d., by whom eight hundred thousand Christians, many of them entirely for his own amusement, were put to death. The appellation of Djezzar is synonymous with that of cutter or butcher, which he so justly merited from the frightful

* 1 Macc. v.

† Id. xi. 58.

catalogue of atrocities of which he was the author. On entering the town I was accosted by a young man, sitting at the gate, and begging alms, both of whose eyes had been plucked out by Djezzar. At every other step, indeed, in going along streets, I met some person or other, old or young, who exhibited marks of his vengeance, being disfigured in one way or other—by a hand amputated, an eye torn out, or a nose* which had been split, or partly or totally cut off, reminding me of the punishment of old.† When the physician of the present pacha, who is as much distinguished for humanity as the former was execrated for his barbarity, favoured me with a visit, he related such a train of horrid circumstances as were enough to freeze my blood; since not only did this monster destroy the countenances of many of the inhabitants, but committed butcheries from caprice or for amusement; among which number were his secluded wives; although how many of them he sacrificed could never be exactly ascertained. The following fact may suffice to show the extent to which the vindictive refinement of cruelty was carried by that wretch. On occasion of one of those unhappy creatures having been unfortunately discovered in a state of pregnancy by an Albanian officer, Djezzar not only put her to death, by plunging a dagger into her breast, but with his own hands actually tore the child from her womb. This blood-hound, also, not being able, at one time, to discover the authors of some wrong which he conceived had been committed in the seraglio, put to death about

* “ We will stigmatize him on the nose.”—*Koran*. By an old law of the Lombards, the loss of the nose was a punishment for theft. In Russia I saw felons’ noses where pieces had been burnt out. The ancient punishment of felons by death with hanging was abolished by the Conqueror, who, in place of it, ordered the eyes to be pulled out, that they might be a terror to others.

† Judges, xvi. 21. 2 Kings, xxv. 7. Numb. xvi. 14. Ezek. xxiii. 25.

forty persons, who were laid bound upon the ground, and most inhumanly cut in pieces by the Janissaries.

Two other atrocious circumstances were related of him : one of his soldiers having drank some milk which a female Arab had sold him, the payment of which he refused, a representation was made to the pacha, who directed his belly to be ripped open that the milk might be seen. 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 peculiar objects of punishment. About sixty of them were assembled in the spot where his soldiers performed their manœuvres, and on a signal given, these victims were sacrificed in the most horrid manner. Their heads were first chopped off by the sabres of the military, and their remains exposed to the fowls of the air, their bones to the bleaching winds of heaven. I found further, that it formed part of the plan which this ruffian had at one time in contemplation, to get Sir Sidney Smith into his fangs. At the siege of Acre, on the 7th of April, 1799, I was told that 400 Christians, who were in prison, were shot by his satanic order ; after which, they were tied together in couples in sacks, and cast into the sea ; and several of the sacks were soon afterwards washed ashore. It may be added, that his prison was always within his own residence, or in other words the dungeon was at his feet, being below the apartment of his residence. But I shall not enter into a further detail of all the barbarities committed by Djezzar, at which the heart would sicken, for his whole life seems to have been devoted to sporting with the lives of other men, and to the perpetration of the sanguinary atrocities, of which he made a boast.

Having intimated to the physician that I had a letter to Malm Haym, minister of the present pacha, who was a

Jew, and acted in the same capacity to Djezzar; it led him to mention the mutilation of the countenance of that person, from the loss of his nose. This public character, having in a solitary instance incurred the displeasure of Djezzar, was summoned before him, and informed, that had he not been useful, as a man of talent, his head would have been struck off; but, as there was occasion for his further services, merely a mark should be set upon him, by abridging his nose. Accordingly, the executioner was brought in with his instrument, and commanded to do his duty. Feeling, however, for the situation of the minister, and being disposed to execute his task sparingly, he only cut off the point; on which, Djezzar, enraged at the executioner's disobedience to so peremptory an order, and wishing dispatch, snatched from him a large knife employed in this savage operation, and with it cut off the whole of the executioner's own nose.

On expressing to the muleteer who accidentally happened to enter my apartment at the time this narrative was given, those sentiments of horror which arose in my mind at the perpetration of such bloody and satanic deeds, and observing, that if such an act had been done in England it might have led to rebellion, he seemed lost in amaze. Such was his gross ignorance of our happy country, that he considered the power of the kings of England equally absolute with that of the pachas, who could treat their minister and subjects with unbridled wantonness and barbarity whenever they found themselves in the humour. I removed, however, such a horrid idea, by acquainting him that it was a fundamental principle of the British constitution, "the glory of our land," that every individual was held to be innocent until tried and convicted by a jury, and that the privileges of the meanest subject were inviolable. This diabolical character, who was capricious in the extreme, reigned in this town many years. Death,

however, arrested him in the midst of his career of blood. His attendants discovered him one morning lifeless from apoplexy; and on removing the clothes there was found under his pillow a list of the names of many persons whose heads were to have been cut off the next day.* The death of this fellow, like that of Herod, was looked upon as a happy deliverance, and the tidings of it received with undisguised joy. He was in the seventy-fifth year of his age, and thirtieth of his career of enormities; and is described as having been distinguished for strength, well formed, and of a ferocious visage, with a long white beard. His wealth and avarice were alike unbounded, as his power was formidable; and, in the language of an inspired writer, this “wicked man was in great power and spread himself like a bay tree.”† He was the first governor of this district who imposed a duty on articles of consumption, which yielded him a large revenue. The tax on land alone was supposed to have amounted to one twentieth part of the rent, and a capitation tax was laid upon the Christians. In short, his government was in the highest degree arbitrary and oppressive, and he is calculated to have put to death with his own hand the frightful number of five hundred of his fellow creatures.

On acquainting the physician with the insult I had received from the governor of Samaria, and particularly of the vengeance he had inflicted upon the poor monks, adding, that my chief object in coming to Acre was to represent these outrages to the pacha, in the view of obtaining redress, he dissuaded me from doing so, on the ground that the pacha of Samaria was under no apprehension from the governor of Acre; suggesting at the same time, that complaints might be made to the pacha of

* It is understood that a pacha of three tails is authorized by law to cut off five heads a day; of two tails, three; and one of a single tail, one head!

† Psalm xxxvii. 35.

Damascus, whose power of all others he most dreaded, and from whom proper satisfaction might be expected. In consequence of this I resolved to proceed on a journey to that city, in the cause of suffering humanity.

With regard to St. Jean d'Acre, it is a strongly fortified place, inclosed within high walls. The memorable siege of it in March 1799 gave a fatal blow to Buonaparte, who was completely foiled in his reiterated attacks upon the fortress. He was, it is understood, resolved at all hazards to make himself master of it, on account of the pacha having given offence to him, and set his power at defiance. Sir Sidney Smith, in the *Tigre* of eighty-four guns, being near to the bay to assist in the defence of the town, captured a whole French flotilla laden with artillery, which supplied about fifty pieces of cannon, that were mounted on the ramparts and in gun vessels. Napoleon succeeded so far as to make a breach in the wall, to which he directed several desperate efforts, for the purpose of carrying the place by assault, but he was repulsed in all of them, with prodigious slaughter on both sides. During this disastrous contest, which was prolonged for two months, great part of his army was annihilated, and eight of his principal officers cut off, when he saw the necessity of abandoning the attempt as fruitless; and, committing his baggage to the flames, decamped, ascribing to the British commander the glory of his defeat. The breach was pointed out to me, where the gallantry of our brave tars was so signally conspicuous, and where Napoleon had heaped the dying and the dead, himself at one time narrowly escaping a shell from our vessels, which alighted at his feet; upon which occasion two soldiers embraced him, thus forming a protection to him against its effects. It exploded, and overwhelmed all three with dust, or, in the expression of a French writer*, "it

* Las Cases.

happily missed the whole group." Never, however, was this man of destiny so near finishing his ambitious career. It may be proper to add, that Sir Sidney circulated among the army a proposal in writing to revolt, and to abandon Napoleon. Exasperated at this, the Emperor denounced the heroic captain as being in a state of insanity, upon which the latter returned the compliment by sending the Bobadilian a challenge to single combat. This was prudently declined, and Napoleon sheltered himself under a reply, that when Marlborough called upon him, it would be time enough for him to obey the summons; but that he would not expose his person with a British commodore.

The harbour of Acre is dangerous for vessels to enter, on account of the number of rocks, and exposed to the south-west wind. The houses are built of stone, with roofs like terraces; the entrance to them are narrow, and many appear to communicate with each other. Some improvements have been made, particularly in removing the old defences, and erecting a wall, flanked with towers and protected by a ditch. Djezzar also adorned the city with a mosque and a bath. The streets are dirty and the air impure, from their being so contracted, that a loaded camel in going along occupies the whole breadth of them. At one time the Venetians and Genoese had each granted to them by the states of Jerusalem a street, as a reward for the assistance rendered by them during the crusades, with jurisdictions attached, and peculiar privileges to those who resided in them, of whatever nation they might be. These states also had a proportion assigned them of the dues arising from the port. The bazaars are mean, and the inhabitants, who are upwards of ten thousand, have a miserable appearance. They consist of Christians, Turks, Arabs, and Jews, many of whom are muffled up in ragged blankets. Consuls for England and France are stationed there; the former, named Malagamba, is an Italian; and the latter is called Pillanovie.

Their houses, which are obscure and humble, are almost contiguous to the convent, and form part of a khan or quadrangular building, having an extensive court in front with galleries round it, similar to the coach-yards of English inns. The convent contained only two brown-gowned monks, who received me kindly where "sober joy sojourns;" and this brotherhood permitted me to sit at table in their subterraneous abode, as I had before done at Joppa: and here I cannot omit to express my gratitude for the acts of civility and hospitality I received in all those institutions, which travellers must appreciate in a higher degree, from the consideration that no other places are to be found in the country where they can enjoy any comforts, while from the reverence paid to them, even by the Mahomedans, they afford a safe asylum; and much greater conveniences indeed than could be reasonably expected in countries where so few Christians travel are enjoyed in them. From the terrace of this edifice there is a charming prospect of Mount Carmel and the surrounding country, although I am inclined to think the best and most comprehensive view of Acre, with the bay and plain, is from the heights on the road to Nazareth, from which I had the first sight of it. There are Greek and catholic churches here, besides several mosques. This being Friday, the sabbath of the Mussulmans, during which all work is suspended by them, red flags, which is the national colour, were displayed; a striking emblem, in my eyes, of blood. Among many ruins in this neighbourhood, are to be distinguished those of the famous cathedral 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 thrown up by the French without the town; and a double or outer fortification I perceived was carried on by the pacha, in order to put the place in

a state of greater security than it has been hitherto. The Princess of Wales extended her peregrinations to this place. At no great distance from Acre is Cesarea, where Paul preached before Agrippa, and which was at one period the principal harbour in Palestine. As to the political divisions of Syria, it may be observed that these are, namely, Aleppo, Damascus, comprehending Jerusalem, Tripoli, and this place. Many of the natives throw off the subjection to the Ottoman Porte, and often set it totally at defiance.

I proceeded to Mount Carmel (or vineyard, as the word signifies in the Hebrew tongue,) lying towards the south; and reached it by riding round the bay, where it forms a promontory, or majestic head of land, under shelter of which vessels ride with the utmost security in good anchorage. At this time, I observed several riding at their moorings under a strong wind. I passed the ancient river Belus, the source of which is in the mountains of Asher. Here it may be remarked, how often do we find that from the most trivial accidents many highly important discoveries have arisen. Some Sidonian merchants carrying nitre happened to stop at this river, and, as they could not find stones to set their kettles on, they piled up the sand for this purpose: the fire which gradually dissolved the nitre, mixed it with the sand, and occasioned a transparent fluid to flow out, which became hard when cold, and proved to be glass.* Perhaps the great

* Under the first emperors, windows were constructed of a certain transparent stone called lapis specularis, which was found in Carmel, and might be split into thin leaves like slate, but not above five feet long.—*Senec. Ep. 90. Plin. 36. 22.*

Travent, one of the most distinguished chemists in Europe, has brought to perfection that great desideratum in astronomical science, the manufacture of glass for instruments free from the defects that hitherto impeded the accurate observation of the heavenly bodies. He can form lenses two feet in diameter, so as to answer all the purposes that can be required by the most anxious astronomer, and which cannot fail to lead to most wonderful discoveries in the celestial system.

lawgiver may have alluded to such sands when he spake of Zebulon, which is not far from this spot, as having “treasures hid in the sand.”*

I next arrived at Caipha, a small town walled round, and close upon the sea, at the foot of the mount, where I was recommended to Father Julio, a Carmelite friar, who attends to the affairs of a present as well as future world — blending the profession of timber merchant with the duties of priest. He accompanied me to the summit, the ascent to which I found extremely difficult from its ruggedness, and here the prospect is boundless. This mountain, which forms one of the barriers of the promised land, stands from east to west, and is about two thousand feet from the level of the sea, which washes its base. Altogether it forms one of the most grand and striking promontories of any along the shores of the Mediterranean. At the bottom of it runs Kishon, one of the most ancient rivers, and alluded to in the sacred records as having proved so fatal to the host of Sisera †, and to the north is the bay of Acre. Few places can be more favourable to silent contemplation. The church in its afflicted state is compared to a fugitive in the deep recesses of it; and we are informed that, as a punishment of Israel, the “top of it shall wither.”‡ It was chosen as commodious for the erection of a monastery, which was hewn in a rock, and built ninety years ago, but abandoned forty years afterwards by the Carmelite friars § who

A series of experiments are now making on this subject at the Royal Institution by a gentleman who published an account of the progress in the first number of the Journals of the Royal Institution, in which there is recorded his success in making glass of a very superior quality for lenses.

* Deut. xxxiii. 19. † Judges, v. 21. ‡ Amos, i. 2.

§ This order, one of the four tribes of mendicants, or begging friars, was instituted in 1160; and I found the costume of the brethren in the convent of La Trappe in France to be the same as that of the Carmelites. Their habit was at first white, but Pope Honorius IV. com-

inhabited it, in consequence of the orders of a pacha of Cairo, then at war with another at Acre; and it has remained deserted ever since, but, although in a state of decay, it might still be rendered most comfortable at a trifling expense, and enough still remains to give us a perfect idea of its former extent and magnificence. In this convent was a writing, in the Arabic language in the fourth year of the Hegira, bearing the title of the capitulation of the Christians of the east to the impostor, which was deposited in the King's Library, Paris. The place was often pillaged by Arabs, which may account for its being so forsaken. One part of this mountain appears to have been a pastoral district and part of the inheritance of the tribe of Judah. The monastery was founded on the spot where Elijah fixed his residence, who offered up sacrifices here * ; and this religious mendicant order originated from the children he left on the mountain. The monastery was occupied by the French as an hospital for the sick and wounded during the siege of Acre, and I observed they had divided it into wards, and had left much scribbling on the lonely walls. Misheal † or Mashal ‡ of the Levites in this neighbourhood might, in all probability, have been on this mountain. On the 20th of July the Christians proceed to the mount and perform acts of devotion in memory of the prophet.§ The extent, altitude, and peculiar shape of it furnished Solomon with a beautiful simile, expressive of the loveliness and majesty of the church in the eyes of the Redeemer, who is the head of it|| ; and its

manded them to change it for that of the Minims. They wear no linen shirts, but, instead of them, linsey-woolsey. In the fourteenth century there was established at Irvine in Scotland a convent of this order, or white friars, dedicated to the Virgin Mary.

* 1 Kings, xviii. 20. 36. † Josh. xix. 26. ‡ 1 Chron. vi. 74.

§ It is a singular fact, that, in some of the catholic devotions used in Ireland, the mother of Jesus is called the "Blessed Virgin Mary of Mount Carmel."

|| Song of Sol. vii. 5. Isaiah, xxxv. 2.

fertility, in the words of the sacred writers, is often considered as that of a fruitful field.* We have also a strong proof of the high estimation in which the pastures of Carmel and other elevations were held among the ancient Jews, as the cattle which grazed in them were peculiarly distinguished for strength and fatness. Uzziah, one of the kings of Jerusalem, a lover of agriculture, who was possessed of numerous flocks in different parts of the country had many of them here.† There is a delightful scent upon it of wild and aromatic herbs, or, as it has been said, its “flowery top perfumes the skies;” but, in the language of the prophet, “the flower of Carmel languisheth.”‡ A curious description of stones are found here, which resemble fruit; in consequence, as I was gravely assured by the monk, of some act of Elias; and, extraordinary as it may appear, they are frequently used as antidotes to diseases, but I could not discover any of them upon the mount. Perhaps the comparison of the bride’s dress to Carmel was derived from the sprigs of jewellery and branches of precious stones which adorned it. Lewis visited it in 1254 and took one of the Carmelite friars from the monastery to France. Waterspouts are frequently seen off this spot. Standing on such ground, it was impossible not to feel a sacred awe, in reflecting on the victory of Jehovah over Baal through the zeal of Elijah, when the river Kishon ran red to the sea with the blood of the false priests.§

But the great object here which attracts the religious traveller is a cave, believed to be that in which the prophet concealed himself from the persecution of Ahab and Jezebel || after he had caused four hundred and fifty of these priests to be sacrificed near the river. Caves and places of concealment must undoubtedly have been here at an early period. It was here the Shunamite woman had an interview with

* 1 Sam. xxv. 2.

† 2 Chron. xxvi. 10.

‡ Nahum, i. 4.

§ 1 Kings, xviii.

|| 1 Kings, xix. 9.

Elisha, whose son was restored to life on the intercessions he offered up to God in his behalf.* From the top of this mountain, which it may be observed is a great landmark for mariners, an extensive prospect presents itself of the mighty ocean, and the snowy heights of Lebanon towering above the summits of other mountains, with Acre and the surrounding country. The ruins of Cesarea are about twenty miles to the southward of this promontory.

After I had descended, the monk conducted me over an extensive wood-yard, and pointed out the various operations he was engaged in; and I was amazed at perceiving from his conversation, that things temporal had a much stronger hold of his mind than those of an unseen and eternal nature. I remunerated him for his trouble, and returned to the convent in the evening.

Next day, on taking my last walk about Acre, an incident occurred, which held out to me a warning against rashly judging from appearances. In going along one of the public streets a small procession approached; and, as it drew near, I perceived it excited a particular sensation among the spectators, who regarded it with a very grave expression of countenance. From this I inferred that such respect must be paid to some distinguished personage and his attendants who formed the group. It proved, however, to be a well-dressed elderly gentleman, of a serious and venerable aspect, who walked at a slow pace, with four attendants of a very different appearance. On inquiry, I was informed that this person was no other than the principal executioner, accompanied by his functionaries. The profound respect his appearance produced, I was disposed to think must have been either owing to his particular rank, or superior virtues, or to his being commanded to attend at the palace of the pacha, to receive instructions respecting

* There was an order established in France, in 1607, called "The Virgin of Mount Carmel."

some deed of death. Shortly afterwards another singular circumstance occurred, not a little 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, upon which the heads of two miserable persons had been struck off some days preceding for robbery, I saw a butcher, under the very gallows, killing and cutting up with characteristic sangfroid a couple of calves, which he hung up, in expectation of customers, in these novel shambles. A short while previous to my visit, the pacha had been for about twelve months in a state of rebellion against the Grand Seignior, and Acre was besieged by the ruler of Damascus; but the place was sufficiently strong to resist any attempt that was made to capture it. Owing to the interposition of the wise ruler of Egypt, a cessation of hostilities took place, which was followed by negociation, and a pardon was granted to the pacha of Acre, on condition that he paid to the Porte a fine, amounting to about sixty thousand pounds sterling. This sum was levied by contributions on the population within his jurisdiction, and under circumstances of such extreme rapacity and severity, that many emigrated to Egypt, who were, of course, received by Mahomed Ali with open arms. In that quarter they received every encouragement from him, whose grand object has always been to increase the population of his country, so as to carry into effect the vast schemes he has in view; thus promoting the prosperity of Egypt and augmenting his own internal resources.

Before concluding this imperfect sketch of St. Jean d'Acre, it may be mentioned, that there are three different roads leading from it to Jerusalem, either of which may be taken by travellers, according to the particular object they have in view. One of these runs along the coast by Cesarea and Joppa; a second by Nazareth; and another, in the

middle between them, goes by the great plain of Esdraelon and Samaria. The last is considered as the shortest and most direct route; but let travellers be on their guard in taking it, since they may be subjected, as I was, to the insult and barbarity of him who, as I formerly mentioned, is the rebel of the mountains.

On the 10th of March the thermometer stood here at 75° of Fahrenheit.

CHAP. V.

DEPARTURE FOR TYRE. — AQUEDUCT NEAR ACRE. — ZIB. — PROMONTORY. — CISTERNs OF SOLOMON. — ARRIVAL AT TYRE. — SIEGE OF IT BY ALEXANDER. — RUINS. — ITS FORMER SPLENDOUR CONTRASTED WITH ITS PRESENT DESOLATION. — REFLECTIONS ON THE PRIDE OF THE OPULENT MERCHANT. — SUPPER WITH THE ARCHBISHOP OF TYRE. — ACCOMMODATION AT HIS HOUSE.

LOADED with the caresses of the monks, I took my departure from Acre, after leaving alms for the poor of the convent, and directed my course to Tyre, where I passed an aqueduct, of recent construction, for supplying the city with water, and at the distance of two miles from it. I then travelled along a plain between the mountains and sea, upon the shore of which I observed Zib, the Achzib alluded to in the sacred volume.*

In the course of this journey, the most striking object of attraction was a stupendous rock, over which a road has been cut, many parts of which are only a few feet in breadth; and it is most laborious to ascend, being almost perpendicular. From the summit a beautiful landscape is displayed, which, as the chalky substance it consists of renders it conspicuous at a distance, is adopted as a landmark, and has in consequence received the appellation of the "White Promontory." This way is said to have been formed by Alexander the Great; but when the prodigious trade of Tyre, and its

* Josh. xix. 29. Judges, i. 29—31. Micah, i. 14.

intercourse with Acre and other places in these regions, are considered, it will appear to have been an operation 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 promoting the interest of the commerce of their city, where at one time “silver was as dust, and gold as the mire of the streets.”* It may be remarked, that, in the course of the journey I made from Jerusalem, I observed several tombs erected by Arabs to the memory of persons who were denominated saints. These were of a white colour, and care appeared to be taken to preserve it by white-washing them often. On viewing them, I was strongly reminded of the truth of a striking expression of our Saviour’s, recorded by one of the evangelists.†

I passed Rasleyn, where are ingenious aqueducts founded by the king of Israel, and supposed to have formed part of the compensation which was made to Hiram, king of Tyre, in consideration of the materials and assistance furnished by him to Solomon in building the temple at Jerusalem.‡ Unfortunately, time would not admit of my deviating from the direct course I had previously laid down, for the purpose of examining with attention those extraordinary fountains, which were evidently constructed for the purpose of affording a bountiful supply of water to ancient Tyre.

Proceeding along the sea-shore, I arrived at sunset at this distinguished city, having had a glance at Mount Lebanon upon the north-east, in the direction of Damascus.§ I directed my steps to the residence of a Greek ecclesiastic called Derhas, who is dignified with the high title of archbishop, to whom I was recommended by the brethren of the convent at Acre. He promised to accommodate me with lodgings under his own roof, which were similar to a

* Zech. ix. 1. 5.

‡ 1 Chron. xxii. 5.

† Matt. xxiii. 29. Luke, xi. 47.

§ Song of Sol. vii. 4.

cock-loft; a favour, he assured me, which could not, under existing circumstances, be extended beyond one night.

There appears to have been originally two cities, adjoining one another, under the name of Tyre in Phœnicia, and supposed to have been founded 1252 years previous to the birth of Christ. One of these, which was insular, was confined to a small rocky island; the other was inland. The present city, said to have been built 240 years previous to the building of the temple of Jerusalem, is situated at the extremity of a peninsula formerly detached from the continent, and of course enjoyed all the security and benefit of an island. Judging from the foundation, and the walls which were 150 feet in height, it must have extended a considerable distance to the north-east. According, indeed, to some accounts, its circumference was nineteen miles; and a prophet declares, it “was made very glorious in the midst of the seas.”* On the south and north sides of the ancient city were a number of small rocks. There were two spacious harbours, one looking to Egypt and another to Sidon, with innumerable vessels and a powerful fleet, but the basins are now filled up with rubbish. Tyre was governed by kings; and, in the distribution of property among the Israelites, formed one of the boundaries on the coast allotted to the tribe of Asher. Among its other productions, the country abounded in balm, honey, and oil, and in the latter it was prophesied by the great lawgiver that Asher should dip his foot.† In the early ages it is further described as a renowned city and strong hold, encompassed with walls and towers.‡ At present it is called Sur or Sar, in allusion to its being founded on a rock, and in the Old Testament Zor, which gives its name to Syria. The Arabs call the one Sur, and the other Suria; it stands upwards of sixty miles south-west of Damascus. Perhaps, of all other

* Ezek. xxvii. 25. 32.

† Deut. xxxiii. 24.

‡ 2 Sam. xxiv. 7. Ezek. xxvi. 4. Zech. ix.

cities in the world, none was more highly renowned for its “perfect beauty*,” as well as for its riches and commerce, since there was not only a “multitude of all kind of wealth in it,” but its very merchants were declared to be as princes.† A highly interesting and minute description of the trades which were carried on within its walls has been transmitted to us in the Bible. Among the variety of these occupations 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 worn by monarchs, judges, and persons of rank‡; in allusion to which the poet says,

———— Tyrioque ardebat murice læna.

This dye, it is supposed, was extracted from a particular fish. We may remark, that, in the spirit of derision which actuated his implacable enemies, our Lord was clothed in a purple robe when led to the ignominious tree. I could not, however, ascertain whether any such fish is at present to be found on the Tyrian shores; there are, however, sometimes found shells having purple streaks, and also a kind of snail which emits a purple liquor. The mode of extracting the tincture from the purple fish has been unknown for ages. Tyre was unquestionably much resorted to by fishermen, as we find that they supplied the inhabitants of Jerusalem §; and when I was there, fish were occasionally obtained from this place. The inhabitants also brought cedar wood to David, to be employed in building the temple ||, of which also the masts of the ships of Tyre were built ¶, and men eminently skilled in gold and silver were selected to ornament that magnificent edifice.

During the lifetime of our Lord, who makes frequent

* Ezek. xxvii. 3, 4. 10, 11.

† Luke, xvi. 19.

|| 1 Chron. xxii. 4.

† Id. xxvii.

§ Nah. xiii. 16.

¶ Ezek. xxvii.

mention of it, Tyre was in great repute * ; and he preached in its neighbourhood †, and performed the miracle of healing the Canaanitish woman on her urgent prayer, thus confirming his divinity. ‡ This had naturally the effect of causing great multitudes from that and other cities along its coast to follow him. § Others were brought labouring under diseases beyond the power of human skill to remove, whom, notwithstanding, he cured by the word of his power ||, and by the mere touch of his garment, as if he overflowed with divine virtue ; indeed, the “ whole multitude sought to touch him, and all were healed.” It was in this city 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. It was here, upon the sea-shore, that Paul, having kneeled down, offered up prayers before proceeding on his bold and hazardous journey ¶ to the Roman capital ; and further, it was persons of this place that proceeded to Herod, at Cesarea, who had caused affliction to the Church, and they sued for peace when he had been in search of Peter on his escape from prison, on which occasion this tyrant was smote by the angel of God, and gave up the ghost. After this event we find the word of God multiplied. ** All trace of the former unrivalled glory and splendid edifices of this city are now annihilated.

Tyre was taken and destroyed by Nebuchadnezzar, five hundred and seventy-one years before Christ ; and an unsuccessful attack had been made upon it five years previous to his birth, by the king of Assyria. It was afterwards invaded by Alexander the Great. The other cities of Syria and Phœnicia had submitted to this conqueror ; but the Tyrians, a great and flourishing people, were unwilling to be swayed

* Matt. xi. 21.

† Id. xv. 21. Mark, vii. 24. Luke, vi. 17.

‡ Matt. xv. 22—28.

§ Mark, iii. 7, 8.

|| Luke, vi. 17, 18, 19.

¶ Acts, xxi. 3—5.

** Acts, xii.

under the iron rod of his tyranny. To avert his displeasure, therefore, they despatched ambassadors 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, under the pretence of offering sacrifices to an idolatrous image worshipped in the temple of Hercules there. The Tyrians, however, suspecting that his intention was not religious, 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 it, and enter, not in the character of a visitor, but as a conqueror. On the other hand, the inhabitants, exasperated at his unprovoked insolence, and determined that he should never appear among them in that character, if they could prevent it *vi et armis*, resolved to defend the city; as its communication with the sea, and insular position, with the prodigious height of its walls, caused an opinion to be strongly cherished by the citizens that it was impracticable for any siege to be successful; and his threat was accordingly treated with contempt. Alexander had no sooner formed a resolution to become master 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. This undertaking was at first regarded by the inhabitants with derision, and their whole navy was employed to counteract the operation. Satisfied that so long as the Tyrians possessed the sea, his purposes could not be effected, he collected a fleet, under the protection of which he was enabled to finish the mole, when he directed his battering-rams, (engines of great power, and alluded to by one of the prophets*), and that with such vengeance, against the bulwarks, that a breach was very speedily accomplished. Even at this moment, however, the courage

* Ezek. iv. 2. xxi. 22.

of the inhabitants was not extinguished. They continued to build up the breaches during the night which had been made the preceding day, and adopted a variety of ingenious devices to harass and defeat the invaders; at one time 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 at another showering down red hot sand upon them. Although Alexander was astonished, and could not fail to applaud such desperate and unyielding valour, yet, ultimately overcoming their courage, and all the schemes they had adopted to repel his invasion, he thus became conqueror of Tyre, after a most unremitting siege of nearly twelve months.*

The capture of this place affords abundant evidence of the unerring spirit of prophecy, since Alexander, on demolishing it, carried away the very stones; as it is written, "They shall lay thy stones and thy timber and thy dust in the midst of the water."† From Tyre the victor directed his march to Jerusalem, to punish it for having refused to furnish him with the supplies he demanded* during the siege.

On the death of Alexander this city exhibited some symptoms of revival, and in a small degree recovered its commercial character; but when it bowed its head to the Roman yoke it began to decay, Alexandria having at that period withdrawn from it many of its most opulent merchants. Since then it has gradually approached to a state of nearly total annihilation; and it now is under the dominion of the Mahomedans. In short, it may be said, the "flowers around it only breathe, and ruined splendour lingers." Hercules was its patron deity.

* The naval armament by which Alexander overcame this city was chiefly furnished him from Cyprus or Chittim.—1 Macc. i. 1. Numb. xxiv. 24. It appears that 2,000 Tyrians were crucified, and 8,000 put to the sword.

† Ezek. xxvi. 12. xxvii. 36.

And shall this city queen—this peerless mass,
 Of pillar'd domes and gray-worn towers sublime—
 Be blotted from the world, and forests wave
 Where once the second Rome was seen? Oh, yes!
 The rank grass now grows in Tyre's royal streets,
 And wild beasts haunt where commerce stalked supreme.

The present city stands 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, which, I apprehend, is confirmed by the repeated language of prophecy.* It was inclosed with walls †, which must originally have been of great strength ‡; these were surmounted at intervals with towers, having embrasures or apertures for making observations and discharging missiles, of which fortifications a part still remains; and the sea covers some of the ruins, as it was remarkably predicted it should. § The place now contains about two hundred stone buildings, and the inhabitants, many of whom are still fishermen, may be estimated at about four thousand, of whom several are Christians. The advantageous site of its unrivalled harbour raised Tyre, at a very early period, to the sovereignty of the ocean, and thus it became the very centre of commerce to the whole world ||; and its vessels were made of the cedar of Lebanon.¶ In our day, it is frequented by vessels from different quarters; and in its beautiful bay, I observed several large ships riding at anchor. Here it may not be improper to remark, that the inhabitants of Palestine frequented the islands of the Mediterranean, as appears from the sacred volume.

The extent and consequence of the Tyrian establishments and colonies in Spain may be deduced from different passages.** The word Tarshish, which occurs so often in Scripture, is supposed to refer not only to the isles of the

* Isaiah, xxiii. 1, 2. Ezek. xxvi. 17. xxvii. 3.

† Ezek. xxvi. 12.

‡ Josh. xix. 29.

§ Ezek. xxvi. 19.

|| 1 Kings, ix. 27. Ezek. xxvii. 3. Rev. xviii. 19.

¶ Ezek. xxvii. 5.

** Ezek. xxvii. 12—25. Isaiah, xxiii. 11.

Mediterranean, but to Europe in general * ; from the same authority we learn, that an extensive trade was carried on between the Britons and Phœnicians.† It is indeed evident, from this testimony, that the Phœnicians imported iron, lead, silver, and gold from Spain, as well as tin and pewter from Britain. Goods also arrived here from India, such as the teeth of the fish of Monocer, ivory of the Monodon, and ebony. But it is unnecessary to go more into detail respecting the commerce of this once celebrated place or its opulence, which excited the astonishment of all the inhabitants of the isles, while the Kings of the earth were enriched with the multitudes of its merchandize ‡ ; and, in short, all therein were made rich by reason of her costliness §, and “the harvest of her river was her revenue.”|| One distinguished writer entertains an opinion that the most ancient Britons came by sea from the eastern countries, Phœnicia, Arabia, and Egypt, even before Gaul was peopled. It has been supposed also that the Asiatic emigrants arrived in Britain soon after their dispersion from Babel ; and if this be held correct, they must have come by sea, since to have migrated so far westward by land would have required a much greater length of time. Hence the population of Britain may have been effected, whilst the western parts of Europe were absolutely uninhabited. From its local situation, Tyre affords every facility for shipping the produce of Damascus for Alexandria and other ports, as well as discharging the articles intended for the use of the former city, and the countries around it at a distance, being the nearest seaport town. Between these places and Tyre, accordingly, the Scriptures inform us, there was anciently great intercourse ¶ ; and its inhabitants were engaged in conveying the

* 1 Kings, ix. 27. x. 22. Psalm lxxii. 10. Isaiah, lx. 9.

† Jer. x. 9. Ezek. xxvii. 12. 25.

‡ Ezek. xxvii. 33.

§ Rev. xviii. 19. || Isaiah, xxiii. 3.

¶ Ezek. xxvii. 8.

cedars of Lebanon by sea to Joppa, to be thence forwarded to Jerusalem. The prophets appear to describe Tyre under the same character as that given by St. John to the mystical Babylon, in the book of Revelation, and the judgments which they denounce against both are similar.*

What a woful spectacle does it now present to the eye, as contrasted with its former unrivalled splendour and "perfect beauty," when it was that "young city which said in her heart I am, and there is none beside me." Never shall I forget, when stumbling among its shattered walls, mouldering and giving way at every step, whereon were plainly engraven the malediction of heaven and ravages of time, how deeply I was impressed with the literal truth and solemn fulfilment of the terrible denunciations of Jehovah directed against it. I could only say, "I was dumb, and opened not my mouth, because thou didst it."

No reflective traveller can view this country without being reminded of the highly beneficial effects which Britons, although so far distant, have derived from the Mediterranean, once the girdle of mighty empires: for instance, those wholesome laws which are dispensed among us, the divine oracles of truth, the principles of navigation, arithmetic, and the arts and sciences,—in short, the whole of these, have come to us from this region, which ought to be venerated more than any other quarter of the globe.

At the same time I was very forcibly struck by the obvious comparison between the state of Tyre, the emporium of trade and queen of the mighty deep, during that period when it flourished in all its pomp and grandeur, and that in which Britain itself must then have been. On the other hand the poverty now existing in Tyre, and

* Rev. xviii.

the utter annihilation of its maritime power, present as striking a contrast to the wealth of the stupendous metropolis of our own empire, which has been considered as pre-eminent above all others, or the most renowned city in the world, and whose powerful navy has most triumphantly commanded the sweeping dominion of the sea, struck terror into the hearts of its enemies, and those who would dare to attempt to invade her insular and high independence. Under such an accumulation of blessings from heaven— in this tide of prosperity, let us learn to be humble, and recollect, in reference to our metropolis, what has occurred to Tyre, as well as Nineveh, Babylon, Balbeck, and other mighty capitals, and may those awful judgments referred to by the prophet ever be before our eyes.*

When I draw this contrast, let me also address the haughty sons of commerce. It is remote from my wish that such remarks should in any shape apply to him who is industriously engaged in the exercise of lawful pursuits to acquire a proper competence for himself and dependants, but the reproof is levelled against that man whose eyes have been blinded by the god of this world, and whose heart swells with pride at his wealth †, although he may be denominated an ant of the ant-hill of the earth ;—who impiously calls it the one thing needful, or, in the language of inspiration, boasts himself in the multitude of his riches ‡, declaring, “ I have made gold my hope, and said to the fine gold thou art my confidence § ;” in short, who 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, forgetting that the application of the talents committed to his trust will be weighed in the even scales of heaven, and that neither his silver or gold will be able to

* Isaiah, xxiv.

† Jer. ix. 23, 24. Eccles. ii. 22. v. 10. 16. James, v. 1—3.

‡ Psalm xlix. 6. lii. 7.

§ Job, xxxi. 24.

deliver him in the day of wrath.* How often indeed do we discover misery in the midst of abundance, while real happiness is only to be found in the humbler state of life. These considerations lead me solemnly to exhort such persons to reflect on Tyre, that mournful scene of desolation, whose opulence has been compared to the very mire of her streets †, and they will find how awfully and to the very letter the righteous vengeance of God has been fulfilled. Here will be seen the vanity of riches in place of true wisdom ‡, and the folly of those unbounded stratagems which are exercised to pile up wealth to an enormous extent. To use the words of an Arabic writer, “the life of a man whose heart is centered in worldly wealth is the life of an idiot, nay, the fool’s is better.” The wrecks of such a city, where “pride had budded,” also hold out an impressive lesson, that one day must arrive, when, however unbounded in point of extent our worldly honours and wealth may have been, all recollection of these will be blotted out; and those great cities in which the proud man now fares sumptuously will be laid level with the dust, so that neither himself nor his treasures shall be recognised by future ages. “Vanity of vanities, all is vanity.” On the whole, nothing can be more calculated to loosen the heart of a reflecting man from the perishing enjoyments of this life, guard him against its pleasures and allurements, and support him under affliction in his pilgrimage, than the solid conviction of that fulness of joy which is at the right hand of the Majesty on high. Under this sure and steadfast hope, and the influence of the blessed Gospel, he will strive to seek those durable riches alone which neither moth nor rust can corrupt, and gaze on the glories of the New Jerusalem, whose builder is God,—which has immortality for its walls, eternity for its day, and where

* Zeph. i. 18. Ezek. vii. 19. Prov. xi. 4. xxiii. 4.

† Zech. ix. 3. ‡ Ezek. xxviii. 17—22. Prov. viii. 9—21. xvi. 16.

there is a happiness to be enjoyed during the boundless ages of eternity, such as at no period entered into the mind of man to describe, and far less to conceive.

Hiram, a skilful worker in brass and a native of Tyre, appears in an especial manner to have been marked out by Solomon as a proper person to assist in building or rather decorating his splendid temple.* Not only is the unrivalled workmanship of this prince of Tyre recorded to his honour, but also his liberality in furnishing the wise man with persons who had a knowledge of the sea when he wished to form a navy.† Every thing indeed which is related is declaratory of the friendship that subsisted between these monarchs. The material services thus rendered to Solomon prompted him not only to present Hiram with twenty thousand measures of wheat and twenty measures of the finest oil, but to promise that a similar quantity should be annually furnished. Under the enlightened ruler Solomon, Judah and all Israel remained in profound peace and security, so that every man had full and uninterrupted en-

* 1 Kings, v. 1—8.

† The ships being ready, the two kings joined in sending them to foreign countries, and they brought back gold, silver, ivory, and other valuable merchandize and curiosities. (1 Kings, ix. x. 2 Chron. viii. ix.) So important did this trade appear to Solomon, that he went himself to Ezion-geber and Eloth to superintend the fitting out of these ships. (2 Chron. viii. 17.) The fleets went to countries at a considerable distance, called Ophir and Tarshish. The art of navigation was then so little understood, that these vessels were three years in making a voyage which now would only occupy a few months. We do not find any account of the articles sent out in them; but as the people of Tyre traded in all kinds of merchandize, there could be no difficulty in procuring suitable cargoes, and Judea, as we have seen, abounded in corn, wine, and oil. Silver became so common at Jerusalem, that we read "it was nothing accounted of in the days of Solomon." (1 Kings, x. 21. 27.) This monarch also traded with the Egyptians, from whom he purchased horses, chariots, and linen yarn. The horses cost 150 shekels each, and the chariots 600 (1 Kings, x. 28, 29.); and, though we do not read of horses in Judea before his time, we find that he had 40,000 horses for chariots, and 12,000 for his horsemen to ride. (1 Kings, iv. 26.)

joyment under his vine. William, a native of England, and prior of the Holy Sepulchre of Jerusalem, was the first archbishop here, where he died, and was interred two years afterwards. Baldwin, archbishop of Canterbury, who was in the train of Richard I. in 1190, also died in this city; but I could not discover any vestige of either of their tombs.

The present archbishop of Tyre, who is of the Moravian persuasion, was dressed in a blue cloak, and cap of the same colour. He is a most venerable personage, with hoary locks and lengthened beard, which seem peculiarly striking and becoming in a priest. He was well informed, having resided a long while in the Roman capital, and he spoke the Italian language with fluency. On showing him the patent letter I had received from that place, we talked much of Rome, and he was curious to know if I had been presented to the Pope. In reply to his questions, I answered, that I was presented to him in his private chamber, and being averse to kneeling down to any human being, which was signified to his holiness, he took me by the hand, and held it for some minutes, while he pronounced his paternal benediction upon me. At this piece of information the eyes of his grace sparkled, and it seemed to have the effect of doubling his attentions to me. Supper was then ordered, and a cushion (for there were no tables, chairs, or stools in the apartment) was laid upon the floor, which is not sat upon, but leaned against, and reminded me, that of old a recumbent posture was common*, which was the case also in the time of our Lord. A high but paltry lamp of oil was lighted, and placed in the centre. He took his place on a small piece of carpet, sitting cross-legged, like a tailor on his shopboard, with a long pipe at his side, and desired that I would follow his example. Accordingly room was made for me upon the rag of a carpet, on which I

* Amos, vi. 4.

squatted, confining myself, after his example, to the narrowest compass. If I may judge by the repast, he did not seem to be "desirous of dainties," considering them, perhaps, "as deceitful meat."* No cloth was laid; but a large, oval, pewter tray was brought in and placed before him, containing mashes of rice, oil, bread, vegetables, with wine and liquors. No spoons, knives, or forks were used, but each of us dipped into the dishes with small pieces of bread, which may remind us of the history of Judas when he betrayed the Son of Man. Sometimes he drank wine out of a glass; while at others, to save himself this unnecessary trouble, he put the bottle to his mouth, at the same time quickly throwing back his head. After offering up thanks, and making the sign of the cross, he desired my servant, in waiting at a distant part of the room, to come forward, sit down, and fall to in his turn. This, however, I objected to, informing him, that in England domestics were never permitted to be seated in company with persons of distinction, such as archbishops and bishops, or with their own masters, since such an act would be held highly derogatory to their dignity, and confound that distinction of ranks so necessary to be maintained in society; and I therefore expressed a hope that, however contrary it might be to the usage of the East, he would forgive me for putting a negative on his proposal, and just allow my servant to stand, and wait upon me with his own attendant. This refusal, I was sorry to find afterwards, was mortifying in the extreme to my servant, who was most anxious to avail himself of the archbishop's invitation, which he considered the highest honour; and indeed never did he forget my veto upon this occasion during the rest of the time he was in my service. In the course of a long conversation, a recapitulation of which my limits will not permit me to

* Prov. xxiii. 5. Acts, v. 15.

mention, the archbishop informed me that he had four bishops under his primacy.

Next morning I arose greatly refreshed from a sound sleep, and slipping a piece of money into his hand, which he forthwith put into his pocket, I made preparations for my departure, when I received the benedictions of the archbishop of Tyre.

CHAP. VI.

DEPARTURE FROM TYRE.—ZAREPTA.—ARRIVAL AT SIDON.—
ITS FORMER IMPORTANCE.—ARTS AND SCIENCES.—PRESENT
STATE OF SIDON.—TRADE.—FRENCH CONSUL.—POOR CON-
VENT.—CORRESPONDENCE WITH LADY HESTER STANHOPE.
—HER POLITENESS.—BRITISH SYSTEM OF TUITION.—CHA-
RACTER OF THE DUKE OF KENT.

AFTER the venerable archbishop had embraced me, I set off early in the morning of the 16th of March. Proceeding on my route to Sidon along the shore, I crossed the river Kasmia and a road leading through a valley surrounded by mountains, and then along a bridge of a single arch. I halted at a khan on the sea-side, calculated to be about half way between the cities, having a most distinct view of the village of Zarepta, on the summit of a mountain, about a mile distant; but I regret that the arrangements I had made prevented my turning from the track to visit it. Although humble in appearance, this village has been eminently distinguished as the residence of Elijah,*

The great Thisbite, who, on fiery wheels,
Rode up to heaven.

And during a famine in the land of Israel, a widow, who had presented her little all to the prophet from her barrel of meal, was rewarded in a manner as bountiful as miraculous; and this act subsequently received a still higher recompence, by the restoration to life † of her only child, in answer to Elijah's prayer. The altitude of this place

* 1 Kings, xvii. 9. Luke, iv. 25, 26.

† 1 Kings, xvii. 12—24.

brings to recollection an observation that dropped from the lips of our Redeemer.* The vines here, as well as at Tyre, Gaza, and Lebanon, have been celebrated; and they remind us of that abundance of them which fell to the lot of Judah, in the blessing he received from Jacob, which was metaphorically represented by his washing his garments in wine, and his clothes in the blood of grapes.† Noah was the first who cultivated this fruit, and experienced its intoxicating quality.‡ It is said that the wine of Sarepta was so very strong that the strongest drinker could drink but little of it.

In the evening I arrived at Sidon, which I had, rather tantalizingly, previously observed from a considerable distance, overlooked by the peak of Mount Lebanon, in the direction of Damascus, an elevation frequently referred to, in a figurative sense, by the sacred historians, as expressive of the dignity of the Christian church.§

With respect to Sidon, it is supposed by some to owe its name to the eldest of the sons of Canaan ||, while others derive it from the fishing trade carried on here, called, in the Syrian language, Sida, Bethsaida, signifying the house of fishermen. Unquestionably it must be ranked as a place of great antiquity, since it is mentioned by Jacob, in his prophetic address, concerning those countries which his sons were to inherit.¶ It was comprehended under “the lots” or possessions assigned to the tribe of Asher** ; but the Israelites were unable to expel the inhabitants from it.†† It exceeded Tyre in point of antiquity, although both have been classed together as sisters, arising most likely from their contiguity and corresponding prosperity. It was considered a city of great extent and importance, since it has been particularly distinguished by the title of “Zidon the great,”

* Matt. v. 14.

† Gen. xlix. 11.

‡ Id. ix. 20—21.

§ Song of Sol. vii. 12.

|| Gen. x. 15.

¶ Josh. xi. 8. xix. 28.

** Josh. xix. 24—28.

†† Judges, i. 31.

and was governed by kings.* In alluding to the vain boast of the Tyrians, the prophet calls Tyre the daughter of Sidon, from which it would appear that the Tyrians were a colony of the Sidonians, and that the latter city had received the honourable title of the Great Sidonian, to intimate that she was the capital of Phœnicia. An opinion, which some ruins between the places corroborate, is, that at one period they were united. On some ancient medals of Sidon are to be seen the old Phœnician characters, which are the same as those of the Hebrews previous to the captivity of Babylon. The principal deities of the place were Baal and Astarte, the sun and moon. The Hebrews often fell into the idolatry of the Phœnicians, especially after Ahab, king of Israel, married Jezebel, daughter of Ethbaal, king of the Sidonians.† Sidon was distinguished for its wealth during the reign of Joshua; and such was the extent of luxury indulged in by the inhabitants, that to live after their manner was a proverbial expression for voluptuousness and effeminacy.‡ It is remarkable that Ashtoreth, it appears, was also a goddess, to whom acts of adoration were offered up here of old.§ This city, as well as Tyre, and the others along the coast, we find to have been seized with horror at the powerful army which invaded the country, under the king of Assyria, who had sworn to be avenged on all tribes and tongues who did not obey his impious commandment, to worship him as a god.||

Sidon assisted in supplying workmen for building the temple at Jerusalem.¶ The commercial pursuits also of this people were as lucrative as they were extensive.** They possessed abundant materials for ship-building in the adjoining mountains, especially Mount Lebanon, so extolled for its lofty cedars; and had also commodious ports

* Josh. xix. 28. Jer. xxv. 22. † 1 Kings, xvi. 31. xxi. 25, 26.

‡ Judges, xviii. 7. § 1 Kings, xi. 5, 33. || Judith, iii. 8.

¶ Ezra, iii. 7. ** 1 Kings, v. 6.

along a line of coast which enabled them to engage in maritime affairs; or, according to a scriptural expression, "to pass over the sea." They sent expeditions to all parts of the world; among which may be mentioned the shores of the Black Sea, and of Britain, then, and for centuries afterwards, considered the *ultima Thule* of the habitable globe. Of all their enterprizes, however, that which was the most remarkable, and, at the time accounted as great in point of importance as the voyage of Columbus, was 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 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 may not be so frequently mentioned as other places, yet there is every reason to suppose it was honoured 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 it relief, which was followed by the miraculous cure of the infant.* Sidon enjoyed also the presence of his ambassador, the great apostle of the Gentiles, who, in the prosecution of his voyage to Italy, visited the brethren who had embraced the Christian faith established there. †

Who indeed, can read of, and much less visit this place, without calling to mind the words of him who spake as never man did: "If the mighty works which were done in

* Mark, vii. 31—37.

† Acts, xxvii. 3.

you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." * At one period the town is supposed to have extended about three miles along the coast, but no indication of its former grandeur is now visible, although some remains have been found underground. Fakr-el, emir of the Druses, whom I shall afterwards speak of particularly, destroyed it, as well as every port from Bayreuth to Acre, by sinking vessels and stones, to prevent the Turkish ships from entering these. It rises gradually from the sea-shore, and exhibits much misery. A governor resides here. The climate is peculiarly mild, perhaps more so than in any part of the Holy Land. The streets are extremely narrow, many of them under archways, as at Jerualem; and the inhabitants are estimated at about seven thousand, of whom sixteen hundred may be classed as Christians who have places of worship; the Jews also, who have a synagogue, may be set down at two hundred.

The barbarians are often in the practice of carrying off from the precious ruins of Tyre materials to build houses here. During the period of the crusades, Louis IX. of France caused considerable repairs to be made in it. The country abounds with game, and fruit is most abundant. Considering the small extent of the place, trade at this moment is pretty considerable. Large quantities of silk are gathered in the neighbourhood, where are numerous mulberry trees, to which the industrious worms † are so peculiarly attached, and execute the minute and delicate texture of this commodity; and it is a singular circumstance that they are affected and give way by a clap of thunder. It may be here mentioned that the leaves of the Scorzanera have been lately introduced into France, and used with success as nutriment for these valuable insects; and the silk made

* Matt. xi. 21.

† Some of this silk may be seen in the Museum of the University of Glasgow.

from those that feed on it, is as good as from those which are supplied with leaves of mulberry. I visited several apartments where the Sidonians carry on the operation of weaving. The article of silk, which was first introduced by the clergy into France about the sixteenth century, might in all probability have been originally exported from this remote corner of the world.*

The trade of dyeing also occupies much attention, especially in producing gaudy hues, among which red appears to be the most predominant of all colours. A chief trade, however, seemed to be the making of boots, shoes, and slippers of fine Morocco leather. The females are distinguished as anciently for their needlework and embroidery, which has been thus alluded to ;—

There lay the vestures of no vulgar art :
Sidonian maids embroidered every part.

Indeed, whatever was elegant or pleasing, either in apparel or domestic utensils, received the epithet of Sidonian. One odd custom in the country is said to be, that on occasion of marriages sick women are permitted to be present, under

* The culture of this article is going on prosperously in America, owing to the Chinese mulberry tree, *Morus multicaulis*, yielding two crops in one season. A person in New York has lately obtained from 9,000 silk-worms 30 lbs. of fine cocoons, containing more silk than those of Europe. As a striking proof of the industry of this insect, in Lancashire one hank of silk, produced by a single worm, was found on reeling it to be nearly 400 yards in length. On being weighed, it was found to be of the texture of 1500 hanks in the pound. A single pound of this silk would reach upwards of 700 miles. The worm was occupied only a week in spinning the hank, so that it must have produced at the rate of fifty-two yards daily ! Silk was used for many years without its origin and nature being known. Two monks first imported the eggs of the silk-worm in the time of Justinian, and thus developed the secret. The Romans wove silk with cotton ; and Winckelmann thinks that the shady and changeable colours in the ancient paintings of Herculaneum, &c., were intended to represent silk. It was of rare use among the Anglo-Saxons, but became more general after the Conquest. Changeable taffeta (or shot-silk) gowns, and other kinds of it, occur. By statute 13 Henry VII. a person whose wife wore a silk gown was bound to find a charger for Government.

the idea of the nuptial benediction being a remedy for their disorders. The gardens about this place are very beautiful, but the walls that surround it are in a state of dilapidation. Upon an elevation, on the south side, is situated a castle, showing traces of its former pride and command, but which is now in ruins. This is reported to have been founded and inhabited by one of the kings of France, who is ranked as one of the saints in the calendar ; but I am inclined to think it was erected with a view to guard the town from invasion. There are also ruins of a second edifice of a similar description, which stands upon 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 at a short distance from the shore, for the sake of shelter, and this many of our frigates did during the war in Egypt. The shock of an earthquake that occurred in November 1759, at Aleppo, extended to this place, which suffered much, and many Europeans narrowly escaped being crushed to death by the falling houses.

About two miles beyond the town, at the foot of a mountain, are subterraneous vaults, containing coffins of lead and marble for the reception of Mahomedan bodies. Medals of silver are sometimes found in Sidon, and some of peculiar beauty are in the royal collection at Paris.

No person in Sidon or Tyre acts in the capacity of consul for Britain. These are stationed only in Joppa, Acre, and Bayreuth, to which I shall afterwards conduct the reader. There is, however, a French consul ; and it is remarkable that, for almost time immemorial, consuls of this nation have exclusively resided here, who, it is only 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 person on my arrival, who conducted me to

a comfortable apartment in his house, which was large and commodious, indeed one of the best in the town ; I received much politeness from him. There is a kind of convent contiguous to his residence, but it is marked by extreme wretchedness, and inhabited by a solitary monk, who sits almost daily at the table of the consul. This officer appeared to be in a state of absolute inactivity, and heartily tired of the place, which he complained of to me, not only for its remote and solitary situation, but because few vessels arrived there. He could not even calculate on a sufficient revenue for the support of himself and his family, however moderate the price of provisions was. The emoluments were so exceedingly trifling, that he was resolved to throw up the office, and to solicit 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, six miles distant, which she had fitted up in a modern style, as a place of residence, and surrounded by walls, to prevent the intrusion of beasts of prey, I took the liberty of expressing in a polite note my wish to have the honour of paying my personal respects to her ladyship.

I regretted, however, to find that this was impracticable, owing to one traveller, who I shall not expose by naming, but should he see these observations, he may be inclined to say, "I am the man," and ought to be covered with shame at the impropriety and ingratitude of his conduct towards her. Her dragoman informed me that this individual, after having received for some time the greatest hospitality under her roof, on quitting her house lampooned her in verse, for which as a countryman, I, as well as many others, was doomed to suffer. This was plainly hinted at in those letters with which she favoured me, and I own I blush to state the fact, that such a charge should be

directed against an Englishman, thus wounding her feelings, and violating in so wanton a manner the rights of hospitality, a crime which has been declared to be “worse than the sin of witchcraft.” And here I cannot forget the following remarkable expressions of her ladyship in one of her letters to me; namely, “Those who have been deemed savages, from their character being little known, have done me justice,—but Englishmen never. But it ought, and indeed is very indifferent to a citizen of the world, what those, whom Burke would have despised, either think or do.” From her written communications to me, however, I had abundant proofs, not only of her ladyship’s distinguished abilities and liberality of sentiment, but of the attention paid by her to travellers; and she requested I would not only freely avail myself of the services of her interpreter, but command the use of her horses.

In the course of our correspondence, I took the opportunity of informing her of the indefatigable exertions which had been made by my illustrious friend the duke of Kent, in behalf of suffering humanity, after the example of his royal father, and in behalf of the interests of the rising generation, as regards the great subject of education; for, in the meek and benignant spirit of him whose language was “Suffer little children to come unto me, and forbid them not,” his Majesty had nobly declared that he should not think it beneath the dignity of his exalted situation to patronize that system of public instruction by which every child in his dominions would be taught to read his Bible*; a book used in these schools, agreeably to the earnest and reiterated desire of his royal highness, “without note or comment,” as it came from its divine Author. And here, in speaking of these institutions, it is not too much to say, that by them the proclamation of a prophet is sent forth†;

* Prov. i. 2—5. xv. 53. xix. 2. Eccles. xii. 1. 2 Tim. iii. 15.

† Isaiah, lv. 1.

and since a little leaven leaveneth the whole lump, it has opened the fountain of knowledge to all, in diffusing the leaven of sacred instruction into the minds of the young.

It was gratifying to my feelings to find her ladyship speak in such lofty terms of this most benevolent prince, and express a hope, "that she never might forget it was his royal highness who had made a true British soldier of a beloved brother, whom she lost in the peninsular war." I fully explained to her, at considerable length, the method adopted in England, so strongly patronized by the duke, in training up children in the way they should go.* I also presented her with reports of the society, showing the rapidity with which the system was spreading over the world†; entreating, at the same time, that her influence might be exerted to establish the plan at Sidon and other places, as the most beneficial effects might be expected to result from it. I further assured her, that his royal highness and the society would co-operate with her ladyship in the promotion of an object of such deep importance.

And here I would improve the opportunity afforded me of describing the character of the duke of Kent more fully, having long enjoyed the high honour of his confidence, while I gave him the feeble assistance of my services in extending this plan of instruction, which he had so deeply at heart, over the different countries I travelled in. The

* 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.

A calculation has been made, that in Scotland the total expense of education does not amount to one half of the expense of a frigate; the whole expense of universities, one half; and that of clergymen not more than the expense of two ships of the line!

† Under this system several thousand schools have been established in all the four quarters of the world. In the central schools of London there are at present 26,197 pupils, of which 17,719 are boys and 8,478 girls.

mind of his royal highness was cast in a peculiar mould: he was endowed with a vigorous understanding, to which a lofty and fearless independence of soul gave free scope, and whatever his hand found to do, it was pursued with an indefatigable ardour and perseverance, and "with all his might," regardless of the taunts and frowns which he had encountered from many who were jealous of his superior talents and growing popularity. It cannot fail to be in the recollection of all who have heard him pleading in behalf of the circulation of the mighty word of God, and for the wretched, which were always the great objects of his deep solicitude, how much his heart was in their cause, when his glowing eloquence was rousing and commanding, yet distinguished for sympathy, and made the strongest impression on all around. No man indeed stood on higher ground than the duke, in the estimation of the thinking class of mankind, or exhibited a brighter example to persons of all ranks. In him there was nothing of duplicity or worldly calculation, but an open, urbane frankness and straightforwardness characterized his deportment on all occasions.

To enter into particulars. The habits of his royal highness were most regular and systematical: he was the very reverse of a bon-vivant or gourmand, a gambler or horse-racer. As he was highly distinguished for sobriety, after the example of his father, guarding in his most convivial moments against the slightest degree of excess, so did he reprobate such vices when he found them practised by others. Never was it known that he lent his countenance or company to profligates or persons of immoral character; but, on the contrary, he courted the society of those who were useful in the world and of "good report." Indeed I have the best access to know, that when he was forming an intimacy with any man, the first question he put to those who knew him personally was, if he was correct and sober in his deportment; and when he found

him to be otherwise, he would withdraw his attentions from him. Like his venerable parent he rose at a very early hour, and was at his desk, laboriously occupied, as a common clerk. For punctuality of correspondence no prince of the blood, nay, few men in any situation of life, could approach him; his accuracy in this respect was universally acknowledged to be unrivalled, nay, it was proverbial; and although the written despatches his royal highness received daily were often laid before him in heaps, an answer was instantly returned to each. To mention merely one proof of his extraordinary activity, during the year previous to his most lamented death he wrote five hundred letters upon a multiplicity of topics; as, for instance, his regiment, the benevolent institutions he patronized at home and abroad, and his own private affairs, which were copied into a book with all the regularity of a merchant. Never was there a more firm and sincere friend; and it was one peculiarly marked trait in his character, which has been universally acknowledged—and would his example was followed by others—that he never deserted, under any circumstances, however adverse, those whom he took by the hand or befriended. Access to him was at all times easy; and he was the freest of all men from pride or conceit. There was no hauteur, air of superiority, or “vainglory,” assumed by him, but a kindness that won the hearts of all who approached him. He was strong in affection; never was the cause of the ruin of any one by a smile; his heart was warm, generous, and benevolent; keenly felt for the sufferings of his fellow-creatures, and had “a hand open as day to melting charity.” The streams, indeed, of the duke’s benevolence were poured forth into an infinite number of channels, for he had truly that “charity which is kind and never faileth;” and his ear was ever open to those who were distressed “in mind, body, or estate.” Would that I could only relate the sums he transmitted me for the oppressed in those foreign lands through which

I have travelled; in a word, he was the tried friend of the lonely widow, miserable orphan, and the true British soldier. He never “fashioned his doctrine to the varying hour,” but steady to those political and liberal principles which, on the fullest conviction, he had embraced, and no power or interest could shake, or prevail on him to depart from for one moment. Where, I would ask, is there one benevolent institution in the metropolis which he was solicited to patronize, that he did not support by all that eloquence and influence he could command? He was the mainspring, nay, the very life and soul of them; and those affecting and powerful addresses he gave when presiding at their meetings never failed to open wide the purse of all who heard him. A mere recapitulation, indeed, of all those deeds of mercy which the duke performed would form a history of itself, for “a rarer spirit never did steer humanity.”

In making these observations, I speak not the language of flattery, but of “truth and soberness;” and I trust there are thousands who can vouch for the authenticity of this imperfect sketch of one of the first princes of the blood of Great Britain, whose noble example still speaketh from the tomb to persons of his own exalted rank, as well as to others, to “go and do likewise.” To imitate, indeed, his virtues will be the best proof of remembering them. Alas! his sun, instead of performing the usual course, set in its meridian; for, in the mysterious visit of the Almighty, quickly was his royal highness snatched from us, in the midst of a benevolent career in the vineyard of his master; but thousands unborn will lisp his praise for those indefatigable exertions which he made in the great cause of universal education. Shade of the wise and good! receive this most humble tribute justly due to thee,—the testimony of one who personally knew thy virtues, and by whom thy memory will ever be held most dear. Thine ashes will be moistened with the tears of our country, and thy exalted name be

embalmed in the recollection of a grateful posterity, along with those of the other enlightened and distinguished benefactors of their species, amidst associations of the most endearing nature.

Perpetuus sopor
 Urguet ! cui pudor et justitiæ soror,
 Incorrupta fides, nudaque veritas.
 Quando ullum inveniet parem ?
 Multis ille bonis flebilis occidit.

Let us now return to the narrative: The dragoman of Lady Stanhope, who was elegant in appearance and manners, about fifty years of age, was attentive and communicative. He rode a noble white horse he had just received from her as a gift, on which he accompanied me about the town and neighbourhood, when he pointed out every object of interest; and on our return conducted me to his house, when he mentioned a variety of circumstances as to her ladyship's mode of living, popularity, and generosity. She is described as tall and dignified in her deportment, and adopts the costume peculiar to the east. She sits cross-legged, eats alone, smokes the long pipe, and talks the Arabic language, assuming all the dignity of a princess, a title by which she is often called. Having inquired, among other particulars, if her ladyship, who is now in the evening of her days, entertained an idea of returning to spend the remainder of them in England, he observed it was very unlikely, from her strong attachment to Sidon, that she would ever quit it; and that her remains would, in all probability, repose in that remote quarter of the world, in which she had resided so long that she now held herself quite naturalized in it. And here would I take the opportunity of confirming, from all I heard in different quarters, the sentiments expressed by this individual, not only with respect to the marked affection and interest manifested by her ladyship towards the people of Sidon and those in the east in general, but the acts of generosity exercised by her;

and, I may add, she is perfectly idolized here, and has great power with the Ottoman Porte and the pachas. Many anecdotes might be introduced of her ladyship, did my limits permit. It may be briefly mentioned, that she was the first British female who paid a visit to Palmyra, where she was actually crowned queen, and with some degree of ceremony. One cause which has been assigned for her retirement, is a disappointment in her attachment to a gallant commander, who fell in Spain, and on expiring desired her relative to remember him to her. On one of her dragomen being sacrificed by some Arabs, she made a representation to the Grand Seignor; and he threatened to punish some of the shieks or principal authorities of the place where the event occurred, should they not find the assassin, which always occurs in case of murder. It is said, also, that a French colonel travelling here was waylaid in the adjoining mountains, which she had warned him to avoid, and was murdered; on which a powerful body of men, led by this heroine, proceeded to the spot, and discovered the criminals. Attempts have been made to invade her own demesne, and even some of those she patronised were sacrificed; in short, she has been exposed to the greatest dangers, which she has resisted with the courage of a lioness, brandishing sword in hand. Her domestics were at one time numerous, but have gradually paired off, tired of a monotonous life. Although living, in general, most retired, yet she is not at all ignorant of what is going on in Great Britain or Europe, as to politics or otherwise; and her mind is stored with interesting anecdotes of the most distinguished members of both houses of parliament she had met with at the late prime minister, Pitt's. Her correspondence with the lamented duke of York was voluminous, and uninterrupted for years. In short, if she has kept a journal of all her extraordinary adventures, and those incidents which have occurred during her sojourn here, and it

should happen to be published after her death, it would perhaps form one of the most interesting works on the east that could appear from the pen of any one.

Lady Stanhope is nearly allied to the late Mr. Pitt, and to many families of rank. She long directed her attention to his domestic concerns, lived under his roof, and still enjoys a handsome pension from the British government, which I should conceive, on a calculation of the value of money and prices of articles, may be of nearly three times the value here that it is England. This enables her to stretch forth her hand to promote the happiness and comfort of many around her. No person, in short, can be held in higher estimation, and more beloved; her name, even to the very lowest class, is always in the mouth of the tribes of Arabs, by whom she is sometimes styled "Princess," and at another, "My Leddie;" and thousands of them would, upon an emergency, be at her command, and lay down their lives in her cause. In short, her benevolence 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 sure to meet with proper attention; indeed I should be as satisfied in travelling in this country with her passport as with the firman of the Grand Seignor.

Should it excite surprise that her ladyship, who is of a highly cultivated mind, and an English woman by birth and education, prefers 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,—may it not be asked, if she is not unquestionably the most competent judge to choose a climate suited to her own health and circumstances, and

where she may contribute most to the happiness and comfort 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, retrenchment, the promotion of benevolent objects, or other proper considerations? Committing herself to Him whose dominion extends to every corner of the earth, her ladyship might exclaim,—

Should fate command me to the farthest verge
Of the green earth, to distant barbarous climes,
Rivers unknown to song;—'tis nought to me,
Since God is ever present, ever felt,
In the void waste as in the city full.

I have only further to state, that, among other marks of attention, she transmitted to me a note, mentioning that if I was desirous of looking at her stud, considered to be the best in Arabia, orders would be given to her domestics to lead them out upon the road I intended to take on proceeding for Damascus, upon naming the hour when I should proceed thither.

After returning my acknowledgments by the dragoman to Lady Stanhope for her politeness, and presenting the consul with an opera glass for the hospitality shown me during the two days I had been under his roof, I bid adieu on the forenoon of the 18th of March to Sidon, which it may be added is fifty miles south-west of the famous city of Damascus, and where I was now to direct my steps.

CHAP. VII.

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 A BLIND ARAB. — DESCRIPTION OF ARABIAN DRESSES.

ON the eve of my departure from Sidon the interpreter called with her ladyship's compliments, and mentioned that, in reference to her communication, domestics would be found in waiting with her stud about two miles from the town, where he had been directed to attend me.

In consequence of this I proceeded to the spot, and found a train of servants gorgeously dressed in the oriental style, who were leading up and down several most 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." Their description was 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 — three years old next October.

Bint Asfound — Daughter of the Bird — One year and six weeks old.

I only regretted I had not seen her ladyship mounted on her favourite "Juliet of the East," which was pointed out as "her mare."

It may be proper here to observe, that Arabia has for one thousand years maintained its reputation for a pure race of horses, exceeding all others in form and qualifications. The Arabians are very exact in preserving the pedigrees of these animals, with their alliances and genealogy, distinguishing each breed by different names, and dividing them into three classes. When a mare brings forth a foal, a certificate is written and signed in presence of a shiek or magistrate, and this document is given with the animal, in the same way as the title of an estate when disposed of. Fleet as the Arabian horses are, yet they cannot overtake the antelope. The earliest period when attention was directed to the amendment of the breed of horses in England, was in the reigns of Henry VII. and VIII.*

After being highly gratified with a view of the whole of this princely stud, and giving some piastres to the servants, I proceeded on my journey, taking an eastern direction, and after a short way I struck off to the right hand, and ascended the mountains. It is impossible to convey a de-

* During the time of the Israelites it was forbidden to breed many horses. (Deut. xvii. 16.) Solomon, on his marriage, procured them from Egypt, (1 Kings, x. 28, 29. 2 Chron. i. 16, 17. ix. 28.) and even carried on a traffic with them. When Zedekiah, also, (Ezek. xvii. 15.) was about to rebel, he sent to Egypt for cavalry. These noble animals always bring to my mind an anecdote of our revered sovereign, George the Third. A fine horse having been bought for him, he mounted it, and, after a few paces, asked his equerry the opinion he entertained of it, who answered he was no judge, but that at present it bore an excellent character.

scription of the delightful ride I enjoyed, or of those highly sublime prospects which surrounded me on all sides, as I looked back on the country I had left, from the mountains towering with inexpressible Alpine grandeur :—

Are not the mountains, waves, and skies, a part
Of me and of my soul, as I of them ?
Is not the love of them deep in my heart,
With a pure passion ?

The ocean appeared to my eye boundless, the town of Sidon and its shores, a distant view of Acre with the diversified valleys, affording in some parts the richest, and in others the mildest, landscapes, and the whole rendered clear and distinct by a most brilliant sun and serene atmosphere, seemed to be at my feet objects of such indescribable magnificence, which were calculated to heighten those devotional sentiments which crowded on the imagination.

I came to a remarkable isolated rock, and having proceeded to the top by windings, like a corkscrew, along a most rugged path, arrived at the monastery of St. Salvatore in the evening, and delivered the letter for the superior I had received from Rome to Padre Petro, one of the monks, and, in consequence, was conducted to a humble apartment, where I spread my couch on the earthen floor. The most fertile imagination could not figure a spot more highly beautiful, romantic, or better adapted, from its total seclusion, for acts of penitence and holy contemplation, than the mountain on which this convent stands. It bears a strong resemblance to Mount Tabor, and commands an extensive prospect of the ocean, with the whole surrounding country, which may truly be said to be inexpressibly grand and imposing. The convent upon its summit is like “a city set upon a hill that cannot be hid,” yet is it, as it were, totally shut out from all kind of commerce with this world. 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 weighs mountains in scales,” and holds the mighty water “in the hollow of his hand.”

From such an elevation, “the world forgetting, and by the world forgot,” I felt as if I was looking down upon the follies and vanity of this earth, and every sublunary object; and was almost reconciled to the opinions which have been entertained in favour of a monastic life. Never could the mind of any man, capable of the slightest degree of serious reflection, discover a wider contrast than what existed between this peaceful abode, on the very pinnacle of a rock, where his ear listens to the Almighty, worshipped in silence and in solitude, and all that busy toil and bustle so conspicuous in the world, where the pursuits of gain and of ambition are made the sole idols which, like their votaries, perish, and never can satisfy an immortal soul, but pierce their possessors with an accumulation of daily cares, and multiplied sorrows.*

It is remarkable, that convents in the Holy Land are, in general, built upon a rocky summit or lofty elevation; but whether such situations are preferred for more secret devotion and seclusion from the world, or founded on one part of revelation†, I cannot affirm. These places, however, always present a most striking appearance, not only from the edifices when viewed at a distance, but on account of the magnificent and extensive prospects which are commanded from them. Indeed, in all ages we find that mountains have been considered as the asylums of liberty; the abodes of truth, strength, and privacy. The ascent to this convent, being very steep, is exceedingly difficult; and remarkable industry has been exercised by the friars in fertilizing it. They have formed gardens of patches of ground among the rocks, where

* 1 Tim. vi. 10. Eccles. v. 13—15.

† Judges, vi. 26. Numb. xxiii. 9. Matt. xvi. 18.

olives*, vines, and vegetables, are raised, besides odoriferous herbs for the operations of the bee, by which an abundant supply of honey† is furnished; although on viewing the mountain, even from a short distance, one would be led to conceive it totally impossible for a single plant to grow upon it, since it is so sharp and craggy; a fact that I apprehend confirms in a strong degree one particular passage of Revelation.‡ The same observation is applicable to the convent on Mount Sinai, where the monks have for ages covered four acres of rock with manure, the sweepings of their convent, which yield herbs, grapes, and fruits.

Among the numerous monks I met with here, there was one, a native of Rome, who was in a constant state of occupation, performed all the carpenter's work required for the convent; and he showed me some neat specimens of his carving, particularly representations of human figures.§ When I first saw this man in his working dress, half enveloped in the shavings of wood, I looked upon him as a common mechanic employed by the monks; but on entering into conversation with him, I discovered that he was not only highly useful in that employment but well informed, and possessed of ingenuity in various other departments.● He opened a large port-folio of drawings made by himself, and had contributed considerably by his paintings to ornament the church and altar.|| After he had shown me the whole of these, and explained every thing about the edifice, he threw open a massy door, which had the effect of the shifting of a piece of scenery, for one of the most glorious and extensive panoramic views broke upon us in a moment, like a flash of lightning, and rivetted me to the very spot. Here was

* Job, xxix. 6. † Deut. viii. 8. 1 Sam. xiv. 25—27. Psalm lxxxix. 16.

‡ Exod. iii. 8. Deut. xxxii. 13.

§ Isaiah, xliv. 13.

|| Altars began to be used in 135, were consecrated in 271, and the first in Great Britain was in 634.

presented the finest prospect of the face of nature imaginable, surrounding the monastery, and a boundless expanse of the ocean, smooth and shining as a sheet of glass. It is impossible for words to convey to the reader an idea of the splendid appearance of the setting sun in the east. At this moment he was finishing his diurnal course, and gradually sinking into repose upon the bosom of the deep, surrounded by an infinite number of small fleecy clouds, which his setting rays tinted with variegated colours,

Outvying some the rose,
And some the violet, yellow, white, and blue,
Scarlet and purple red.

Some of them also resembled showers of the purest gold; and appeared to float upon a vast abyss of fire.* At this time the tinkling of the bells of mules coming up to the convent, threw the mind into a delightful train of contemplation. The peculiar grandeur of this scene called to my mind the description given by the banished disciple, in his vision of the signs of heaven, "a sea of glass mingled with fire," and the exulting exclamation of those who had gotten the victory, "Great and marvellous are thy works Lord God Almighty, just and true are thy ways, thou King of saints;" as also that description which has been given of the holy city, "as pure gold like unto clear glass." †

The great bell of the convent now tolled its hoarse notes, affecting the mind with peculiar awe and reverence, as it announced the hour of devotion to the monks.

The cloister bell hath pealed abroad, and there
The mingling worshippers have met to prayer;
High, soft, and soothing is their vesper song,
As through the echoing aisles it floats along,
And, upward soaring, woos the spirit where
Grief cannot come and sorrows have no share.

* Rev. xv. 2.

† Id. iv. 6. xxi. 18.

About forty of them assembled in a great hall, and, after arranging themselves in methodical order, they sat down before a large round table covered with dishes. These men were of the Maronite order *, dressed in long blue gowns, high caps of a black colour, and square at the top, having their hair hanging down the back. In the course of conversation I found that they speak the Arabic language with more volubility than other Christians. On this occasion a large book, which I presumed to be the Bible †, was placed before the superior, who presided over the whole in an elevated chair, and with a raised voice he read a portion of it, which occupied a quarter of an hour. During this interval a marked devotional silence was preserved by the monks, and a hymn was afterwards chaunted, thus fulfilling, according to the letter at least, the words of the prophet, “ Let the inhabitants of the rock sing, let them chaunt from the top of the mountains.” ‡ . Altogether the scene was very solemn, and, combined with the situation of the place, was eminently calculated to make a deep impression on the heart. After this all of the brethren partook of supper, but I was not permitted to join them, although, as a favour, on leaving the hall I was allowed to take a peep at their proceedings from a corner of the door. During this repast I observed that they did not remove the cowls which enveloped their heads. On finishing supper they retired, when I had permission to sit down

* Their origin is derived from St. Maron, a Syrian hermit, in the fourth century. They are Christian catholics, who are very numerous about Mount Lebanon, and keep themselves separate from all other sects by which the eastern church is divided, and they have a patriarch whose hand they kiss kneeling. They are distinguished from others only by their turbans, and never eat flesh, nor butter or eggs, in their fasts ; and said to be more honest in their transactions than any other sect.

† Isaiah, xlii. 11.

‡ The Scriptures were first ordered to be read in monasteries in 746.

alone, and make a meal of the fragments, which were carefully collected for that purpose. It is a singular circumstance there is a monastery for females two miles distant, and in a situation still more secluded, but a confessor is the only male that is permitted to enter within its walls.

Next morning, after making the usual donation to the poor for the accommodation afforded me, I prepared to leave the convent, when the peals of an organ were heard, than which nothing can be conceived more powerfully calculated to raise the mind from earth, and excite the soul into devotional converse with heaven. I now proceeded by a circuitous and fatiguing track, wandering among the dark mountains of still greater altitude, 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, which looks down upon a deep valley, with an extensive view of mountain scenery, adorned with wood and scattered villages.

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: and great exertions are made to retain them in that part where their advice and prescriptions have been attended with success. I am led to this remark from having brought 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; and on my arrival at Mazra, the muleteer happened to be taken unwell, which I was apprehensive must suspend a further prosecution of our route for some days. On examining his pulse, and perceiving a slight tendency to fever, I gave him some medicines; after which he went to bed, and 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 had the power of curing all complaints; and here I can in truth say I was "honoured with the honour due to a physician." In consequence of this there was a complete turn out of young and old, the blind, lame, and those afflicted with various diseases, who surrounded me and blocked up the door so closely, that it was most difficult to get either in or out of the hut. I was in particular much amused by one man feeble and agitated, and bending under three score years and ten, and 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 by some eloquence. On asking my servant, who perfectly understood the Arabic language, for an accurate interpretation of his words, I was informed that he had been born blind, and implored me to give him the power of vision, that he might enjoy the benefit of viewing more perfectly those around him. On explaining to him the utter impracticability of doing so, he was much affected, shook his head, and went away "exceeding sorrowful;" and might be supposed to have said "my heart panteth, my strength faileth, and as for the light of my eye it also is gone from me."†

The demand for "dowa," (physic,) &c. was incessant, showing the confidence the natives have in medical men, so far even as to believe that they are capable of working miracles. Many of the scenes would have afforded most interesting subjects for the pencil of the artist, and the study of the comedian. From what, however, did occur here, I am led to recommend travellers to be properly provided with medicines, and to administer them, when circumstances require, to those around them; for even

* 1 Sam. xxviii. 14.

† Psalm xxxviii. 10.

should they not experience the gratification of being instrumental in removing diseases, yet will they uniformly meet with high respect and attention upon this account.

During this time the Arabs were extremely troublesome and impudent. They examined my dress, part of which, under my cloak, was that of a Christian, for the convenience of riding; pantaloons, with half boots, the heels, being encircled with iron, were objects of the greatest curiosity, and excited among them a high degree of merriment. The male Arabs here may be described as of middle stature; their faces are brown and dark, from the heat of the sun, and marked by an austerity, jealousy, and ferocity of expression. In addressing you, they extend their arms; and on using certain words give a kind of hiss or whistle, sometimes accompanied with a toss of the head, and at others with a turning round upon the heel of one foot. Their dress is a small red cap, placed on the crown of the head, with a rag tied round it in the form of a turban, slippers or soles of leather for the feet, and drawers of linen reaching to the lower part of the leg, without stockings. They wash their feet and bodies, especially before eating, with most scrupulous attention, as was the custom in an early age.* The females have very fine features, and their persons are remarkable for brawny strength. Their head-dress is in the form of a sugar loaf, with a long white scarf or veil thrown over it, to conceal the whole face, which was sometimes, and with great caution, drawn aside. When suspicions, however, were entertained that they had been observed, this covering was instantly drawn down again, under a sense of shame from the exposure, though a chink or corner still was reserved, which afforded them an opportunity of surveying the actions of those around them. These veils, as we learn from the inspired volume, were evidently adopted of old; and particularly in the history of

* Mark, vii. 4.

Abimelech, Sarah, and Susannah,* they are described as coverings of the eyes.†

In this place the ancient mulberry‡ or silk tree is much cultivated.§ Surrounded as it is with lofty hills, the evening here was most delightful; and the solemn stillness of the landscape composed and exalted my contemplations to that great Being who maketh the outgoings of the evening and morning to rejoice over us, and whose name alone ought ever to be adored in all the earth from the rising to the going down of the sun.

All heaven and earth were still—though not in sleep,
But breathless as we grow, when feeling most,
And silent as we stand in thoughts too deep.

* Gen. xx. 16. Hist. of Susan. i. 31, 32.

† Ruth, iii. 15.

‡ 2 Sam. v. 23, 24. 1 Chron. xiv. 14, 15.

§ The mulberry tree was first planted in England in 1609.

CHAP. VIII.

DEPARTURE. — JOURNEY OVER MOUNT LEBANON. — DANGER IN PASSING THROUGH THE SNOW. — AUTHOR AND MULES NEARLY LOST IN IT. — GLORIOUS VIEW FROM SUMMIT. — REFLECTIONS. — DESCENT INTO 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. — DESCRIPTION OF THE CITY.

AFTER passing a sleepless night on the ground in the wretched hovel of our muleteer, where I was almost devoured by vermin, I mounted my mule at six o'clock the following morning. In descending the valley, the scenery is woody and romantic, and there was an air of life and industry cheering to the spirits, which can only be appreciated by those who have travelled in a solitary manner among such gloomy mountains. In one part the pastures, refreshed with gentle showers, were clothed with flocks, the valleys covered with corn; and it may be said, the little hills rejoiced on every side. In another, 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. It has been said somewhere, and with some truth, that a true relish for the beauties

of nature appears to be the most easy preparation for the enjoyment of those in heaven.

The gush of springs,
The fall of fountains, and the bend
Of stirring branches, and the bud which brings
The swiftest thought of beauty, here extend,
Mingling, and made by love unto one mighty end.

I passed the residence of the governor in the adjacent village, called Mughtara, which is finely situated on an eminence. This is a most substantial building, fantastically painted, and the windows of the lower apartments have strong bars of iron, which seemed to intimate that part of it formed a prison, as was the case in the edifice occupied by the sanguinary pacha of Acre.

On travelling afterwards through some vineyards and olive fields, I beheld the mighty Lebanon, the work of Him who was before the mountains were settled or the hills brought forth.* This prodigious elevation stands eminently conspicuous from its stupendous magnitude. Aware of the fatigue to be encountered in scaling it, I halted, and sat down upon a bank, with a sharp appetite, to partake of refreshment under its shadow, which might truly be described as “the shadow of a great rock in a weary land.”† Although my repast consisted but of boiled eggs, with bread and raw onions, washed down with the water of a limpid brook which glided along near, yet it was delicious after a very long ride, during which I was broiled under the powerful heat of the sun.

I proceeded to ascend the mountain, which was often dark and frowning, the top being sometimes capped with congregated vapours and mist, while at others it glowed with golden sunshine. After much toil in walking and riding by turns, and not seldom halting, while I panted for breath, I was rejoiced to reach the summit, where the cli-

* Prov. viii. 25—29.

† Isaiah, xxxii. 2.

mate was very different from that which I had left at its foot, the ground being covered with snow, and the cold rigorously intense. There is an echo* here, and indeed a reverberation of sound is to be found in many mountains of the east, and, as I found, in the Mount of Olives. I proceeded along the ridge for some time without coming in contact with one human being, or so much as perceiving a solitary bird. An awful dead silence reigned throughout this lonely and truly desolate region; and as no spot can possibly be conceived more favourable for waylaying and committing robbery and assassination, a traveller never treads it without entertaining apprehensions for his personal safety. In some parts the snow lay so deep that it was only with the utmost difficulty we could push the animals forward. At one time, in particular, we became greatly alarmed, the mule conveying the baggage having sunk to the belly, and stuck so fast, that it was concluded all was lost. At the same time, following in its track, myself, my servant, and muleteer, found ourselves considerably under the snow. Had this journey been attempted just one month earlier, it would have been utterly impracticable to have forced a passage across the top of this mount, and in all probability we should have found a grave in a snow-wreath.

This mountain has received the appellation of Lebanon, from "Leban" signifying white, and indeed I often had occasion to hear the Arabs use the word for "Milk." This name is derived no doubt from the snow which lies upon its heights during every day of the year, so that its hoary head is always to be seen from a vast distance. The Hivites inhabited this mountain.† In Scripture, allusion is frequently made to it, especially as affording glowing images and beautiful metaphors to the sacred writers. We find that it was early and pointedly marked out as part of the land of

* Ezek. vii. 7.

† Judges, iii. 5.

promise.* It is also referred to by Joshua, as that particular boundary or point from which he declares he would drive the inhabitants before him.† It extends from the neighbourhood of Sidon, northward; towards Damascus, eastward; and forms the northern boundary of the Holy Land. It is considered as a peculiarly striking object in point of grandeur as well as altitude, and formed the subject of those supplications which Moses offered to the throne of grace, that he might be allowed by the Almighty to behold this “goodly mountain,” which was denied to him.‡ It was also a barrier to the land of promise, since Sennacherib in all that high pride and confidence he assumed, expresses the facility with which he had encountered obstacles infinitely greater, and proclaims the inutility of any resistance being offered on the part of Hezekiah §; and was alluded to as a solitude that afforded haunts for beasts of prey||, the dangers of which have been remarked by the wise man in his address to the church, and most certainly no place could be more properly so designated. David also in his beautiful psalm descriptive of the power of the Lord refers to it.¶

With respect to the cedars, of which so much has been said in holy writ, perhaps not a vestige of them will soon be to be found, and, in the language of the prophet, it may be said that “Lebanon is hewed down.”** The few of these which still remain stand on a piece of uneven ground, and are about fifteen feet in height, twisted together, and it is a curious fact, that instead of spreading out their branches with a natural irregularity, they confine themselves into a uniform pyramidal cone.†† The cedar tree is unrivalled in grandeur and beauty in the vegetable kingdom,

* Exod. xxiii. 31. Numb. xxxiv. 3—12. Josh. i. 4.

† Josh. xiii. 6. ‡ Deut. iii. 25. § Isaiah, xxxvi. and xxxvii.

|| Habak. ii. 17.

¶ Psalm xxix.

** In the year 1550, the number of these cedars were 25; in 1575, they were 25; in 1600, 25; in 1736, 15; in 1810, 12; and in 1818 they were 7.

†† Isaiah, ii. 13.

and is frequently mentioned in the pastoral style of the Hebrew prophets. * To break the cedars, and shake the enormous mass in which they grow, occur among the figures which David selects to express the majesty and power of Jehovah †, to the full understanding of which their countless number at one period and vast bulk ought to be kept in view. By the planting of a cedar the prophet has described the kingdom of Christ ‡; the growth and extent of the New Testament church, and the prodigious increase of her converts, are also beautifully set forth by the psalmist under this emblem. § Of this particular wood we find that Solomon made himself a chariot. || The variety of streams, and the fragrance which is diffused by odoriferous plants about this sacred elevation also furnish apt figures to an inspired writer. To one of them in its tender growth the high priest at the altar is compared, with reference to the dignity and beauty of his character, also the eulogium on the graces of the church has a reference to this tree. ¶ Moreover, the prosperity of the righteous is compared to the cedar; and it is further employed to denounce the judgments of God on men of proud and high minds.** The conversion also 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. ‡‡ Those who encompassed the priests at the altar are also compared to them, as also the glory of wisdom. §§ It may be further added, that cedar trees, uniting so many qualities well adapted for building, afforded ample materials for the structure of the temple, and were sent by king Hiram ||| to Solomon for that purpose. Every object about this highly distinguished spot strongly points out, in the words of inspiration, “the glory of Lebanon. I am

* Kings, xiv. 9. † Psalm xxix. 4, 5. ‡ Ezek. xvii. 22. 24.
 § Psalm xcii. || Song of Sol. iii. 9. ¶ Song of Sol. iv. 11.
 ** Psalm xxix. 4. †† Isaiah, xxix. 17. xxxii. 15.
 ‡‡ Isaiah, ii. 2. §§ Ecclesiasticus, xxiv. 15. ||| 1 Kings, v. 10—15.

inclined to think that this is the wilderness which the Lord directed that Elijah should enter, in order to anoint the kings of Syria and Israel.*

On arriving at the summit of this mountain, a train of reflections must rush upon the mind of a traveller, who cannot fail to be deeply impressed with the majesty and power of the great Almighty architect. All the objects he has left behind, and before considered as great, appear to diminish at every step he takes, and to dwindle into nothing. He is surrounded by frightful excavations, and during part of the time I visited it, torrents and volumes of clouds rolled along, not only excluding from view every surrounding object, but the very earth beneath, and threatening to envelop the whole mountain in complete darkness. In making such ascents, entire confidence must be put in the fearless and sure-footed mule which can with safety traverse the most perpendicular tracks; for this animal retains that self-government which enables it to follow with precision all the windings of the path along the brow of precipices, and down the most perilous descents.

In this solitude, contemplating so many sublime objects, and 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 is elevated to Him† who sits upon the circle of the earth, in whose sight its inhabitants appear as grasshoppers; and who weighs all mountains in scales, and hills in a balance. Such a situation necessarily leads him to think, that in proportion as he is raised above the habitations of men, all vulgar sentiments are left behind; and in approaching the ethereal regions, his soul shakes off its earthly affections, and contracts something of ethereal purity. At the same time, although a traveller may feel alarm at finding

* 1 Kings, xix. 15, 16. † Isaiah, xvi. 22. xl. 12. Amos, iv. 15.

its summit covered with snow, (a circumstance anciently referred to*), and apprehensive that the prosecution of his route may be interrupted, yet he ought to be consoled in reflecting, that this is done in infinite wisdom, and even during the period of harvest †, and may be considered as one of the rivers in dry places. This is in all probability a depôt for it till its dissolution takes place under the influence of summer heat, when it affords supplies of water to the plains and vineyards below, and fills those brooks which have been dried up by the power of the sun. ‡ This fact furnishes many beautiful figures to the sacred writers, and, in particular, the church is described as a fountain of living water §; and it was when David wandered near the foot of this mountain, at the time he was driven by his unnatural son Absalom from Zion and the fountain of Israel, the scene of divine manifestation, that he marked the rapid course of beasts of prey to the rivulets which flowed from it, and perceiving the hart panting for the water brooks, it reminded him of his former occupations in the house of God, in reference to which, the circumstances of the animal bore a striking analogy to his own situation and feelings. || When we consider the numerous springs and fountains in the east ¶, how strongly is the word of God confirmed in the address

* Jer. xviii. 14. † Prov. xxv. 15. ‡ Psalm civ. 10—15.

§ Song of Sol. iv. 15. Jer. xviii. 14. || Psalm xlii. 1.

¶ Having mentioned so often the word "east," I cannot fail to remark how particularly this quarter has been marked out in the sacred record. For instance, we find that God placed man in the Garden of Eden, in the east. (Gen. iii. 24.) The greatest of all men were those of the east. (Job, i. 3. Isaiah, xli. 2.) Faces of worshippers were directed to the east. (Ezek. viii. 16.) Lift up thy eyes eastward. (Gen. xiii. 14.) Encampments were toward the east. (Numb. iii. 38.) The glory of God was from the way of the east. (Ezek. xliii. 2. xliv. 1, 2.) The Mount of Olives is to the east. (Zech. xiv. 4. Ezek. xi. 23.) The wise men came from the east. (Matt. ii. 1.) The star was seen in the east. (Id. 2.) Tidings were from the east. (Dan. xi. 44.) Lightning cometh from the east. (Mat. xxiv. 27.) John describes the angel ascend-

to the children of Israel, that he "brought them into a good land of brooks of water, and depths that spring out of the valleys and hills."* The Hivites took up a residence in this mountain.† I had no opportunity of tasting its wines, though their richness and flavour has been celebrated.‡ Petrified sea-shells and marine substances have been discovered here; and serpents of great length, and several venomous reptiles, are also found here. By great exertions, and after using every proper caution, I most fortunately forced a passage with the mules through this "treasure of snow," to the other side of the summit, when the vast plain of Aven, alluded to by one of the prophets§, burst into view. Its name, which signifies vanity, is derived from those acts of idolatrous worship in honour of Baal which were practised in a city situated at the upper part of this valley, of which I may have occasion to speak more particularly elsewhere. I now descended in a circuitous direction among a number of prickly shrubs, and was saluted by many Arabs in passing, with the usual exclamation of "Salaum Alaikum." After travelling some time along this charming plain, I crossed a river of considerable breadth and rapidity, by a bridge thrown over it, consisting of thirteen arches, and arrived at a khan of the most deplorable description, crowded with Arabs, almost in a state of nudity, and swarming with vermin. Here I threw myself upon the ground, very much exhausted from the fatigue of this arduous day's journey, added to the excitement which the extreme difficulty in getting over Mount Lebanon had occasioned me.

ing out of the east. (Rev. vii. 2.) On the east of the city was three gates. (Id. xxi. 13.) The man with a line went east. (Ezek. xlvi. 3.) The prophet calls on all to bring their seed from the east. (Zech. viii. 7.) Promotion is said not to be from the east. (Psalm lxxv. 6.) And Lot journeyed to the east. (Gen. xiii. 11.)

* Deut. viii. 7.

† Judges, iii. 3.

‡ Hos. xiv. 7.

§ Amos, i. 5.

After passing the night in a wretched manner, like a beast reposing under a shed, I left my quarters early next morning, after paying a ground rent, as it may be called, and, on quitting the plain at some distance, I travelled over a chain of mountains, wandering indeed in a "solitary way, and finding no city to dwell in." The country in this direction was characterized by excessive gloom and wildness, and nearly the whole day I was exposed to a most scorching sun, without perceiving a single object to delight the eye, to refresh the mind, or to divert the attention. I traversed most desolate tracts and chains of hills, dreary and monotonous in the extreme, and, being under great apprehension that I should be waylaid and assassinated, committed myself to Him who is in "the void waste as in the city full."

Seem you not,
 When thus removed afar from haunts of men,
 More awfully beneath God's sleepless eye:
 Seem you not forced to meet with Him alone,
 And to hold converse with the King of kings:
 And, in the presence of the Power supreme,
 Do you not shrink to utter nothingness —
 An atom 'midst the mighty works of God!

In the course of this journey I was led to fear that a place 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, or muckra as he is called by the Arabs, had been altogether out in his reckoning, as to the proper route for it, and I was therefore "much discouraged because of the way." At one particular spot he stopped short, took hold of my mule sans ceremonie, brought it to the side of the path, and after securing it observed a profound silence, on which I was disposed to think there was something not less alarming than mysterious in his behaviour. He proceeded, however, to spread out on the ground his hassideh or mat, a mere rag, upon which he

kneeled down, bowed his head to the earth *, and kissed it, after which he rose, all the while offering up prayers, in the course of which he exclaimed, “Ullah! Ullah!” turning his face to the south, which is the direction of Mecca. After causing a delay of a quarter of an hour, he unloosed the animal, led it into the track, and desired me to move forward, offering not the slightest apology for the interruption. This brought to my recollection the practice which arose during the period our Lord was on earth, and received his dignified and marked reprobation.† It may be remarked here, that the Jewish forms of adoration were standing, kneeling, bowing, and prostration.‡ The ancient Christians kneeled in private, but stood uncovered on the Lord’s day. The Lutheran churches have adopted the form of kneeling in acts of public worship, which is also the practice of the Roman catholics, who likewise turn towards the east by an order of the pope, issued in 532; the Greeks, on the contrary, stand, and indeed have no seats in their places of worship. After a tedious and weary journey, which it may be observed was by the same route taken by Saul, when he proceeded to Damascus, after consenting to the death of Stephen, I reached the top of a rock or precipice, about fifteen hundred feet in height, just as the glorious sun was finishing his course, when Damascus, or Shem as my guide called it, probably after the person of that name, who was son of Noah§, with all its surrounding and striking beauties in the prodigious plain where it lies, was on a sudden stretched out before my eye, forming a truly great and pleasing contrast to those scenes I had beheld in my solitary and dubious track over the mountains during the whole of this day from sunrise.

To describe the sublimity and grandeur of the prospect

* Gen. xxiv. 26. 52.

† Matt. vi. 5, 6.

‡ 1 Kings, xviii. 42. Neh. viii. 6. 1 Cor. xi. 4, 5. Phil. ii. 10.

§ Gen. vi. 10.

which spread around from this eminence, and the deep impression which it made at the moment upon my mind, would require "the pen of a ready writer." That part of the plain immediately under the elevation had the appearance of a vast luxuriant garden, in the centre of which stood Damascus, in a direct line from east to west, denominated "Le Paradise Terrestre," with its domes, minarets, and towers, lifting up their proud heads among the lofty trees, which add to the beauty of this prospect; in fine, a more complete picture of beauty than that which the whole of this landscape offers, could not easily be figured. The impostor Mahomet is said to have viewed it from the altitude on which I stood; and if this be the fact, most certainly he could not possibly have fixed on any spot where he could have beheld the city and its environs to higher advantage. The pure waters of a river flow copiously through the town, for the use of its inhabitants, as well as for the supply of those numerous and rich gardens which encircle and adorn the city. The various brooks about it may be considered as branches of the two rivers that Naaman the leper wished, in preference to all the streams of Israel, to bathe in, under the conviction that they could as well remove the disease with which he was afflicted.*

The mode adopted to clean the channels of the streams was, I observed, 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 of the city, leading to Palmyra, Babylon, and Mecca. Never did I behold at any time a view more luxuriant, not excepting even the prospect from the top of Shooter's-hill, near London. The Mahomedans have added to the name of this city, Siame, or noble Siam. I hastily descended this mountain for the city, when my spirits were cheered by the consideration that I had now attained it after all the

* 2 Kings, v. 12.

toil, labour, and various privations I had undergone. After proceeding by a long winding road through the gardens in its vicinity, which are protected by high walls of mud, I reached one of its gates, and alighted, with the view of leaving my mule in charge of the muckra to follow me, and walking myself through the town, when, shortly after, I was overtaken by a fellow who sat at the barrier and rudely demanded a caiphar or tax for entering the city, reminding me of a similar office of collector which existed during the time of our Saviour.*

Under the idea that the firman or teskeri of the grand seignor would at once operate as an exemption from this, as well as any other demand, it was presented, but he threw it on the ground with the utmost contempt, exclaiming that he neither regarded it or its writer. This was daring in the extreme on the part of a Mussulman, being an act of high treason, and for offences comparatively trifling in comparison to this they often suffer instant decapitation. It appeared the more extraordinary, from the consideration, that such an authority, with the autograph of the sublime ruler, is in general held so peculiarly sacred by Mahomedans that the utmost possible respect is paid to it, insomuch that they hardly presume to handle it without previously wiping their cheek, saluting and placing it on their head, nay, it is revered even after the demise of a sultan. The violence of this individual and our remonstrances having drawn together a crowd, it was considered prudent to leave him, under an assurance at the same time that his conduct should be represented to the pacha here. After passing through different streets I was conducted to a kind of custom house, where the baggage was superficially examined, and I then arrived at the convent of Franciscans, called after St. Paul, which is situated at the eastern extremity of the city. Knocking at the gate, permission to enter

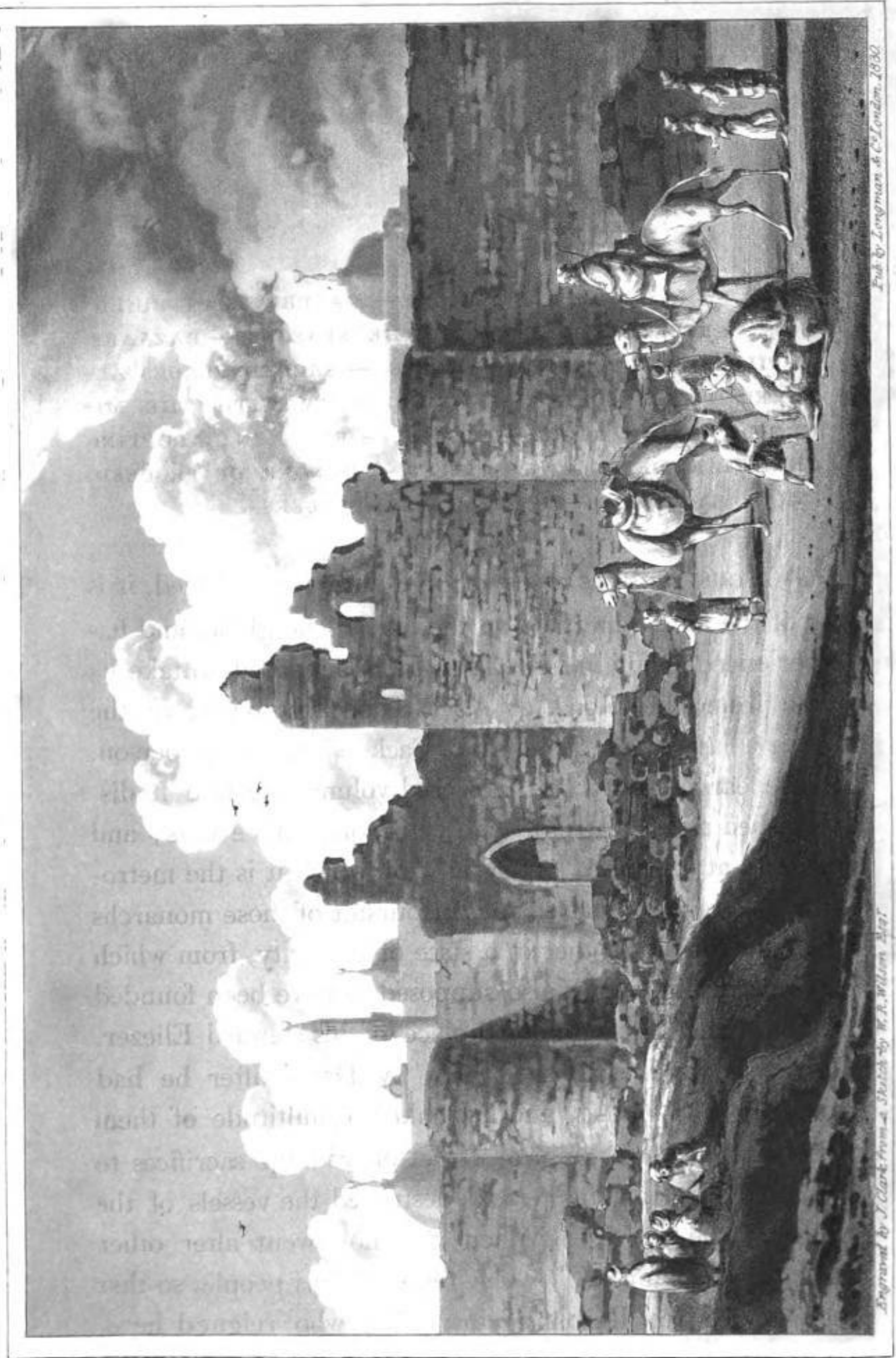
* Matt. ix. 9. Luke, v. 27. Mark, ii. 14.

was not obtained, till I had answered certain questions, put by a servant who spoke through an aperture in it secured with bars of iron, like a prison window. On being allowed to go in, the whole place appeared as if it had been inhabited only by this domestic, since no other person was to be seen moving about, and a dead silence reigned within its walls. At this time it appeared all the monks had retired to sleep for a few hours, according to their wont, after they had finished dinner. On resting till they awoke, I paid my respects to Villardet, 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. 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, were 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 request, I told him that it was possible I might discover some kind of recommendation when I had opened my baggage. This however excited strong suspicions that I had come to billet myself on the hospitality of the monastery without making any remuneration, and he viewed me with distrust.

I was upon this conducted to an apartment, and when I had searched for the Roman letter, I gave it to my servant to deliver to the superior. A short time after his reverence entered with it in the most obsequious manner, accompanied by the anchorites all uncovered, scraping

and bowing, and offering congratulations on my arrival, with most humble apologies for the observations which had been made. This was followed by an offer to render me every possible service, in consequence of the papal "commands," as they called them, contained in the letter; and it thus afforded me stronger evidence of its great importance than I had originally calculated upon.

The hesitation on the part of the superior to admit me in the convent without some recommendation originated, I am disposed to believe, 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 making any compensation whatever in return. Instances of this I have personally known from those I met with in the convents, particularly in the case of the quack at Jerusalem, formerly alluded to, than which nothing possibly can be more mean, as it was taking a most reprehensible advantage of the liberality of the monks, who can but ill afford it. No man, however, of honour, or possessed of the least spark of gratitude, would act so dishonest a part as to eat, drink, and take up his residence in a monastery, without offering the friars a proper equivalent.



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Engraved by J. Clark from a Sketch by W. R. Wilson. Aged.

Caravan of the Desert.

CHAP. IX.

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 THE MINISTER AND PACHA. — RESULT. — RISK IN ADOPTING CHRISTIAN DRESS AT DAMASCUS. — DANGER OF PROCEEDING TO PALMYRA. — HINTS TO TRAVELLERS.

DAMASCUS ranks as a city of high antiquity; indeed, it is one of the most venerable on the face of the globe, and has experienced many vicissitudes. It is supposed to take its name from the blood of Abel, Dam signifying, in the Hebrew language, blood, and Sack a righteous person. In the earliest part of the sacred volume we find it distinguished as a theatre of many extraordinary events; and it stands at the head of Syria*, of which it is the metropolis. Abraham repaired to it in pursuit of those monarchs who brought his brother in a state of captivity, from which he rescued him. It is also supposed to have been founded by him†, and it was the birthplace of his steward Eliezer. Garrisons were established here by David after he had subdued the Syrians‡, and had taken a multitude of them prisoners.§ Ahaz king of Israel offered up sacrifices to the gods of Damascus||, and destroyed the vessels of the house of the Lord.¶ When Solomon went after other gods he was punished by the revolt of his people, so that they stirred up Rezon against him, who reigned here.

* Isaiah, vii. 8.

† Gen. xiv. 14—16.

‡ 1 Chron. xviii. 6.

§ 2 Sam. viii. 6.

|| 2 Chron. xxviii.

¶ 2 Chron. xxviii. 24.

From that period the kingdom of Israel became separate from that of Judah; and was governed by its own monarchs.* During the period of harvest, the king of Assyria with a powerful army spread horror over the land by fire and sword; burning the crops, destroying the flocks, devastating the country, and cutting off thousands. It must be considered as having been a place of extensive trade and commerce, since, during the flourishing state of Tyre, it is alluded to by different prophets as a distinguished town for merchandise and riches.† Here it was that Saul, once the persecutor of Christ and his church, who shed the blood of his saints, was by a most wonderful act of divine power made a convert to, and zealous advocate of, the Christian faith. This city was captured by the Saracen princes, who took up their residence here till Bagdad was prepared for them; and after many revolutions it was taken and destroyed by Tamerlane. It was again repaired by the Mamelukes, when they obtained possession of Syria, but was wrested from them by the Turks in 1506. Afterwards it was reduced to ashes by the emperor Timur. Baldwin, the second of that name, a warrior, highly distinguished by acts of heroism, fell upon Jerusalem, and beat the king of Damascus.‡ In 1759, three thousand of the inhabitants were destroyed by an earthquake.

This city is situated in a valley, called by the Arabs El Shaw, and famous among orientals under the name of Goutch Demask, or the orchard of Damascus, and watered

* 2 Kings, vii. xv. 8.

† Ezek. xxvii. 18. Isaiah, viii. 4.

‡ This appears on his epitaph in the church of the Holy Sepulchre at Jerusalem:—

Rex Baldewinus, Judas alter Machabæus*,
 Spes patriæ, vigor ecclesiæ, virtus utriusque,
 Quem formidabant, cui dona, tributa ferebant,
 Cedar † et Ægypti Dan, ac homicida Damascus
 Proh dolor! in modico clauditur hic tumulo.

* 1 Macc. Part of Arabia, so called from Kedar. (Gen. xxv. 13.)

by the Chrysoorhoas, or golden stream, now Baradi; and Infidels entertain an idea that it was the original paradise. It is two miles in length from north-east to south-west; but its breadth is not in proportion to it, being extremely narrow, and it is divided into twenty-three districts. The circumference of the whole is calculated at about twenty miles, and it appears to have formerly been inclosed within three strong walls.* The first, or innermost, was the greatest in point of elevation, between which and the second was a ditch†; and the third or exterior wall, which was the lowest. These 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 being broken down, and the ditches full of rubbish.‡ During the crusades, the eastern part was accounted impregnable. The place is beautifully situated in the very bosom of gardens, which contribute highly to its ornament. The number of its population was greatly increased on the destruction of Tyre and Sidon, Cæsarea, and other adjacent cities, whose inhabitants retired up the country from the coast. I walked through the town, and although in the Turkish costume, which I endeavoured to imitate in every respect as closely as possible, since the city is held peculiarly sacred by Mussulmans, from being on the road to Mecca, I was at once recognised in passing the bazaars, when the Damascenes exclaimed “Inglese, Inglese.” There are two hundred mosques.

The air is pure, though the streets are narrow, perhaps with the view of shading its inhabitants from a hot sun. The present description of materials and mode of building, I have no doubt, must have continued from the very earliest period of time; the houses are of the colour of clay, resembling the meanest cottages in Britain, and built, after

* Jer. xlix. 27. Amos, i. 4, 5.

† See the engraving.

‡ Prov. xxiv. 31.

the form of those I had occasion to speak of at Jerusalem, of the most perishable materials* ; viz. bricks which have been dried not by fire, but the heat of the sun. During wet weather the slough arising from them renders the streets almost impassable ; and it may be added, that rain falls here more than elsewhere along the sea-coast between Joppa and Tripoli. Babylon also being in a situation where no stones can be got for building, nature supplies this defect by an inexhaustible store of clay for making bricks, which were either dried in the sun or burnt. Those I have seen were hardened in the former mode, and were three inches in thickness by twelve in breadth, many of them being covered over with arrow-headed characters. Of these was constructed the famous Tower of Babel.† This mode of making bricks is clearly referred to by Pharaoh, in his command to the taskmasters of the people and their officers. Few of the houses have floors of wood. In building, the plan is to fix nails or pins of wood in the walls while still soft, to suspend such domestic articles as are required, since, consisting altogether of clay, they are too frail to permit of the operation of a hammer. It is to these apparently that reference is made by the prophets.‡ There are few windows. The houses are flat on the roof like a terrace, which is spread over with a kind of plaster, and made firm with a roller. Many of these are surrounded with mud walls or battlements, four feet in height, to prevent accidents.§ Several domestic offices are performed on these roofs, such as drying linen and flax, &c. ; indeed a person who was disposed to make his escape from any pursuit

* Ezek. xiii. 10, 11.

† Bricks were introduced, as materials for building, in England, in the reign of Henry VII., and tiles as early as Richard I., when it was ordered that houses should be covered with slate or brent tile in place of straw. Wainscoting for walls or ceilings was introduced only during the period of Elizabeth.

‡ Ezra, ix. 8. Isaiah, xxii. 25. Zech. x. 4. } Deut. xxii. 8.

might, by stepping from house to house, reach the walls of the city.* Such roofs were recommended, as the most elevated and proper places, to sound alarms, in order to be heard at a distance†, which may explain an expression made use of by the evangelist.‡ It is scarcely necessary to observe, that the walls of such superficial houses are liable to crack§ and crumble by the heat of summer, which creates a most offensive dust, especially when rain is followed by wind, which occurred one day in particular when I was here. This kind of weather is also most injurious to such buildings, the wet penetrating and soaking into them, by which the materials become loosened, and, being suddenly dried by the sun and the breeze, peel off in large flakes and pulverize. Great quantities of mud are collected in the streets, rendering them a perfect quagmire, which it is almost impossible for the pedestrian to move in; and I found my slippers become absolutely useless. To such effects of these winds and rains reference is made by a prophet and an evangelist.|| It is extraordinary that such brittle composition¶ should be made use of when there are mountains in the neighbourhood, which might afford an abundant supply of stone for erecting substantial edifices, and can only be accounted for by that predilection the natives have for the observance of ancient custom.

The apartments in houses of a superior class are in the back part, where the inmates are in a state of complete seclusion, and effectually guarded from all invasion. There is a large quadrangular** court within, open at the top, and finely paved with marble, having pillars of marble ††, and ornamented with plants and fountains of water; indeed scarcely one house in the place is without a marble basin and water, so that each occupier may literally be said to

* Josh. ii. 6.

§ Amos, vi. 11.

¶ Job, iv. 19.

† Isaiah, xv. 3.

|| Ezek. xiii. 12, 13.

** Neh. viii. 16.

‡ Matt. x. 27.

Luke, vi. 48.

†† Esther, i. 6.

“ drink the waters of his own cistern.”* During great heats, a kind of awning or veil is spread over the top of these courts. The floors of the apartments are covered with carpets, with large couches like woolsacks †, and pillows ‡, where the Turks are seen reclining at their ease, smoking the finest tobacco, and indulging in luxurious torpidity. Towards the streets the houses have few or no windows, but appear like blank walls, similar to those in Jerusalem, in which there is a gate or wicket, so small as to require those who enter to stoop very low. Such narrow entries must have been alluded to in the expression used by our Lord, in answer to a question put to him regarding the number of those who should be saved.§ They are secured with wooden bolts and keys, also of the same form with those at Jerusalem. It is impossible however to determine if these were the particular kind of locks and keys in use anciently, although there is certain evidence that the doors of houses and other places were secured in this way.|| Before these were known it was the custom to secure things by a knot, and some of these were so difficult, that he alone who possessed the secret could unravel them.

The gardens are numerous, but no order appears to be observed in the planting of trees. There are fruit trees of different kinds; one of these bears the damson or damascene plum, which takes its name from this city. Oranges, citrons, apricots, and roses, are in great abundance, and from the last of these perfumes are extracted. There are besides vegetables of enormous size. The dry fruits exported to the Ottoman capital amount to the enormous sum of one hundred thousand pounds sterling yearly. In short the place appears to be rejoicing in the abundance of its wealth.

* 2 Kings, xviii. 31. Prov. v. 15.

† Ezek. xiii. 18.

|| Judges, iii. 23—25.

‡ Gen. xlix. 4. Amos, vi. 4.

§ Luke, xiii. 24.

It is a goodly sight to see
 What heaven hath done for this delicious land ;
 What fruits of fragrance blush on every tree,
 What goodly prospects o'er the hills expand.

I formerly stated that the walls inclosing the gardens were composed of mud. The mode of making these appears to resemble the plan adopted in the preparation of clay for bricks. Large boxes are first laid along the intended line of wall, 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 filled with clay, and as the lower tier becomes hardened by the heat of the sun, they are lifted up successively to a higher, when the same process is repeated. These walls are perforated with small holes, which are inhabited by geckos or lizards*, some of them of enormous length, which may be seen sporting with delight, or basking in the sun, but should be avoided as they are poisonous. Perhaps they are the adder or asp referred to by the royal psalmist. † Vipers live upon them.

The zeal of the early Christians founded churches here, and a magnificent cathedral, which was dedicated to St. John the Baptist, is now converted into a mosque, and considered to be the largest of all the Mahomedan temples in the city. This structure is 650 feet in length and 150 in breadth. The cupola of this, and indeed of all their temples, is covered with a coat of white stucco. There are two hospitals for the reception of those affected with leprosy. One was founded by Solyman the Magnificent, and, what is a remarkable example of Mahomedan toleration, and of his munificent spirit, it was opened for poor pilgrims of all

* At Surinam, the Iguana, a species of lizard, which lives on flowers and blossoms of trees, is eaten in fricasees and pies, and said to resemble turtle. In Italy, they are destroyed by throwing snuff on their head.

† Psalm lviii. 4, 5.

denominations; although at present it seems to be appropriated exclusively for the use of the Infidels, contrary to the express conditions of the founder.* The castle is the principal building; it is a large structure with square towers and calculated to be nearly one mile in circumference, like a small town within itself, and numbers of soldiers are seen lounging about the place.

A considerable bustle prevails among the trades carried on here, and the exports of various articles are large. The Zoks, or Bazaars, which are on a great scale, covered and lighted from above, are objects of curiosity, and are in general crowded, as they afford a shelter from the heat. As similar establishments have been introduced into Britain it may supersede the necessity of giving a more detailed account of them here. The numerous trades are arranged in an independent and methodical manner, each having its own bazaar separate from those of the others. One, for instance, is for shoemakers, a second for tailors, a third for saddlers, a fourth for silversmiths, a fifth for armourers, a sixth for making boxes, a seventh for selling silk called damasks, in which the natives excel, cotton, linen cloths, soap, rose water, and so on. There may be two hundred merchants. The shops of barbers have looking-glasses over the doors, instead of poles or basins as in England.

The eminent skill of the Damascenes in the art of making steel, particularly the blades of swords, is perhaps unrivalled, arising it is supposed from the water being so peculiarly favourable for tempering that metal and iron. On these there is generally inscribed some passage from the Koran, and some of them have the edge

* This endowment is not singular in this respect, when we reflect that gross malversation and unapplied charitable funds in our own land were brought to light by a Committee of the House of Commons, under the auspices of his royal highness the late excellent duke of Kent.

notched into serpentine curves, from an idea that they give the most severe wound. At one time these swords were of such excellence, that they would bend to the hilt without breaking; and they are so bright as to be used as a mirror or looking-glass, to arrange the turban and comb the beard. This leads me to mention that our late gracious sovereign George IV., who was so competent a judge of works of art, and had, perhaps, the finest specimens that could be produced in the composition and manufacture of steel, among which were Turkish and Damascus cimeters, being once accompanied by an Irish nobleman to view them, observed to him, that perhaps he was not aware that a Mameluke could distinguish the temper of a blade by the smell of it; upon which the Hibernian replied, "Please your Majesty I was not, but it is different in my country, for we know it by the taste.* The superiority of the Turks in the use of the sabre is acknowledged, and it is founded not on the quality of the weapon itself, but the dexterity with which it is used. It is wrought out of fine iron wire. In fighting, they aim not at making a blow, but giving a cut, and can carry off in one instant a head, leg, or arm.† Knives are also manufactured, and the handles beautifully ornamented with gilt flowers; in short the ingenuity of the natives 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 that of cloths of a red and purple colour edged with gold, a robe of which I purchased at a reasonable price.

* This reminds me, that when I visited Skokloster, in Sweden, the property of the Brahe family, where are the finest specimens of armour, there was shown a sabre that had been taken from a Turk of distinction, and when swung to and fro for a few seconds it threw out a most delightful perfume. An almanack was written on the blade.

† There is a proverb in the east,—“Choose your sword by its blade, and not the scabbard.” Respect a man for his worth, and not his apparel.

Among the different gates of the city is one where certain articles passing through it are exempted from duty, in consequence of its being the gate leading to part of Mecca, and hence considered a *via sacra*. Damascus is a place of general rendezvous for pilgrims on the eve of setting out on a visit to the tomb of their prophet, and the caravans pass through this gate.* Every beast of burden employed in these pilgrimages is actually supposed to derive a kind of sanctity from them, and is treated with peculiar respect. As a proof of the benevolence of government, a large building has been erected for making biscuits for their use upon the journey. Two hundred camel load of them, with a corresponding quantity of water, is also provided at the expense of the grand seignor, for each caravan. These generally consist of some hundreds of pilgrims, and I was assured that occasionally they amount to some thousands, with a proportional number of camels. They are divided into companies, and proceed like troops, each having an officer at its head. Every camel, as I formerly observed, has a bell fastened round the neck, and the tinkling of it may be heard at a great distance. The caravan is preceded by trumpets blowing, which we find was a signal made use of by the children of Israel in their journeys.† In this cavalcade the standard of the prophet is displayed, which is of green silk, having on it passages from the

* Proclaim to the people a solemn pilgrimage: let them come on foot, and on every lean camel, that they may be witnesses of the advantages which accrue to them from visiting this holy place.—KORAN. The temple of Mecca resembles the Exchange of London, although ten times exceeding it in extent. Friday is the Moslem sabbath, Mahomet having avoided the Jewish or Christian systems; and the greater the congregation is, it is presumed that prayers offered up are more effectual. Washing of the body is laid down as the very key of prayer, and without this cannot be acceptable to God. Arabs who are natives of the city of Mecca and Medina are hostile to act in the capacity of menial servants, and will not, unless compelled by actual want of sustenance.

† Numb. x. 2—6.

Koran in embroidered gold, and the camel which bears it is ever after exempted from labour; and such is the credulity of the Infidel, that they believe it will enjoy the pleasures of the Mahomedan paradise. As a further proof of their superstition it is related, that a person having let fall a vessel consecrated to the impostor, which was broken, a caravan from Mecca arrived, when one of the camels happened to kick him, so as nearly to kill him, which he interpreted as a judgment visited on him for his carelessness. It is maintained that those individuals who perform this pilgrimage can never suffer that death which is eternal. On account of the numerous animals required in it, a caravan from Mecca sometimes occupies a couple of days to collect. The Koran is carried along with them bound in silk, and borne by a camel richly caparisoned, around which armed Mussulmans are stationed playing on all kinds of instruments. The pacha, and all the inhabitants of the towns they pass through, turn out to meet the procession from the "holy city," and offer up acts of adoration to the sacred ensign. It may be observed that Mahomet traded to Damascus during a period of twenty-eight years, at the end of which he married an opulent widow, and assumed a sovereignty over it, which perhaps renders it still more sacred in the eyes of his followers.

Contiguous to the city is a field set apart for the Mahomedans exercising their troops and performing military manœuvres. There are places of repose and of 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. The cafés are very attractive in this place, and capable of containing about one hundred persons, and they furnish excellent subjects for the pencil of the artist, from the extraordinary characters which attend them, and their various costumes. One of these cafés is in a small island surrounded by the river, which is

“the charm of this delightful ground,” where under the shade of trees, and on mats in a squatted position, the natives, who always court the most cool retreat, loll and regale themselves, smoking hookahs and drinking coffee, sherbet and other liqueurs. Many of them wash their hands previous to using the pipe, as well as before partaking of meals. They appear to be decidedly hostile to a life of activity, being quiet and sedentary; nor is even this drowsy luxury enlivened by music or dancing. There are a number of places here similar to public houses in Britain, the coverings and roofs of which are supported by rows of pillars. These have no floors but the bare earth, levelled and beat into a solid substance; wooden benches are ranged around, many of which are covered with cloth, to imitate sofas. Paltry as such places would appear in the eyes of an Englishman, they are considered handsome by the Damascenes, who crowd to them to smoke and pass whole hours in indolent ease. From the contentment which then marks their countenances, they seem to be perfectly satisfied, and present a living exemplification of

Turkey's sons dissolved in indolence and ease.

Provisions are in great abundance at Damascus, and the finest fruits are to be had at a reasonable price. Meat is excellent, game plentiful, and milk, honey, and poultry, I found exceedingly good. The latter are not killed in the manner they are in England, but have their throats cut. The form of milk-cheeses appears to be similar to that of those which were of old carried to the camp of Saul.* The bread is remarkably white, and the water the most limpid imaginable. Sugar is imported from Europe and Egypt. In a word, every necessary of life may be got here, and a period of scarcity is never heard of. The wines are stronger than

* 1 Sam. xvii. 18.

those I had met with in any country through which I travelled. Having quaffed a small tumbler on entering the convent upon my arrival, as I was overpowered with fatigue and heat, under the idea of its being light and refreshing, like the French wines, I was thrown almost immediately into a stupor, which put me on my guard, in repeating the libation in future, to observe the practice of old, by qualifying it with water.* As to the natives, their countenances are pale, and their propensity to eating fruit occasions dysentery. The lower orders are comfortable, and I did not hear any complaint made in the streets. The kaouk or high cap is permitted to be worn only by Turks; and woe be to him who presumes to go through the city in the Christian dress, or even with a hat upon his head. The Jews amount here to upwards of two hundred. This city is happily exempt from the plague; and it seldom rains from April to November. With respect to the taxes I cannot speak correctly, although I was informed Lady Stanhope paid annually to the pacha two thousand piastres, in all probability in the name of tribute money, as an acknowledgment of his authority. At one period she took up a residence here of twelve months.

In the compass to which I am necessarily limited, it would be impossible to attempt a description of all that attracts attention in this celebrated city, which, in its general appearance, resembles a square; but, considering the sole motives that prompted me to visit a spot so 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 various objects which have a reference to the Christian dispensation that exist here at this moment, and which afford strong confirmation of the evidence for its authenticity. No person who has been trained in the principles of the Gospel can set his foot in Damascus without

* Prov. xxiii. 50.

recollecting that most striking miracle which was wrought in the conversion of Saul, a Hellenist * of Tarsus, in the thirty-sixth year of his age, and which is described with so convincing an eloquence by himself in that remarkable address which he spoke to king Agrippa.

About a quarter of a mile from the east gate, or, as it is called, Babe Shirke, is a place pointed out as that where Saul, who already had distinguished himself by his persecutions of the Christians in Jerusalem, incensed to hear that a number of them had escaped to Damascus, was proceeding to this city, breathing out threatenings and slaughter against believers †, when suddenly he was arrested in his exterminating career by the powerful arm of Omnipotence. It were vain to attempt depicting the overwhelming astonishment and awe of that enemy to the cross of Christ upon this rencounter with himself, when He, the glorified head of his church, according to his uniform language while on earth, not only sympathising, but even suffering with his afflicted members here below, that are joined in so intimate and vital a union as to be one with him, spake out of heaven, "I am Jesus whom thou persecutest." No marvel that he fell trembling and covered with shame and confusion of face upon the ground, when thus confronted by that same Jesus himself, whose arresting voice then issued from the blaze of Deity, as from the schekinah of old, against whose name, by him branded as that of an impostor, his odium burned so fierce that he recognised it but as a mark to deprive all of life, without mercy, who bore it. He was on his way to seek for Jesus when thus met by him, but in how different a guise from that which his expectations had anticipated. He was cruelly waging war against our Lord's inoffensive disciples,

* That is, born and bred a Jew in some country where the Greek language was spoken.

† Acts, viii. 3.

who were to human eye friendless and defenceless, when the Captain of their salvation thus revealed himself in such glory as instantly overcame his enmity, and struck with darkness, emblem of his former blind rage, his bodily vision, but filled his mind with light supernal. In the midst of his triumphal progress he was laid prostrate in discomfiture and defeat; and he, who had so earnestly coveted opportunity of fighting against the Saviour in all who belonged to him, was, upon his own appearance, smote down as with a thunderbolt, and worshipped him in the dust; and when at length he gathered strength and courage to resume his journey, its object was altogether contrary from that which at its commencement so mightily constrained him—was in diametrical opposition to all which he had hitherto spared no pains or labour in accomplishing, under the miserable delusion that he thereby rendered God service. The subsequent and eminent sanctification of this individual, who before was a flaming bigot and blasphemer, cannot fail to be viewed as a striking instance of the miraculous power of the Son of God, and it especially makes known to all ages what he both can and will do “to the praise of the glory of his grace.”

Immediately after his conversion, Paul remained at Damascus three days, during which he took no sustenance, but continued in prayer for divine mercy, when Ananias, a disciple, was sent to him, by whom he was baptized; and from that period the vehemence of his natural character was directed, with all the faculties of his mind, to serve Christ and his cause. He accordingly preached to the Gentiles the doctrine of salvation by grace, through faith. Three years was he thus engaged abroad, after which he went up to Jerusalem, where he was no less engrossed by this great work of the ministry, for which alone he now lived. In the prosecution of it he repeatedly travelled through many countries, and was unceasingly engaged in proclaiming the

glad tidings of salvation. In all his energetic addresses this mighty champion proclaimed boldly that Jesus was the Son of God, denouncing curses upon those who preached any other doctrine than Christ crucified, and solemnly recording it as the verdict of his maturest judgment, which long and trying experience had most satisfactorily and strongly confirmed, that all things here which can be possessed or enjoyed, with life itself, were but loss when compared with the excellency of the knowledge of Christ. Of eloquent discourse, yet close and cogent in argument—deeply versed in human learning as in divine revelations and mysteries—of no less enlargement of soul than extent of intellectual capacity—of dauntless courage, yet equal tenderness of heart—doing all things with unwearied and unslackened energy, as if nought were done so long as any thing remained to be done;—but read his own extorted and unvarnished apology for himself, the summary account of his toils and travels, of his dangers and distresses in the fulfilment of his office, and study his invaluable writings, — what a treasure of spiritual wisdom the many saints which they have in all ages enriched bear witness;—and we cannot withhold our most cordial acknowledgment of his admirable qualifications and talents for being the most successful apostle of the faith in its first establishment, as well as its most detailed and copious expounder to all future ages.

With regard to the miracle which has given occasion to these hasty remarks on the character of St. Paul, it was not done in a corner, but in the light of day and in the face of the world; liable to the strictest scrutiny of those who, of all others, would be most jealous in sifting it; which circumstances being duly weighed, its reality must appear to the most sceptical at least highly probable, and which is further strengthened by the consequences of it as they were manifested in the apostle. For it may be asked, what could

be his motives in becoming a Christian? Was it with a view to increase his opulence, or fame, or honour? On the contrary, did not his adopting this new character inevitably subject him to the confiscation of all his property; whereas the party he had abandoned were the distributors of wealth, rank, and influence in Judea; so that by continuing an enemy to the faith of Christ he had the likeliest prospect of success in the pursuit of those grand objects of human desire and ambition? Did not this disciple of Gamaliel, who surpassed all his equals in judaical learning, relinquish the reputation, with all its lettered pride, acquired by the study of his whole life, and which, moreover, together with the tenets wherein he was conversant, he had been most zealous in maintaining.* Those he now joined were so poor, oppressed, despised, and without all means of improving their worldly condition, as even to be looked upon as the very offscourings of the earth. In short, he not only took pleasure in reproaches and necessities, in persecutions and distresses, for the sake of his great Master, but submitted with his own hands to work for his daily bread †, that he might not be a burden to any, whilst he loudly and fearlessly maintained that he was not ashamed of the Gospel; for although it formerly had been to him a stumbling-block, as to his Jewish brethren, and foolishness, as it was to the Greeks, yet was it now to his divinely illumined mind the power of God, and the wisdom of God to every one that believeth. From this miraculous conversion may be dated the increase of the church, and that tranquillity which professors of Christianity in the east enjoyed. ‡

* Gal. i. 14.

† Thess. iii. 8. Acts, xx. 33, 34.

‡ Paul has been described as short in stature, his head bald, thighs crooked, legs thick, nose aquiline, and his eyebrows joined. He suffered martyrdom in the 66th year of the Christian era. It is curious that in paintings he is always represented as taller than St. Peter. It is supposed that his address to the Galatians was the first that was written by him, and considered to contain marks of a less practised

The exact spot where this striking visitation took place is marked out by heaps of gravel and earth. Hither on the 25th of January annually, a day set apart in the church of England in commemoration of this event, the Christians in Damascus walk in procession, and read the history of it in the Acts of the Apostles; on which occasion it is singular that the pacha of the city affords the accommodation of Turkish guards to protect them from insult. Between this place and the town, a piece of ground is appropriated for the interment of Christians, where a tomb is erected in memory of an individual named George, a native or inhabitant of the place, who 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 cell, from the roof of which a solitary lamp is suspended, and the alms of visitors, whether from curiosity or a better motive, are solicited by a guardian in attendance.

On returning from this sacred ground, my feelings were affected by meeting a female, in company with another, weeping aloud and wringing her hands, as if she were overwhelmed with grief; and perhaps it was the death song of the Turkish women. On inquiry, 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 hired to weep over the grave at Bethlehem, which I formerly alluded to, but this 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.

More at the grave the hireling mourners howl
Than those whose real sorrow fills the soul.

pen, as well in point of language as composition, which do not occur in any other of the writings of this distinguished apostle.

I have seen in France, on the anniversary of the death of persons, 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, it is hung with black, and a solem dirge is performed. This ceremony is celebrated yearly with great pomp and solemnity to the memory of the late king and queen of France, by royal proclamation, at which I was at one time present, when the royal family attended.

The place was pointed out to me where the great apostle of the Gentiles was secretly let down under cloud of night *, after the manner of Rahab in the case of the spies †, from the top of the fortification, in order to avoid the fury of the Jews, who had vowed to sacrifice him for his change of principles ; after which narrow escape he directed his steps to Jerusalem, and spoke to the Greeks boldly in the name of the Lord Jesus. This particular spot is pointed out in the view given in the engraving, where there is a window in the upper part, near it will be observed an original gateway, now shut up. These fortifications are built of large masses of rock, and are much famed.

The house of Judas, in which Paul, after his eyes had been anointed with eye-salve to behold the shining path into the holiest of all the heaven of heavens, was found in a state of self abasement and humility in the exercise of fervent devotion, is also shown. This is at present a miserable cellar or grotto, the access to which is by a descent; all hallowed abodes, as I 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 stands, and which forms the principal thoroughfare in the city, is of considerable extent,

* Acts, ix. 25.

† Josh. ii.

‡ Acts, ix. 11.

and falls literally under that name which it still retains, running in a direct line, and it is very narrow. All these sacred places lie to the east of the city, where the convent is also situated, and the Christians dwell together in a body, totally distinct from the Turks, this quarter having been in all probability selected from those events which formerly occurred in it, so highly interesting to the cause of Christianity and the furtherance of the Gospel of peace.

There is one remarkable tradition handed down here, concerning a meadow on the west side of the city which is divided in the middle by a stream; it is, that God made Adam of the earth of this plain, which is confirmed by the circumstance of its being of a reddish colour, since Adam in the Hebrew tongue signifies red, it is thought from his being formed of "red clay." Again it is supposed that the garden of Eden must have been in the vicinity of Damascus, although others fix it on the banks of the Euphrates; conjectures regarding its locality are endless, and perhaps equally groundless.

To the east of this, leading to a Mahomedan burying ground, the place is pointed out where the forces of Naaman, general to the king of Syria, were drawn up in battle array.

The palm tree here is highly beautiful, and propagated by planting the shoots springing from the root. It braves all severity of weather, nor is any tree more durable. Those of the date, I formerly alluded to, are also noble and striking objects. The notches naturally formed in the bark appear like steps, by which they may be ascended with facility; and wherever this tree grows it conveys a certain mark that water is to be found. The fruit they yield is said to possess medicinal virtues; and the spirituous liquor called *rakee* is made from it. The leaves are employed in the fabrication of baskets, mats, &c., and the stalk in constructing fences for gardens. In the vineyards planted here and

in other parts of the Holy Land there are wells * ; small buildings, similar to towers, were erected for the residences of those intended to guard these from the incursions of robbers, which 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 serve as an elucidation of 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 several thousands of inhabitants, but alas ! how melancholy is the consideration to contemplative minds that so small a remnant is left who have the courage to bow to the cross of Christ, and sincerely profess the religion which was preached so boldly within its walls. Nothing can, in my apprehension, point out more clearly the base ingratitude and corruption of man, for surely not a few among the votaries of Mahomedan delusion must in their hearts do secret homage to the noble precepts of Christianity, and detest the blood-thirsty dogmas of their own faith.

On returning to the monastery I received a visit from Francois Morandi, who had at one time been in the service of his royal highness the duke of Sussex, when at Lisbon, and at another, in that of Ali Pacha, as physician. He had been waiting for 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 ; offered to render any services, conducted me to his house, and introduced me to several respectable Musulmans, when I took an opportunity of presenting them with copies of the Proverbs of Solomon in the Turkish language, which was done under some degree of risk. ‡

* Numb. xx. 17.

† Isaiah, v. 2.

‡ In 1666 a Turkish New Testament was printed in London, to be dispersed in the east ; and in 1791 the Grand Seignor ordered an im-

Availing myself of the politeness of this gentleman, I communicated to him the barbarous conduct of the governor of Samaria towards Christians, and the insult which I had myself received, adding that I had expressly undertaken the journey to Damascus in the view of representing the matter to the pacha. I also complained of the conduct of the person at the gate, and the disrespect shown to the firman, upon which he waited upon the minister, who appointed a time to hear my statements in *propria persona*.

I accordingly proceeded with Morandi, as interpreter, to the office of the minister, and found him to be the brother of the person at Acre whose countenance had 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 him, 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 was the very image of king Henry the eighth of England. I found him in a mean apartment, dressed in a long blue gown, with a bushy beard, and sitting cross-legged, in the attitude of a tailor on his shopboard, 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 read over, more than once, the firman, when a number of slaves entered with coffee and pipes; after these were presented, Mr. Morandi represented the nature of my complaints; upon which the minister arose and directed us to follow him to the pacha, who was at another end of the palace. This we accordingly did; and

pression of a Bible at Constantinople, that they might be contrasted with the Koran.

conceiving that from the mouths 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 accordingly entered an apartment where the pacha, seated cross-legged on a superb carpet, was amusing himself by tossing to and fro on his fingers tepsees or strings of beads, and smoking his chiboque; when I was then desired to sit opposite to him, with Morandi on my right hand, and I again put myself in the same situation. After clapping his hands*, a mode 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 he 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 assume in some

* As the Turks have no bells, and dislike a superfluous expenditure of the voice, they adopt this mode in calling for servants.

† In a similar manner the honours paid to the emperor of China approach even to adoration. All those who have an audience are obliged to prostrate themselves three times before him, from which none are exempted, not even ambassadors or other ministers. The infinite variety of ceremonies or modes of salutation in countries may be held of two kinds; reverences or salutations, and the touch of the human body. To bow and prostrate, to express respect, is a natural motion; for terrified persons throw themselves on the earth when they adore invisible beings; the affectionate touch of a person saluted is an expression of tenderness.

degree that gravity and taciturnity of countenance for which the Turks are so much distinguished. The air of superiority and haughtiness assumed by the pacha was as striking as the deep humility of the minister; and although a stranger to the Turkish dialect, still I could sufficiently comprehend the language of countenance and signs, and judge from the tone of voice, the impression which had been made on the mind of the pacha: his eyes enlarged, he pulled up, drew the pipe from his mouth, and looked steadfastly in the face of the minister when prostrate at his feet; in short, every action went to show that marked displeasure which the representation had excited. This being ended, we left the ruler and returned to the office of the minister, when he acquainted Morandi that next day there would be intimated to me the opinion of his master.

On the following morning, accordingly, I received a polite letter from the minister, expressing his regret that he could not visit me, and informing me that the pacha had sent off an express to the governor of Samaria by a Tartar*, with letters respecting his conduct; and as to the person at the port, a certain number of strokes had just been inflicted upon the soles of his naked feet, with rods, an ancient mode of punishment †, besides which he was imprisoned, and a fine imposed upon him.

I was so much gratified at having thus successfully ac-

* These men are most dexterous equestrians, can endure great bodily fatigue, and travel at the extraordinary rate of one hundred miles a day. Since these pages were written, the author has learned the noise which had been created in the east by the representations he had made, and further received the most positive information that the rage of the governor had risen to so great a height, that he had ordered a party of military to watch his return through Samaria, in order to apprehend him, and, in all probability, strike off his head. Fortunately, however, he took another route.

† Deut. xxv. 2, 5. 2 Cor. xi. 24, 25.

complished the object of my long journey, by the impression which the representation of the conduct of the governor had made on the pacha whose power of all others he most dreaded, that I despatched an account of what passed to the convents of Jerusalem, Nazareth, and others throughout the Holy Land. I trust, therefore, that 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, and will spare no exertions in the preservation of that respect and security which is due to those who bear the Christian name. At the same time, I would express a hope that it will teach this governor to respect the Christians, as well as all travellers passing through Samaria.

During the time I spent here, I fell in with Monsieur Chaboiceau, a native of France, to whom great respect was paid by travellers. He came here in early life, entirely dependant on his abilities in the medical profession, when he acquired the Arabic language, and was regarded with an eye of jealousy by the Mahomedan quacks. He, notwithstanding, persevered, and gave satisfaction, so that I saw him highly respected, and in the possession of an independence, the fruits of a useful life, enjoying in its mellow autumn *otium cum dignitate*, with but a single wish more, that his ashes may rest here in their mother earth. He was most polite, as was no less his aged partner. I spent several hours with this venerable man, whose mind was enriched by reading, and observations which he had made and treasured up in the course of his travels. He gave me the names of many Englishmen who had visited him at Damascus, with anecdotes of them. One noble lord accompanied by his consort, with a great retinue, among other places in the east, (and she had penetrated further than a Montague, a Stanhope, or a Wolfe,) visited this place, when she was in the male Turkish costume, and, as a ruse,

passed for a young Briton of distinction. I had occasion to lament exceedingly that I had not brought a more liberal supply of articles, which are of such consequence to the traveller, to offer as presents, the stock of those I had provided 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. It is almost unnecessary to advert to the very many privations and inconveniences to which a traveller is forced to submit in his journey through the Holy Land, and the many disagreeable offices that he must perform for his own comfort. I shall not enter into a detail of these, as they are so numerous, than just mentioning, that I was under the necessity of acting the part of a washerwoman; for I stripped, stood at the tub, washed and scrubbed my clothes, and in the very presence of the monks, who thought nothing of it, since they were obliged to do the same; I afterwards hung and spread them on the roof of the convent. Many curious particulars connected with this "Tale of a Tub" might be mentioned did my limits permit.

The convent* is commodious, but contains only a few monks in wide brown gowns with cowls, their necks bare, and ropes tied round their waists, and one of them, in point of corpulence, was the very image of the well known Lambert. All is in motion at four o'clock in the morning, when they take a cup of coffee, and assemble at their devotions; about twelve they dine, then take a comfortable nap, after which is another religious service; supper is early; and they frequently perform mass at midnight. In their dining-hall is a picture of Paul on his knees before Ananias, receiving his benediction. The seal of this monastery also has a representation of that apostle in the act

* In speaking of monasteries, it may be mentioned that their dissolution in England was by an act in 1539, when their value was £361,000 yearly, equal at the present day to two millions sterling.

of falling off his horse at the appearance of the vision ; and an impression of it was made on wax to a certificate I received from the superior, stating, that I had visited this city.* As it is a subject that ought to be viewed of vital importance, I cannot terminate this imperfect account without again remarking, how extensive a field presents itself in this land of superstition for the labours of missionaries ; such persons ought to acquire a knowledge of eastern languages, and the manners and habits of the people, previous to leaving their native land.

Having now seen all that is interesting in the celebrated city of Damascus, I entertained a wish to proceed north-east of Damascus to Palmyra, or, as it is called in the Scriptures, “ Tadmor in the wilderness †,” a city built by Solomon. I was, however, dissuaded from undertaking this excursion, on account of the extreme danger to be encountered from the Arabs in the desert, who at this time were in a state of warfare with the pacha of Damascus. Travellers, who now attempt to go from Damascus to Palmyra, run risks of falling a sacrifice to the fury of the Arabs, from a circumstance communicated to me, since my arrival in England, by a friend I had 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 undergoing severe sufferings, and being on the eve of dissolution from almost total privation,

* Appendix.

† 2 Chron. viii. 4.

they reached Damascus with the utmost difficulty, in a state of nudity, by means of a compass, which was the only guide they had of the way. 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 to 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 Arabs, who cherish a species of vengeance that may be considered as hereditary.

It is a singular circumstance that Lady Stanhope, who was the very first British female, or indeed of any other nation, that visited the ruins, and, as I formerly mentioned, was crowned queen of Palmyra, and perhaps it is from this that she is often styled in the east "princess," is said to have given the sheik of this place a paper under her own hand, authorizing him to levy 1,000 piastres upon every traveller who visits it, and on this he founds his demand. This is certainly an enormous tax, especially considering the risk and expense incurred in travelling, and must have the effect of preventing many from paying a visit to the spot. It is at least an additional proof of her power in that quarter. Before concluding, it may be observed, that among the ancient coins of Damascus there is one representing the goddess of fortune, with a rudder, from which we may infer the worship of that deity here; she is represented sitting on a rock, holding out her right hand, as if pointing to a cornucopia in her left, with an inscription of the Damas-

cenés; a second is that of five cities, represented by females solemnly offering fruits before an altar; a third, which shows that Damascus was sacred as an asylum, namely, a figure of Minerva, proving her estimation of this city; and a fourth, Bacchus, with his wine-bottle, pointing to a cypress tree.

CHAP. X.

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 CUSTOMS.—SCRIPTURE
 REFERENCES. — PLOUGH.

I set out on the afternoon of the 29th of March, by a road nearly in the direction I had travelled formerly, and towards the vale of Aven or Baal. After proceeding a short distance I overtook some Arabs, of whom some suspicions were entertained, from their keeping so close along 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, who were following the same route. By this precaution we certainly escaped from being plundered by these savages, who were 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 again set out, and on reaching the plain struck diagonally across it 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 enjoyed the most sublime views of this extensive vale,

which is bounded on each side by chains of lofty mountains, behind which the sun was then setting. The grandeur and fertility of the scene, as well as its romantic and sequestered situation, strongly impressed me with an idea (especially from considering one passage of Scripture in connection with its contiguity to Damascus) that the garden called Eden, intimating the superior beauty of the region known under that appellation, might have been situated here. I sat down for a considerable time in the street* till the muleteer had searched for lodgings, which were procured with difficulty in the hut of a peasant, where he and his family were huddled together in one apartment, but I found them civil, and was accommodated with a corner of their apartment in which, if I could, I was invited to repose. As on former occasions, I passed a most restless night, being annoyed by an attack of vermin, which it was impossible to guard against, notwithstanding I used the precaution of sleeping in my clothes.

Next morning I set out early, under a bright sun and cloudless sky, in the expectation of completing a visit to Baalbeck, once the most eminent, important, and considerable city in Syria†, and returning to this village the same day. Nothing remarkable occurred during the journey, besides the view of the romantic and picturesque scenery of this vale, which is overlooked by Lebanon with its eternal snow; and about mid-day I reached the city.

* Judges, xix. 15.

† In the Hebrew language Syria is called Aram, the country having been first peopled by Aram the youngest son of Shem; but whence it obtained its name it is difficult to determine, although perhaps it may be a contraction of Assyria, the ancients often confounding them together. It was 375 miles in length from north to south, and 300 in breadth from east to west, and divided into a number of little kingdoms and jurisdictions; and must have been peopled earlier than any other part of the world, if we believe the tradition that Adam was formed of the dust in the neighbourhood of Damascus, or about this place, and Abel was slain at the former place.

This is presumed to be the ancient Heliopolis, or City of the Sun, which is not, however, to be confounded with the Heliopolis near Memphis in Egypt. Its present name appears to correspond with the ancient Baal, in the Phœnician language signifying an idol, particularly the Sun; and from medals that have been discovered with the inscription Col. Hel., the place is presumed to have been founded by a Phœnician colony. In countries where the powerful heat of the god of day is destructive of vegetation, it may naturally be supposed that the adoration of this planet would be the effect of apprehension or fear, and a homage paid more to his power than to his beneficence. In their passage through the wilderness, the Jews seem to have caught the infection of idolatry from the same cause, and as the strongest proof of the integrity of Job to God, he declares that his heart had not been secretly enticed, neither had his mouth kissed his hand when he beheld the sun or the moon walking in brightness.* The manner in which the Persians testified their veneration for the sun seems to be described by one of the prophets, when he declares that he beheld in a vision, at the door of the temple of the Lord, between the porch and the altar, men with their backs turned to the west, and worshipping the rising sun in the east. According to some, this place is the same with Cæsarea Philippi, although no sufficient proof has been brought forward in support of such an opinion.

Where is the man, however distinguished by eloquence, who can render justice, by any description, to the striking magnificence of this most ancient city? It is therefore with extreme diffidence that I presume to attempt some faint outline of its matchless, yet melancholy scene of ruins.

The city is situated in a valley, so retired and remote from towns and villages, that in fact it seems entirely

* Job, xxxi. 26, 27.

shut out from the world. It stands at the east or upper extremity of the valley, having Mount Lebanon upon the west. The great magnet of attraction, which draws travellers to this secluded spot, is its far-famed relics of architecture, especially the temple of the sun, where the god of light was worshipped during the ages of gross ignorance and superstition, a darkness which his beams could not dispel. The view in approaching it is similar to that of a city which has been made the scene of desolation by some terrible bombardment.

The first object which attracted my attention was a rotunda of marble, consisting of six columns, about twelve feet in height, crowned with the fragments of a dome, and apparently on the eve of falling. It is of Corinthian architecture, and in the cornices, which are very rich, are the figures of eagles, which would lead to the supposition that it must have been of Roman origin, since that bird was the favourite ensign of that people, as much as the owl was symbolical of Athens. I next came to a lofty pile of building, composed of enormous square stones; but for what purpose it was originally designed, it is difficult to conjecture. Going beyond it, I entered a noble arcade, of considerable length, constructed of great blocks of masonry, and arrived at the Grand Temple. This absolutely baffles description, and must be seen to be believed or even imagined. Any person who has the slightest taste for beauty of architecture, cannot fail to be struck with admiration on beholding this famous monument, which is of exquisite workmanship, and perhaps the most beautiful specimen of antiquity in existence.

The columns which support the building are fifty-four feet in height, and about eighteen in circumference. On each side are fourteen pillars, and at each extremity eight. They are about nine feet distant from each other, and an equal space intervenes between all of them and the wall of the body

of the temple. The roof, which stretches from the architrave over the pillars 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. The state in which many of these are, not only bears evidence to the mouldering fingers of time, but also to the barbarian hands of the Turks, who, in the prosecution of their hatred and rancour against every specimen of art which is admired by infidels, endeavour to spread desolation around, by hurling down the noblest remains of antiquity. It will hardly be credited, that, being unable to demolish one part of this temple by their hands, they actually blew it up with gunpowder, and the ruins are lying about in huge and awful masses.

From some of these relics of sculpture being so very perfect, it appears they have set at defiance all attacks, especially the statues of Mercury, and of Jupiter, in the shape of an eagle, carrying off Ganymede, which are so delicately executed, that they perhaps exceed every thing of the kind to be seen in any country. It would, however, be vain, as well as tedious, to particularise all the specimens of art which crowd this stupendous structure. There is a variety of representations, in most exquisite bas relief, of processions, consisting of individuals, victims, and other objects, as it were, engaged at the performance of different religious ceremonies. This temple, which has been considered by some to be faultless in its proportions, has a bold and august entrance by a flight of marble steps. The door is about forty feet in height, and thirty in width, bearing some resemblance to the great western entry of the cathedral of St. Paul in London; but, from its rich sculpture, greatly outstripping it in point of beauty.

What a view presents itself on entering this gorgeous

temple ! The mind of the spectator is overwhelmed with awe by all that surrounds him, and lost in admiration of the crumbling ashes of its prodigious might and greatness. The roof, which, no doubt, was of corresponding magnificence with the rest of the building, is totally demolished, and its interior exposed to all the fury of the elements. It is divided into three separate aisles, similar to those of the cathedrals in Britain. The centre one is more than double the width of those on the sides. The columns which form these aisles are of the Corinthian order, and around the walls are rows of pilasters, between which are deep recesses of considerable height, where formerly, in all probability, there stood colossal statues, to add to the ornament of this magnificent temple. At the upper end I ascended by a second flight of steps to the sanctuary, or altar, appropriated to the worship of the idol. It is enriched with festoons of flowers, birds, fruit, and other ornaments, cut out in the most ingenious and natural manner.

These monuments of pagan grandeur not only afford the strongest proof of earthly vanity and the futility of all human exertion to secure them from the devouring hand of time, but show the deplorable state of degradation and superstition in which nations were involved during the dark ages, in offering up solemn acts of adoration to objects made with their own hands, and in bowing the knee to Baal.* When Christianity gained the ascendancy under Constantine, part of this temple was converted into a church.

After being, I may say, lost in wonder on taking a general view of those frightful wrecks of desolation spread around, I found a crowd of objects to excite interest. Nothing appears more astonishing than the stones which compose the wall surrounding them ; their dimensions almost exceed belief, and doubts are entertained if even the renowned walls

* 1 Kings, xix. 18. Rom. xi. 4. 1 Cor. viii. 4.

of Babylon or Nineveh exhibited a more formidable appearance. Some idea of them may be formed by supposing three of them to be placed end to end, when 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; but what is more extraordinary, they are raised about thirty feet above the foundation.* By what machines or in what manner such a structure was erected seems wrapt in equal mystery with that of the pyramids. The immense masses of which it is composed, it is evident, as I shall afterwards have occasion to notice, must have been brought from quarries at a considerable distance beyond the city of Baalbeck. It may be here observed, that in the east it would appear that prodigious stones have always been used for buildings of consequence; for we find that the dimensions of those employed by Solomon were of ten cubits, or seventeen feet and a half* ; and those in the walls of Jerusalem were thirty in length, fifteen in breadth, and eight in thickness.

Next to these objects is the theatre, of which little more than a single wall is now in existence. I proceeded through an arched way or subterraneous passage, ornamented with busts, probably those of the kings of Syria, and entered a square surrounded with buildings, having all the appearance of a magnificent palace. On each side is a double line of pillars to support galleries and form a covered passage of about 150 feet in length, by 16 in breadth. The bottom of the court seems to have terminated in the grand portico of this edifice, consisting of stately Corinthian columns each of one solid piece of marble, and of the finest proportions. Enough still remains to indicate the sumptuous palace of a mighty monarch. At every step the eye is arrested by an infinite variety of the most beautiful and magnificent objects, such as galleries extending about 200

* 1 Kings, vii. 10.

feet in length, gigantic portals, arches and windows, enriched with festoons of admirable workmanship, and niches in the walls for idols, the whole presenting a scene which it falls to the lot of few to behold. It is indeed "a waste city, the desolation of many desolations," yet I own,

That I do love these ancient ruins ;
We never tread upon them but we set
Our foot upon some reverend history.

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 in diameter, which is now fallen upon the ground. It seemed remarkable to me that I did not observe here any obelisks or triumphal arches. Contiguous to this pillar there was discovered, some years ago, a human skeleton of extraordinary size ; and about a quarter of a mile distant I came to the source of a fine limpid stream, which runs through the city, called Nahle, and rises in a mountain at a short distance.

All the accounts which have been given of these gorgeous and stupendous structures are involved in obscurity, as regards their founder and the period of their being erected. We are no less at a loss to conceive how the expense of such edifices could be defrayed by private liberality. One opinion entertained respecting them is, that they were the work of Solomon, so highly distinguished for similar undertakings ; and that this is the building which has been denominated the "house of the forest of Lebanon."

In corroboration of this hypothesis, we find it said that the wise man had built "cities in Lebanon," and this stands contiguous to that lofty mountain. Another supposition is, that this was the ancient Palmyra, and a third ascribes the honour of the work to the emperor Adrian, but there is no evidence in confirmation of these conjectures. It must be admitted that a description in one part of Scripture is presumed to apply to Baalbeck. I am disposed to

think, as the word Baal* or Baalim is alluded to, that under this title the sun was appealed to as an object of worship; and 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 bones of those idolatrous priests who had offered up incense upon them to Baalim; besides the inscriptions DIIS. HELIOPOL. sufficiently intimate that other gods were worshipped. The enormous stones which have been employed in these buildings may be compared with those in the temple of Solomon, which must have been of great magnitude, since they excited the astonishment of the disciples of Christ †, when, in reply to them, he observed, that notwithstanding their strength they should be utterly demolished.

One particular regarding this city seems beyond doubt—that, as it is near to the great road, and between Tyre, Sidon, Damascus, and Palmyra or Tadmor ‡, it must have shared in their commerce. What lessons do such spectacles afford to mortals of the instability of all earthly grandeur! The very name of the founder of this mighty temple, with all its surrounding edifices, has long ceased to be remembered. Of the votaries who worshipped, and the inhabitants who dwelt here, untold centuries have beheld it recorded—the place which knew them, knoweth them no more. In the words of an Arabic writer, where are the once rulers of the earth who gave and captured kingdoms, where are the mighty builders of palaces, the masters of wisdom, the professors of intelligence, the patrons of learning, and, in short, all the former generations? Their memory is for ever perished, even from the local tradition of those miserable barbarians who live almost buried under the overwhelming ruins of their dismantled abodes. The Arabs

* 1 Kings, xviii. 2.. 2 Kings, xxi. 3. 2 Chron. xxxiii. 3.

† Mark, xiii. 1.

‡ 1 Kings, ix. 18.

entertain a belief, which the deserted and solitary grandeur of the place may well have suggested, that it is the production of some demoniacal power, or magical illusion. I can only further observe, that I am unable to describe my feelings, when sitting as it were entombed in the midst of these imposing ruins with the Scriptures before me, while I reflected that my lot had been cast in a land of Gospel light, where the knee is not bowed to Baal*, whose impotence to preserve his shrines by them who called upon him was here so strikingly demonstrated; I could only express them by a silent exclamation, "Among the gods there is none like unto thee, O Lord,"† an eternal truth, thy judgments have engraved so legibly in characters which time, that effaces the shortened memorials and inscriptions of mortals like themselves, but deepens from year to year, and from age to age, upon the very altars of that shameful thing, even on the altars whereon incense was burned to Baal.‡ After I had wandered for some time in silent contemplation among this tremendous wreck of matter, where lizards were basking and reptiles crawling in the long deserted houses and streets once vocal "to the busy hum of men," throughout all whose length and breadth no other living thing stirs, or sound is heard, save only at intervals the mournful shriek of a bird,—I proceeded to a quarry about half a mile distant, which affords decisive proof that the immense stones, of which these buildings were composed, must have been taken from it, since vast excavations have been made in it. I remarked in particular one huge stone, as if shaped for a column, and on measuring I found it was twenty feet in length, seventeen in breadth, and fourteen in thickness. Although this must have remained for ages on the spot where it now is, yet it appeared to be just as new and fresh as if cut only yesterday.

* Rom. xi. 4, 5.

† Exod. xv. 11. Psalm lxxvi. 8.

‡ Jer. vii. 9.

Originally Baalbeck was surrounded by walls of considerable strength, and was unquestionably a city of peculiar grandeur and importance. About a century ago it contained several thousand inhabitants; but in the year 1759 it suffered severely from an earthquake, when thousands of human beings were destroyed. At the present moment it is very inconsiderable: the houses are low and ill built, and the inhabitants, all of whom are in extreme poverty, are only from four to five hundred, about fifty of whom are Christians. There are two mosques. I brought letters to the governor, a most ludicrous enough title in such an insignificant place, but he was absent. I was accommodated with an empty apartment, like a cellar, adjoining the house of a Greek priest, where I reposed on the ground during night, having found it impracticable to go over the whole place in half a day as I had contemplated, and return to Zachale in the evening. With some of the natives, who followed or rather pursued me at every step I took, I had occasion to enter into conversation on many subjects, when I found them in a state of the grossest ignorance, which even rendered them unable to attach the slightest degree of value to the beauty and worth of those precious relics of ancient architecture, save as furnishing them with the material for building the miserables hovels they live in.* On my informing them I had come from Britain to view them, they expressed the utmost astonishment, not without some incredulity, that I should have travelled so far only to look at stones. It was a vain regret, although not the less sincere, with which I beheld the finest Corinthian capitals broken off, and with other noble pieces of sculpture, now brought so low as to patch the huts of these barbarians, or to form the seats of their door. On almost every house is to be found some inscription. I cannot refrain from expressing surprise that so interesting a spot

* Jer. xxx. 18. Nehem. iv. 2.

should have been visited by so few of the many travellers who have run over Egypt, Greece, Italy, and other countries in search of the relics and marbles of antiquity. This prompts me to invite the artist, the man of taste, and the curious in research, to direct hither their steps, and see those vestiges of art which time has so long spared and no less hallowed, with which they cannot fail to be most highly gratified.

From Baalbeck it was my purpose to have proceeded to Tripoli, and from thence to Aleppo; but danger being apprehended from the snow, which lay deep in the mountains I should have been obliged to pass, I gave up the idea, and retraced my steps to Zachale. Upon my former journey I enjoyed a delightful prospect of the whole plain and surrounding scenery, under a glorious sun with a most serene atmosphere; but I now beheld it in wild and terrific grandeur, being overtaken by a storm of wind and rain as if the flood-gates of heaven had been opened. It came on in a moment, and raged with frightful fury; during which time a solemn gloom and darkness overspread the landscape. The loud thunder rolled over head, whose echo was repeated and prolonged in awful reverberations among the misty mountain tops and over the deluged waste; while the vivid flashes of lightning appeared to shoot forth balls of fire. This storm was the more terrific from the solitariness of the tract I was travelling along, in the whole course of which I had not come in contact with a single human being. In such circumstances I was glad to reach the village, although completely drenched in rain, with my baggage, and my servant was in most piteous plight. When I arrived at Zachale the sun shone forth, and the drops of rain sparkled in his beams like the dew of the morning; and here I could not help reflecting, how striking is the analogy between such natural phenomena and the spiritual world, for as nature seems to

repose and rejoice when storms and tempests cease, so, after a period of restless alarm and of deep affliction, a believer in the Gospel is cheered by the glorious beams of the Sun of righteousness arising in his heart with healing under his wings, before whose presence the mists of doubt are dispelled, and the great agitations of his soul are hushed in that peace of God which passeth all understanding and in the joy of the Holy Ghost.

I found here the villager's wife engaged in the operation of baking cakes, and was forcibly struck by some customs which reminded me of those observed in the earliest ages. The fuel consisted of dried dung* laid upon the hearth and withered branches of the vine†, and the bread was spread out with the hands like a pancake, but in circumference exceeding the brim of the largest hat worn by the members of "the society of friends." These are eaten new. From the history of Abraham's entertaining the three angels, we find they were then also made use of in this state.‡ Each cake was exceedingly thin, and when eaten was folded into a compass that admitted the whole to be put into the mouth at once. Some of them were set before me by this female, with butter almost in a liquid form, 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 as flowing with milk and honey, to which features allusion is made by the sacred writers in their glowing description of its prosperity. Indeed, at one period honey was indulged in to such an excess as to call for an observation of Solomon.¶ To the Arabs, milk, bread, and honey may be viewed as the greatest dainties. It may be further noticed that, in consequence of the scarcity of proper fuel in the east,

* Ezek. iv. 15.

† Id. xv. 6.

‡ Gen. xviii. 6.

§ Judges, v. 25.

|| Deut. vi. 3. viii. 8.

¶ Prov. xxv. 27.

various kinds of combustibles are used in cooking and for other household purposes, as withered herbs and plants: in the application of these we can easily recognize the practice of old as referred to by our divine teacher*, and the rapidity with which they are consumed reminds us of some important remarks of the prophets. In the operation of ploughing no furrows are formed, and the plough is, as of old, drawn by oxen. This is of the same primitive construction with that of Nazareth I formerly described, and held by one person who drives them. In this he makes use of a goad of extraordinary length, which is sharp at one end for driving the cattle, and at the other is a kind of spade for cleansing the plough from the weeds and mud that retard its motion; so that such goad is necessary to avoid the incumbrance of two instruments. It must evidently have been one of these which Shamgar made use of, and with which he occasioned such prodigious slaughter among the Philistines.†

Most of the natives wore a blanket over them, which was used, as I observed, by all the muckras or muleteers who accompanied me, and also by my servant, and served as a cover to sleep in during the night‡. Their teeth may be described as being white as milk. They consider the ceremony of washing their hands before taking meals, as essential, after the custom of the Jews§ and Pharisees. A girdle is fastened round the body, and their poniards are attached to the side of it, also an inkhorn, which is about one foot in length, with a small vessel at the end in a square form, and a lid to clasp over it, to which an allusion of the prophet || bears reference, and the former also is alluded to by the apostle in his description of the Christian armour.¶ Females are wrapped up, and carefully con-

* Matt. vi. 30.

‡ Exod. xxii. 27.

|| Ezek. ix. 2.

† Judges, iii. 31. 1 Sam. xiii. 19—21.

§ Matt. xv. 2. Mark, vii. 1—8.

¶ Ephes. vi. 14.

ceal their countenance by veils*, and they wear trowsers under their petticoats. The word used here as a general expression for satisfaction as to any thing which they relish as good, is Taièp; the contrary to which is, Mus Taièp. The water in this country is very limpid and excellent, and is supplied by springs from the valleys and hills.†

The cradles used for the accommodation of infants are exactly in the form of a scale, with ropes suspended from the ceiling. When the parents retire to bed, it is shifted with the child in it, and fixed to a hook, so as to hang almost right over their faces, and they keep it for a considerable time in motion by the slightest touch, so as to lull the baby to sleep, who is wrapped up from head to foot like a mummy.

Notwithstanding I assumed the costume, and endeavoured, as closely as possible, to conform to the customs of the east, as the Arabs had received hints that I was an Englishman, I seemed to be in their eyes a *rara avis in terris*, an object of especial curiosity. Groups of them flocked to the hut to gaze upon me, taking notice of every motion however trifling, and stooping to examine my boots, the heels of which, being encircled with iron, afforded them high amusement; in short, they annoyed me extremely, by remaining in the place till early next morning, which prevented me betaking myself at a seasonable hour to sleep.

The population of Zachale may consist of two thousand, the majority of whom are Christians. At this time many of them were drawing rollers over the roofs of their houses, which are flat like terraces, and covered with a mixture of mud and small stones, as this operation is best performed during a fall of rain, after which the composition is consolidated and made hard by the heat of the sun. The houses are built of rough stones, plastered over with mud, and

* Gen. xxxviii. 14. Song of Sol. v. 7. Isaiah, iii. 23.

† Deut. viii. 7. ix. 11.

consist of a ground floor, over which also mud is spread, and sprinkled with water; after this it is beaten. Rotted grass may be seen on the top of several houses bleached by the sun, which illustrates one part of the word of truth.* Although this spot is as it were shut out from the world by its peculiarly secluded situation, yet it is true that —

Though poor the peasant's hut, his feasts though small,
 He sees his little lot, the lot of all;
 Sees no contiguous palace rear its head,
 To shame the meanness of his humble shed;
 No mighty lord the sumptuous banquet deal,
 To make him loathe his poor and scanty meal;
 But calm, and bred in ignorance and toil,
 Each wish contracting fits him for the soil.

At taking leave of the villager who afforded me accommodation, he expressed to my servant a most anxious wish that he should marry his only daughter, and take her along with him. But this the other declined jocularly, informing him that the baggage on our mules had already been sufficiently heavy.

* Psalm cxxix. 6.

CHAP. XI.

FINAL DEPARTURE FROM ZACHALE.—CROSSING THE MOUNTAINS.—WRETCHED KHAN.—VIEW OF BAYREUTH FROM AN EMINENCE.—ARRIVAL THERE.—DRUSES.—DESCRIPTION OF THAT TRIBE.—HINTS TO MISSIONARIES.—OPINIONS ENTERTAINED BY THE DRUSES CONCERNING THE SOUL AFTER DEATH.—THE CALF AN OBJECT OF IDOLATROUS WORSHIP IN THEIR TEMPLES.—PRINCE OF THE MOUNTAINS.—DESCRIPTION OF BAYREUTH.—POPULATION.—ENGLISH CONSUL.—CONVENT.—COMPLAINT OF THE MONKS AT RECEIVING NO PECUNIARY ASSISTANCE FROM FRANCE.—TOMBS.—FIELD OF ST. GEORGE.—REFLECTIONS ON FINALLY LEAVING THE HOLY LAND.

HAVING rewarded the villager for lodging me, I set out on the 5th of April amidst a crowd of gazing Arabs, who watched every movement. I soon had to ascend, by a rocky and romantic defile, mountains of great altitude, which were covered with snow approaching to a state of dissolution. The thunder was loud, and echoing cliffs replied; the storm and tempest fulfilling His word and extolling His mighty name. Benumbed with cold I arrived at a deplorable khan on the summit of a mountain, where I halted for the night, and slept on the ground in the very worst of all the dens I had seen; in truth, such as an Englishman would have appropriated exclusively to swine.

Next morning I departed by sun-rise, and after travelling some time along an elevation, experienced a transition that was truly great. The wild tract I had passed was now changed into the most delightful scenery, and a

rainbow, which stretched from this summit to the sea, was altogether indescribable for its grandeur and beauty.

How glorious is thy girdle cast
 On mountain, tow'r, and town,
 Or mirror'd in the ocean vast,
 A thousand fathoms down :
 As fresh in yon horizon dark,
 As young thy beauties seem,
 As when the eagle from the ark
 First sported in thy beam.
 For, faithful to its sacred page,
 Heav'n still rebuilds its span,
 Nor lets the type grow pale with age
 That first spoke peace to man.

A boundless view burst upon me of the country beneath, with 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, but passing through some beautiful gardens and vineyards at the foot of the hills, I reached the plain. Here the mulberry tree*, which formerly abounded in the Holy Land, is much cultivated. The worm to which this tree † affords sustenance is composed of several moveable rings, well furnished with feet and claws to rest and fix itself where it pleases. It has two rows of teeth, which do not move up and down, but from right to left, in order to cut the leaves. Along the whole length of its back there may be seen through its skin a vessel alternately swelling and falling, which performs the functions of the heart. It has nine orifices on

* The Society for the Encouragement of National Industry, Paris, presented a gold medal to M. Grimaud for having manufactured beautiful paper from the bark of the mulberry tree. Although this tree has been considered to be the only one fit for silk worms, yet a specimen of silk has lately been exhibited from worms reared in France, and fed on the leaves of *Scorzonera Hispania*, a common plant there under the name of *Salsifis*, which cattle eat; and it improves the silk.

† 1 Chron. xiv. 14, 15. 2 Sam. v. 25, 26.

each side, that correspond to as many lungs. Under the mouth is a kind of reel with two holes in it, through each of which it emits two drops of the gum, with which its bag is filled. These are curious enough, like distaffs continually supplying the materials in spinning the thread. A silkworm's bag holds a thread nearly five hundred ells in length, and as this is formed of two plats, the bag must contain one thousand ells of silk, though the whole when full does not weigh more than two grains and a half. Thus is found a worm we hardly deign to look at, which becomes, through a wise Being, an object of trade and a source of riches; and it teaches man to look up to that God who created the very meanest of all things, and exclaim, how marvellous are all thy works! In the southern parts of France, where they are raised, these insects are attacked by a disease called jaundice, in consequence of the colour acquired by them.

These trees, together with those of the olive, cypress, and Scotch fir, with the numerous orchards which are near the town, were extremely refreshing to the eye, after the cold and barren regions over which I had travelled. When I arrived I proceeded to the convent of St. Louis, and on being specially interrogated by a monk with a jealous eye, who held the door in his hand, and only showed the half of his face, as to the country I came from, my object in travelling, and other questions, I informed him that I was an Englishman, on which he threw open the door. I entered, and was shown into a small room.

Bayreuth, which stands on a gentle rising ground or a promontory close by the sea-shore, was originally called Berytus, and its modern name is Beirout. It is inclosed with walls and has a small port, and is supplied with fresh water by several rivulets that fall from the neighbouring hills. It was taken from the Saracens by Baldwin the First in 1111, and retaken in 1187. Ten years afterwards

the Christians captured it, and it was frequently ravaged during the crusades. At this period it was a large fortified town, and a depôt for the costly merchandise of Damascus. It was also distinguished by an institution for the study of jurisprudence, and had the honour of calling into public life some of the most distinguished civilians; whence it was named the mother and nurse of the laws. It fell into the hands of the Druses, from whom it was captured by the Turks, who still retain possession of it. The country is said at one time to have been one hundred leagues in extent, and divided into seven districts.

It may now be proper to advert particularly to the Druses, a most extraordinary class among the families of mankind. First, they may be described as a warlike and independent tribe. In the sixteenth century they attracted the attention of Europe, in consequence of a visit which one of their princes paid to Italy. According to the opinion of some, they are the descendants of Christians who had been engaged in the crusades for recovery of the Holy Land; while others hold their origin to be from Mohammed Ben Ismael, surnamed the Dorzes. At one period their power was great, and they frequently attacked the neighbouring country. In 1588 the sultan Amurath, finding that his pacha could not repress their outrages, completely subdued them, and allowed them only one chief instead of a host of shieks. In the seventeenth century their power was at its summit, and when emir Faccardine, who was the fourth prince of this tribe, was their ruler, his dominions were not only in the hills, but extended from this town to Acre, where he had a magnificent palace, the ruins of which are still to be seen. Jealous of his rising authority, the grand seignior drove him back to the mountains, where his posterity to this day retain their principality, and their city is Deir-el-Kamaar. The Turks, jealous of his power, resolved to overwhelm him,

but he declined the attack. He was afterwards, however, seized by them, and put to death at Constantinople in 1631. There are no troops under this Government, but when war breaks out every person is called upon to march against the enemy. Hospitality to strangers forms a very striking trait in their character. At one time the Druses were so formidable to the Ottoman Porte, that they seized upon and committed most terrible ravages in Damascus.

When at Cairo, I received a letter of introduction from father Raphael, a most intelligent monk, to Apsire Keysar, the present prince of the mountains, as he is called, whose residence is about twenty miles distant from the town. I transmitted it to him, expressing regret that circumstances prevented me from visiting him. Report was favourable to his character; and he had shown partiality to the English as a nation. The Druses are calculated at about one hundred thousand, and their language is pure Arabic; they keep close together about Mount Lebanon, in all probability after the manner of the Jews, who considered it as an unlawful thing to associate or come unto one of another nation. No Mahomedan is permitted to reside in their district. Bayreuth is frequented by them for the supply of those articles they have occasion to use; and I saw several walking about the streets. In the dress of females many are distinguished with a large tantoura, or horn, placed in an upright position on their forehead, with a scarf or shawl thrown over it to veil their faces; which affords a striking commentary on passages of the inspired volume. This we find was symbolical of power, and it is supposed to have been taken from the Hebrews; and allusions have been made to it as an emblem of strength.* All accounts agree

* Psalm lxxv. 4, 5. Exod. xxi. 29. Psalm xviii. 2. lxxv. 10. cxlviii. 14. Dan. vii. 24. viii. 20. Micah, iv. 13. 1 Kings, xxii. 11. 2 Chron. xviii. 10. Ezek. xxiv. 31. Zech. i. 21. Rev. xvii. 11. The Hebrews,

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 absolutely so incredible that I confess I am almost ashamed to repeat them. Although to some it may appear extraordinary that, at the present day, rational and immortal creatures should, in place of fearing the Almighty, be found to kneel down before inanimate objects of any description, or strange gods, and in "dead things have their hope *," yet it is a notorious fact, that there exists among this sect a relic of the ancient mythology of Egypt; for the representation of a calf of wood, covered with gilding, "the work of man's hands," is elevated in their temple, before which they prostrate themselves and offer up solemn acts of adoration; thus changing the glory of the incorruptible God into an image made like to four-footed beasts, and robbing him of that homage to which he is entitled from his dependent creatures. In short, the Druses are as mad with regard to their idols as the Israelites of old.

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 the power of Satan to the kingdom of God; for "their heart is waxed gross, and their eyes have they closed." The wonderful exertions, indeed, which have been made, and the beneficial effects that have been produced, by these ambassadors in more distant lands,

Egyptians, and Gentiles wore horns as marks of honour. Moses wore a pair. Our ancient knights also wore them on their helmets, to render them more formidable to an enemy. The head-dress of the Icelanders, it may be added, is nearly similar. It is formed of white linen or cotton cloth, shaped like a horn and bending forwards at the top, and made stiff at it with pins, and with a silk or cotton handkerchief which entirely conceals the hair.

* Judges, x. 14. Exod. xxxii. 4. 8. Levit. xxvi. 1. Deut. i. 38. Wisd. of Sol. xiii. 10. xiv. 8. Cor. iii. 11.

speak to others in language like that which Moses addressed to the children of Israel: "Go forward."* One opinion which the Druses entertain, is, that after death the souls of persons who have exercised a virtuous course of life pass into horses, well fed and kindly treated; while, on the other hand, the vital principle of such as lead a wicked or sinful course enter into those which are starved, and doomed to be treated with severity by their owners.†

Little respect is paid by them to degrees of relationship in the nuptial bond, since they intermarry with their nearest kindred, as if no law whatever existed to regulate the intercourse of the sexes: this union is not only permitted between brothers and sisters, but sometimes, even, the son marries his mother, and the father his daughter; they decline entering into the marriage state with other

* Look for a people entirely destitute of religion, and, if you find them at all, be assured they are but few degrees removed from brutes. —*Hume*.

† The Pharisees appear to have believed that the souls of good men emigrated into other bodies. "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets." (Matt. xvi. 13, 14.) The ancient Greeks distinguished man into four parts:—1. The body, which is dissolved into dust. 2. The soul, which goes to the Elysian fields, according to the merit of the deceased. 3. The ghost, which hovers about the entrance of the infernal regions; and, 4. The shade, which wanders in the neighbourhood of the tomb, and was invoked three times with libations, in the same manner as the gods called Manes or Genii of the dead. These gods were thought to preside over the entrance into life and departure from it. The Brahmins pretend that the soul transmigrates from one body to another. Their idea is, that a man of a mild temper passes into the body of a dove, and a tyrant into that of a vulture. The superstitious idea that the souls of the dead entered into birds, seems at one period to have extended to our own country; for the duchess of Kendal was actually impressed with a belief that George II. flew into her window in the form of a crow. A lady at Worcester, also, thinking her daughter to exist in the shape of a singing bird, actually put several cages of the kind into her pew in church, in which she was indulged, from being a benefactress to it!

families. Those who are disposed to lead a life of celibacy are distinguished by wearing white turbans, as emblems of purity. Faccardine, the person I alluded to, whose name is mentioned here with respect, was not free from some singular opinions, since he introduced an extraordinary custom which, it is said, his lineal descendants observe, and indeed it must be acknowledged many dissipated characters in our own country follow it, though from different motives, —it is that of turning day into night, from an idea that princes cannot repose in a state of security but during the day, when the improper designs of men can be more easily detected, and may be prevented by their guards, whereas night is favourable to treasonable purposes. Although this extraordinary 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 name of tribute money, to the grand seignior, and as an acknowledgment of his supreme authority.

Nothing is to be seen in Bayreuth very striking to the eye of a traveller, who meets with no insult for wearing the Christian or European costume. The streets are gloomy and narrow, having in the centre a hollow place like a gutter, barely sufficient for a horse to move along. The yells of the jackalls are most annoying. The houses are built of stone, and the inhabitants are upwards of eight thousand, fifteen hundred of whom are Christians. The Greeks have a church; and among the old pictures there is one with a Greek inscription, mentioning, it was that of Conartes, the first archbishop of this place. The chief trade which I observed carried on was that of making wooden trunks and boxes, which are not joined or fastened by nails, but wooden pins, and daubed over with paltry figures in green paint, altogether of such miserable coarse workmanship as 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

in different kinds of fruits, appear to be the most interesting objects. Signior Lorella, an Italian by birth, who acts as English consul here under the one at Acre, called and took me to his house. I afterwards received a card from him to dinner, with the address of, "To mi Lord Inglese Wilson:" and many such titles have been lavished upon me in the east. He received me with 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 this consul, who had a gigantic look, was very ludicrous, consisting of a long flowing red cloak without a cape, with half boots, white small clothes and waistcoat, a large cocked hat like a Frenchman's, and a gold-headed cane, which he carried in his hand, like those used by medical men of the old school.

The monastery here, one of the worst I ever entered, is inhabited by a poor and solitary monk, father Indiano. At this time he had been joined by another brother, Nicola, who also lives alone in a small convent in the mountains, for the purpose of assisting at a religious festival. Indiano was in a state of poverty, and altogether destitute of those comforts to be met with in other convents. He is obliged even to buy his provisions ready cooked from a miserable bazaar or hovel. This ecclesiastic, whose figure resembled that of Shakspeare's starved apothecary, complained to me in tears how greatly he had been disappointed in not having received the least pecuniary assistance from France, although there were imperious obligations on it, but that the letters he had addressed on this subject to the ambassador of that country at Constantinople had met with no attention; and he expressed a wish that I should lay the matter before the French king. Complaints, indeed, of a similar nature were made to me in most other convents I had visited, but in none did I find them stronger than in the Franciscan monas-

tery at Jerusalem ; and it is not very creditable, that, for the sake of the merest trifle, catholic France should subject herself to these animadversions. The justice of this accusation, it will be seen, is most fully confirmed by the communication I brought from the oldest of the monks to Viscount Chateaubriand*, in which he states that not a sous had been received from that country. Knowing personally the extreme poverty of the monks, the truth of their statements, their economical habits, and the rigorous and galling exactions demanded from them, accompanied with every species of insult and contempt ; and having repeatedly addressed the viscount, who, as a knight of the holy sepulchre, and having travelled in this country, must know the circumstances of the brethren, for whom he at one time professed so much regard in his writings, and acknowledged their hospitality,—let me express a hope that these remonstrances will not be lost sight of, and also suggest that money be transmitted to the convents ; which I am satisfied would be most judiciously applied to urgent necessities. Never could there have occurred a more favourable opportunity than when he acted as minister of that country, and had so much money at his disposal ; which, in 1823, I found amounted to 8,654,851, and in 1824, 9,862,899, for foreign, and 700,000 francs, for secret services ! The donation of George the Fourth, though a protestant, I formerly adverted to : he was under no such obligation from an identity of religious faith, but was actuated by the pure motives of humanity ; and never will his munificence be blotted out from the recollection of the friars, by whom it is regarded as an act of high generosity ; and it holds out a noble example to the rulers of France, to “ go and do likewise.”

Notwithstanding the rigid law observed by friars in general, respecting the exclusion of females from residing within or even entering the walls of these institutions, yet I found

* Appendix.

an upper apartment of the convent inhabited by a man and his wife, with several children, and for the use of it the monk received regularly a rent. In all probability he was forced to violate the monastic rule, from his great poverty, his claims on the French government having been disregarded. A garden with fruit trees adjoins the convent, where are vaults, which he opened, containing several coffins, where repose the ashes of several persons who fell at the siege of Acre, and some of them were those of my countrymen who had been travellers here. At some distance from Bayreuth, the field is pointed out where St. George, it is fabled, fought the dragon. It may perhaps be interesting to know that this saint or hero is famous in the Holy Land, and represented on horseback tilting at a dragon at his feet. His sanctity is established in the Franciscan and Greek churches, and he is distinguished by the title of the "Great Martyr." Several temples were dedicated to him at Constantinople, and one of them gave to the Hellespont the name of St. George. Portugal has honoured him as her tutelar saint, as did England under the first Norman kings, at the council of Oxford, in 1222, when his feast was commanded to be kept a holiday. His name also was a war cry.

Advance our standards! Set upon our foes!
 Our ancient word of courage, "Fair St. George!"
 Inspire us with the spleen of fiery dragons:
 Upon them!

Some deny his existence, and presume his effigy to be a mere symbol of victory. Others again consider him an Arabian bishop of Alexandria, who was killed in an insurrection against the Pagans, or an emblematical figure indicative that, by his faith and Christian fortitude, he conquered the devil or the dragon in the Apocalypse.*

* His history is this:—On the death of his father, who lost his life in defence of the Gospel, St. George accompanied his mother into Palestine, where he came into possession of large property. The emperor

About Mount Lebanon are a set of mountebanks assuming the title of magicians, ; in short they are in many parts of the east, and “play such fantastic tricks as would make angels weep.” Hohenlohe, with all his boasted knowledge, would receive some instruction if he came among this fraternity, in their hocus-pocus art, particularly “in casting out devils.”*

On paying the muckra for the use of the mules which had been engaged to perform this long journey from Nazareth, and giving him a backish as it is called, or compliment in money, he suggested that I should also offer him some wine ; this I conceived to be odd, considering that such “horrid potion” is condemned by the disciples of the impostor. On presenting him with a full tumbler of it, he looked round the room to see if any Mussulmans were pre-

Dioclesian, who was not aware that he was a Christian, and admiring his noble aspect and majestic form, appointed him to the command of one of his legions, and a seat in his council. In his twentieth year he lost his mother, and dedicated himself to military duties, in which he greatly distinguished himself. During the height of his fame the persecution of the Christians took place with great violence and cruelty, on which he withdrew himself from the service of the tyrant, whom he publicly upbraided in the senate. Astonished at his boldness, the emperor resolved to destroy him, but suspended his vengeance, in the hope of having again the benefit of his military talents. Resolute, however, in his refusal to serve him, he was put to the torture, beheaded, and, as I formerly observed, was buried at Lydda, the rendezvous of the Christian forces. In the tenth year of king Henry VII., the Irish were prohibited from using their favourite battle-cry of *Aboo* or *Aber*. Every native of that country was enjoined against using that word, or “other words like or otherwise contrary to the king’s laws, his crown and dignity and peace, but to call on St. George, or the name of his sovereign lord the King of England for the time being,” &c. There is also this injunction to the English in an old art of war :—“Item, that all souldiers entering into battaile, assault, skirmish, or other faction of armes, shall have for their common cry and word, *St. George forward!* or, *Upon them, St. George!* whereby the soldier is much comforted, and the enemie dismaied by calling to minde the ancient valour of England, which with that name has so often been victorious.”

* Deut. xviii. 10—12. Levit. xx. 27.

sent, when finding none, and not calling on “ Mahomet” to “ shut his eyes” bolted the wine with the greatest avidity, smacking his lips, shaking his head, and exclaiming, tiepe ! tiepe ! (*good*).

This cup, too, for the rugged knaves
Is filled : once quaffed, they ne'er repine.
Our prophet might forgive the slaves —
They're only infidels in wine.

Thus having travelled over the Holy Land, which may be considered as terminating here, in this direction, I would conclude with a few observations.

In the course of this journey, having particularly marked the tyrannical conduct to which Christians are exposed, it was often a subject of the deepest regret to me that such a country should be permitted to be under the dominion of Mahomedans, who are such bitter enemies to that people who profess those principles which had been personally taught in it by Him who spake as never man did, the great author and finisher of our faith. I am led therefore to express surprise that the Christian governments do not co-operate in wresting such a land out of the hands of barbarians, and should such an enterprise be decided upon, the most important consequences might be produced by it; nor could it fall under the description of a scheme of speculation or novelty. Never let us lose sight of that period, when, from that sound which had rung throughout Europe, a flame was lighted up, and enthusiastic desires excited against those decided and implacable enemies of the cross of Christ; those fields over which his feet walked on the errands of mercy, as the physician of the souls and bodies of men, and where he performed, to the astonishment of gazing thousands, the splendid miracles confirmatory of his divinity, were the distinguished theatre of English chivalry, by whom the lofty walls of Jerusalem were broken down; and the triumph of the belligerent Christians terminated in the subjugation of

that city, when, in the name of the god of the battle, the standard was hoisted, and the banners displayed, of the cross on its shattered battlements ; and, finally, the holy sepulchre, despised and contaminated by Infidels, was rescued from their desecrating hands. It is then my earnest prayer, that this sacred edifice may be exclusively in the hands of those who rest their hope and salvation on that great Redeemer, who laid down his life, and shed his most precious blood on that spot where it stands. Believing that the time is not far distant, when this country in general will be rescued from the dominion of Infidels, I would conclude in prophetic language, — “ Fear not, O land ; be glad and rejoice : for the Lord will do great things.” *

* Joel, ii. 21.

CHAP. XII.

DEPARTURE FROM BAYREUTH.—CYPRUS.—CONFIRMATION OF DRUSES WORSHIPPING THE CALF.—ATROCITIES OF BUONAPARTE.—LARNICA.—EXTRAORDINARY BIRTH BY A CYPRIAN WOMAN.—SOIL.—CONSULS.—SALT LAKES.—VISIT TO THE CAPITAL.—FORTIFICATIONS.—DYING.—COINS.—WATERING VINEYARDS.—REFLECTIONS.—LOCUSTS.—TYRANNY OF THE TURKS OVER THE GREEKS.—IMPORTANCE OF THIS ISLAND TO BRITAIN.—EXPEDIENCY OF ESTABLISHING A GOVERNMENT FOR THE GREEKS.—RETURN TO LARNICA.

I EMBARKED at Bayreuth in a small crazy vessel, sailing direct for Cyprus ;—

Once more upon the waters ! yet once more !
And the waves bound beneath me, as a steed
That knows its rider.

The weather was pleasant and clear, so that I had a distinct view of the island. It is very mountainous, rising towards the east, and the whole line of coast was also visible, besides that part where Laodicea, “a chief city,” or Latakia as now called, is situated. There one of the seven churches was planted, as alluded to by John in his exile at Patmos *, and where Paul preached in his labours for the promotion of the faith. From thence he also directed his first address to Timothy, and recommends that his epistle to the Colossians from Rome should be read in the church of the Laodiceans, as well as that which he had written in that city.†

There were twenty passengers on board. One I found to be a medical man proceeding to Cyprus, for the purpose of introducing the practice of vaccination. He had just

* Rev. iii. 14. 22.

† Coloss. iv. 16.

returned from a visit to the prince of the mountains; and, among other interesting particulars, he confirmed the fact of the Druses offering worship to the "standing image" of the golden calf, having been actually an eye-witness to it in one of their temples. I also learned that he had been employed in the capacity of assistant surgeon in different campaigns under Buonaparte. He related a number of crimes perpetrated by him which cried aloud for divine vengeance. I shall not record all the tragical events he mentioned, but merely allude to the following.

On the retreat of the French army, Napoleon, 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 their existence by administering poison. They received accordingly, under the pretended form of medicine for their recovery, so many grains of corrosive sublimate. This doctor, who must be held as *socius criminis*, being one of the attendants to whom the execution of the order was entrusted, also added, that he actually presented many of the fatal draughts with his own hand. In one hospital he assured me that three thousand, and in another that one thousand, had been despatched; which reminds us of Marshall Duroc having assisted in poisoning the wounded French in Syria in 1789.* On such transactions all comment is unnecessary. It may, however, be observed that, on referring to my original notes, I find that I was very particular in committing the narrative at the moment to writing as it was related to me, considering it very striking. I fear it will be found to correspond with charges of a similar nature which have formerly been laid against this imperial butcher, who in so many instances sported with the lives of his companions in arms, and

Swam to sovereign rule through seas of blood.

* Blucher's Life and Campaigns.

Most happily for mankind, Buonaparte's rod of iron has been broken, and his career terminated in banishment and in death.*

The following day I arrived at the port of Larnica, or Larnec as called by the natives, situated in a spacious bay; on landing, I proceeded to the convent of Santa Maria, where I was received by father Montifore, the superior, and five friars in their brown gowns and beads†, who accommodated me with two of the best rooms I had found in all the monasteries I had visited, and they tendered every service in their power. At this time a singular event 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 its birth, and both were conveyed to this establishment, and interred in the chapel by the benevolent friars.

Cyprus, which is situated in the most easterly part of the Mediterranean and 30 miles west of Syria, lies at almost an equal distance from Europe and Africa, and is supposed to have been first peopled by Kittim and his descendants, the posterity of Javan, from whom the ancient Chittim‡ took its name; but we find Macedonia denoted by the land of Chettim, Alexander being mentioned as coming from thence §; and Perseus the sovereign of Macedonia is called king of the Citims.|| Some are inclined to think it had been detached from the continent by some violent convulsion of nature, although others are of opinion it was always an island. It is 110 miles in length, 71 in breadth, and capable of containing one mil-

* To counteract this man's unparalleled ambition, which began in 1803 and ended in 1815, England spent in war 1,159 millions, 771 of which was raised by taxes, and 338 by loans. During the previous revolutionary contest, which began in 1793 and lasted nine years, there was expended 464 millions!!

† Beads were first introduced by monks in Romish prayers in 1093.

‡ Dan. xi. 30. Numb. xxiv. 24. § 1 Mac. i. 1. || Id. viii. 5.

lion of inhabitants. Its name is supposed to be derived from the abundance of copper it contained, but some conjecture that it is borrowed from a shrub which at one period abounded here, and produced a favourite oil, called by the Greeks *kupros* and by the Hebrews *kopher*, while others again are of opinion that it has a reference to the cypress tree. This island formerly contained nine kingdoms, with fifteen cities, and was divided into several small provinces.

In the 9th century the kings of Cyprus acquired great power in the Mediterranean *, but in 1200 the island was taken by Richard I. of England in his expedition to the Holy Land †, and its royal title was transferred to Guy Lusignan, the titular king of Jerusalem, whose family possessed it till 1423. In 1473 one of these kings left the island by will to the Venetians, and it fell into the hands of the Turks in 1570, who massacred the inhabitants and flayed the governor alive, and they have since continued masters of it. Although it is said to have been covered at one period with wood, there is now a great want of trees, and its appearance is bare. A lord chancellor of England was drowned in the above expedition.

There are two principal ports. Famagusta, its ancient capital, lies several miles to the eastern part of the island at the bottom of a large gulf. It was formerly defended with fortifications, which were erected by the Genoese and Venetians, but these are now in a state of dilapidation. Larnica, the other port, is upon the west coast, where I dis-

* In the year 1483, Sir Henry Pickard, lord mayor of London, entertained the king of Cyprus, Edward king of England, John king of France, and the king of Scots. His lordship played at dice with the Caledonian monarch, and gained 100 merks, which he returned, saying, "My king, I court not your gold, but your play, and I have not asked you here to grieve you, but, among other things, to see you play."

† On the return of the king, our numerical characters were first brought into England. He also adopted the motto "Dieu et mon droit," on a victory gained over the French sixteen years previous.

embarked. It may be denominated the storehouse or depôt of commerce, although consisting of but a few houses, occupied by the merchants and 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 Chittim*, which may perhaps be a corruption of Kittim †, the son of Javan, in memory of whom it is said to have been called.

Larnica is one mile distant from its port, which some suppose to have been the ancient Chittim. It has two streets, not paved, where the official flags of the consuls of England, France, Spain, and Austria are conspicuously displayed, each on a high staff; and seen from the bay give the place a cheerful and gay appearance. There is a small theatre. The houses are one story in height, with gardens; that of the English consul is an elegant substantial building, with the British arms in front, and it is within remarkably neat and clean. The carts which are drawn by oxen are of a clumsy construction, the wheels being of enormous height, while the bottom of the cart does not exceed two feet in breadth, and the sides are formed of spars four feet high. There are some shabby chaises, each drawn by one horse, and used by those of a respectable class.

The situation I should think unhealthy; the soil light, and most injurious to the eyesight, from the reflection of a powerful sun. The heat is in fact greater than in any country I had visited, indeed it is almost suffocating, and produces a constant perspiration accompanied with a great degree of languor, and disposition to sleep. People rarely stir from home at this time, apprehensive of a coup de soleil. Those who work abroad cover their head with cloths, which are often wetted to protect them, so that as the wise man observes, “At noon it parcheth the country, and who can abide the burning heat thereof.” ‡ Rain seldom

* Numb. xxiv. 24. Isaiah, xxiii. 12. Ezek. xxvii. 6. Dan. xi. 30.

† Gen. x. 4.

‡ Ecclesiasticus, xliii. 5.

falls during the summer months, and there are few springs and rivers in the island. At this season malignant fevers frequently break out, and the use of cream and eggs is particularly avoided, being almost constantly attended with fatal consequences. During this period travellers avoid visiting this island. In August, especially, the climate is very injurious to health, and during one summer it was calculated that 600 were carried off by fever. I lamented to hear that a short time before my arrival a gentleman of Bath had fallen a victim to the indulgence of his appetite, and that his name had been added to the fatal list of our countrymen whose ashes repose in this island, which, to the honour of the British consul, has been kept by him with so much care. It may be added, that he has always discovered a most laudable anxiety in taking charge of the effects, settling debts, and corresponding with the friends of those who drew their last breath in this place. In 1760, which proved one of the most fatal in Syria, the plague extended its ravages to this island.

The malaria I found had slightly affected me, and I was attacked with cough, sore throat, and heaviness in the head. At particular periods it is most severely felt, and 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 vapour arises. Travellers should be warned against lingering about them. This circumstance contributes greatly to the insalubrity of the island. I had not, however, an opportunity of ascertaining the number of persons who are annually subject to, and had fallen sacrifices to the malignity of, such diseases.

* In 1819, at Rome, 6,150 persons were received into the hospitals infected with this malady, and of this number 260 died. From June to November is the season when it mostly prevails, especially in rainy weather and during the damps of night.

Many of the minor lakes 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 I have always found to be so decidedly hostile to every thing in the way of improvement, are also devoured with indolence, so as to prevent them from availing themselves of these advantages, notwithstanding the important consequences which would result from them. There are few rivers or springs in this island; and the croaking of frogs is peculiarly annoying. A tornado often occurs in January, which continues several days with great and irresistible violence, and occasions great destruction. Cats may be said to have been originally brought to England from Cyprus. In the southern part Capo de' Gatti is so named from the numerous cats which were kept by the monks, who received permission to take up their abode there, provided they retained a certain number to destroy reptiles. Snails are sold in the public market here, and eaten by the natives.

I was visited by Mr. Vandaniani, the English consul, preceded by a janissary to announce his arrival. He always takes precedence of the other consuls in this place, and on public occasions is accompanied by his dragoman. He is a Greek by birth, and has been long resident in the island, whose official costume approached so near to the British, that at first I took him for an officer in the navy. His politeness was great, his deportment gentlemanly, and his heart also is warm and affectionate towards Englishmen. He offered me every possible service in his power, invited me to his table, and produced wine made in the island, which he assured me had been eighty years in the bottle.* Here it

* I own that I the more highly valued those acts of hospitality I experienced from the consul, from the consideration that, a few days previously, I am ashamed to say, an officer who had been dismissed the

may be observed, that the vines which grow at the foot of the celebrated Mount Olympus produce the strongest and most luscious wines.

I set out in the afternoon for Nicosia, the metropolis of the island, by a route just along a plain, and from thence over the mountains in a north-west direction. During night we halted at Attien. At mid-day we were sheltered in the shed or stable outside of an humble cottage belonging to the owner of the mule on which I rode, who with a Greek accompanied me from Larnica. On the following day I reached the capital, which stands nearly in the centre of the island in an extensive plain, formerly named Letra, and by the Greeks Escosia. Mountains of great altitude appear in all directions, which from being flat at their summits receive the name of table mountains. When about to enter the city I could hardly force my way through the number of beggars by which it was beset, and who were most troublesome, in fact, equally annoying and importunate as those in the Roman states. The purse of Cræsus himself could scarcely have satisfied those who surrounded or rather blocked up the gate, watching the approach of strangers to solicit their bounty. I proceeded direct to the convent, where I found a single monk, a most bigotted Spaniard, of a surly disposition, who seemed anxious to irritate my feelings, by giving the most flat and impudent contradiction to my statements

British army for malpractices had imposed upon and swindled him, besides other English consuls and private individuals in the east, of considerable sums of money, by passing himself off as a hero of Waterloo, and man of fortune. He received letters from our consul here to the one at Aleppo, to which he proceeded, and whither a person was despatched to secure him, and a representation made to the English ambassador. I heard, also, of the disgraceful tricks of this chevalier d'industrie in Sicily, Germany, and other places, by which he would appear to have pryed into every part where he could possibly impose on the credulous.

regarding the successes of the brave armies in Spain, which were now becoming notorious over the country. The year 1570 proved peculiarly fatal to this place, for it was laid waste by fire and sword in a siege, which continued for two months, when twenty thousand were cut off. At present it may be said to be shrunk, as, instead of being nine, it is only two miles in circumference. Circumstances did not permit my visiting the Greek archbishop, who has a residence here, and who, in a religious and temporal point of view, may be considered as the head of the Greeks, and is not subject to any other ecclesiastic.

From the elevated situation of the capital, the air is more pure than at Larnica, and the population, which is estimated at seven thousand, is much healthier. The walls are three miles in circumference, and upon the ramparts, now in a state of great dilapidation, are some pieces of artillery bearing the arms of Venice. These lie in a miserably neglected state, the mouths of them being nearly stopped up with rubbish, and their carriages broken. The appearance of the town is beautiful and imposing, with its domes, minarets, and palm trees, all of which conspire to form a grand and picturesque view. 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, as I observed, resided here, and fortified it by eleven bastions and three gates, which still proclaim their former splendour and magnificence.

But where they dwelt, the vast and sumptuous pile
Bespeaks the pageant of their splendid trust ;
Their sceptre broken, and their sword in rust,
Have yielded to the stranger.

This place is memorable from its having been honoured

by a visit from that conspicuous luminary of the church, St. Paul, and who went "through the isle *," preaching the words of eternal life, accompanied by Barnabas, who is supposed to have been a native of this capital †, and was full of the Holy Ghost and of faith; and, from his persuasive and pleasing manner of opening and applying the precious promises and comforts of the Gospel, was denominated the son of consolation, and the blessing of many ready to perish came upon him. Although belonging to the Levites, who were accustomed to pass by on the other side of the way to avoid the distressed, he sold his territorial possessions, and having brought the price, laid it at the apostles' feet for the immediate supply of their wants. This labourer in the vineyard of his great Master suffered martyrdom, and a day is consecrated to his memory. ‡ It was men of this place who went to Antioch preaching the Lord Jesus, when their success was answerable to the power that accompanied the word in the first ages, and will be handed down to all future times. A cathedral was built here, to which the name of St. Sophia was given, and it is the principal object of attention with travellers. The style of architecture is Gothic, and it has three naves. The grand ceremony of the consecration of the Cyprian kings was performed in it. Formerly it contained tombs erected over the ashes of persons of rank, and those English warriors who perished at the crusades. The awful nature of this once revered sanctuary weighs down the soul, and hushes a spectator into holy reverence. At present its choir and fine

* Acts, xiii. 6.

† Acts, iv. 36. In the sixteenth century there was a religious order called Barnabites, founded by three Italian gentlemen who had been advised by a distinguished preacher to read carefully the epistles of St. Paul; hence they were called "*Clerks of St. Paul and Barnabas*," because they officiated at first in the church of St. Barnabas at Milan. Their habit was black.

‡ An order of knighthood of St. Paul began at Rome, 1540.

altars are demolished, and it forms one of the principal mosques.*

Among the trades carried on here is a particular process in printing cotton cloths, which instead of losing colour by being washed become more beautiful. The dye † of the bucassines, a kind of stuff gummed and pressed hard, is composed of a mixture of the root of the boid and ox's blood, and when well imprinted this colour never fades. The vines are said to grow to a larger size than in any other country, and we find that the stairs of the temple of Diana at Ephesus, of which I shall afterwards speak particularly, were made of a single stem. The vintage begins in August, and continues during six weeks, which are marked as a period of great joy. The vineyard attached to the monastery is well supplied with fruits, and when I was there the "fig tree was putting forth her green figs, and the tender grapes gave a good smell." ‡ The wine produced is luscious and sweet; and here it may be observed, that a prophet describes a state of great prosperity, by the mountains dropping sweet wine. § Several coins, idols, and other relics have been found at various times, and also mines of gold, in different parts of the island; and doubtless important discoveries might still be made in it. On some of the silver medals is the representation of a ram couched, in front, and the reverse shows a rosary or circle of beads, with a cross. The monk had found in the ruins of a building within the walls of the convent 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, some of which he presented to me. ||

* There was an order of knighthood here called the Knights of the Swan, instituted in 1496.

† Britons appear to have been so little skilled in dying and dipping their cloths in 1698, that they sent them to Holland for that purpose, and they were returned to England for sale.

‡ Song of Sol. ii. 13.

§ Joel, iii. 18.

|| These are deposited in the Hunterian and Andersonian Museums in Glasgow.

I remained here on Sunday;—

Hail, light serene ! hail, sacred sabbath morn !.
 The rooks sail silent by in airy droves ;
 The gales, that lately sighed along the groves,
 Have hushed their downy wings in soft repose ;
 The hovering rack of clouds forget to move—
 So soft the day when the first man arose.

In walking over the garden or vineyard of the monastery*, I perceived a servant busily engaged in a task rendered necessary by the excessive drought, which I had repeatedly witnessed in many places of the east. 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 with earth, by merely applying the foot to them when they were nearly filled; and after 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 from the testimony of the great lawgiver himself.† It will show us also the peculiar force and beauty of our Lord's expressions, in comparing his people, on account of their inherent purity by the influence of his Holy Spirit, and the blessings they are the means of diffusing wherever they come, to "a fountain of gardens." ‡ I cannot speak on this subject without remarking how curious the practice of old was in permitting persons who were passing to enter another man's vineyard and eat, but not carry away any of his grapes §; and besides that, when the Israelites had gathered their grapes ||, what fell or was

* There is a small melon of this island, sweet to the taste, which has been introduced into France and grows about Paris, and is esteemed the best of this kind of fruit.

† Deut. xi. 10.

§ Deut. xxiii. 24.

‡ Song of Sol. iv. 15.

|| Deut. xxiv. 21, 22.

left behind on the vine was held to belong to the poor and stranger.* And here I own that I never view a vineyard without reflecting, that it may be held as an emblem of the Gentile church, planted by the hand of God and separated from the world. Again, letting it out to husbandmen may be compared to what we find mentioned in the Song of Solomon †, and may show the usefulness of the Gospel ministry in bringing forth so much fruit. With respect to the vines, how strongly do they remind us of the beautiful observation of our Lord, in reference to the mutual love between him and his members; for He is the great dresser of the vineyard in which he takes pleasure, and which has cost him more than labour, since he has watered it with his blood, applying the pruning knife to every branch in it that beareth not fruit, which is taken away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Aarden also furnishes many beautiful figures to sacred writers, and the graces of the church have in an especial manner been compared to it.‡

In the different employments of the female Cypriots, that of grinding or rather bruising the corn by stones deserves attention. This is precisely similar to the querns I have seen in the Highlands of Scotland, particularly at Icolmkill, in the Hebrides. Several have also been found in Yorkshire, and in the course of the southern Roman wall between the Solway Firth and eastern sea. These may be briefly described to consist of two circular pieces of granite, about twenty inches in diameter, in the lower of which is a wooden peg rounded at the top, and on this the upper stone is nicely balanced, so as to touch the lower one by means of a piece of wood fixed in a large hole in the upper piece, but which does not fill the hole, room for feeding the mill being left on each side. It is so nicely balanced, that although there may be some friction

* Levit. xix. 10.

† Song of Sol. viii. 11.

‡ Id. iv. v. 1.

from the contact of the two stones, yet a very gentle push will make it revolve several times, when it has no corn in it. The corn being dried or parched, and sometimes burned, two women sit down on the ground, having the machine between them. One feeds it while the other turns it round, singing sometimes during the operation. This simple mill * must have been used of old, as the practice is alluded to by Christ himself in his prophecy of the destruction of Jerusalem; and the latter reminds us of the history of Lot and his family, whom the angels † took by the hand, and brought out of the denounced cities, when they were then set into flames. We find also that Boaz presented his beloved Ruth with parched corn, and Jesse sent David with an ephah of the same to his sons in the camp of Saul. The women of this island are tall and graceful in their persons. The head-dress, that masterpiece in the female toilet, or, as it is emphatically called by a prophet, the “instrument of their pride,” is said to have been copied from some of the Cyprian idols, and is of a pyramidal form. The hair is worn long and plaited, and they affect to have it hanging to the ground. Whenever it is short, ribands are attached to it, which reach to the heels, and it is ornamented with gold trinkets, a mode which appears to have been reprobated by an apostle. ‡ Their waists are long, and they are without stays, which gives their bust a slovenly appearance; wide pantaloons fastened to the ancles, with yellow boots, complete their outward dress. Some of them wear shifts

* In Scotland, in 1284, during the time of Alexander III., the legislature attempted to discourage these mills, as prejudicial to the landlord who had been at the expense of erecting water-mills; for it was provided by statute, “that nae man sall grind quheit, maishloch, or rye, with hand mylne, except he be compelled by storm, or be in lack of mylls quhilk could grinde the samen. And in the case gif a man grindes at hande mylns, he sall gift the threttin measure as multer; and gif ony man contraveins this our proclammation, he sall tine his hand mylls perpetuelie.”

† Gen. xix. 16. 26. Luke, xvii. 28. 32.

‡ 1 Pet. iii. 3.

of silk, and the veil, that symbol of modesty, is frequently introduced, more especially when found necessary to conceal any particular defect. A profusion of gaudy ornaments are spread over the person. Chains of gold are bound to, and rattle about, the head and neck. Many females stain the nails of their fingers with a plant, boiled in water, and some apply it to dying their hair, which retains the colour for some time afterwards.*

They are betrothed at the age of five or six years, and among the upper classes marriages are arranged between the parents. The nuptial ceremony consists in wearing wreaths of flowers, and carrying wax tapers lighted, which are entwined round the effigies of the virgin. In all the houses of the Cypriots great industry is exercised. Silk worms are carefully brought up by them, and their produce is diligently attended to. Men salute each other by mutually kissing the cheek, and females adopt a similar mode among themselves.

The middle of April is observed as a season of strict religious devotion by the Greeks, similar to Lent in England. This continues for a week, when all business is suspended, and every one is dressed in their holiday clothes. A festival is celebrated here with more enthusiasm than perhaps in any part of the world. The poorest person would rather want his food a week than be deprived of his roasted lamb on Easter Sunday, and many are to be seen slaughtering victims, and preparing them for the spit. Eggs dyed red are distributed to their friends, and it is an invariable custom for the master of a house to kiss visitors, and for his wife and daughters to serve them with coffee and pipes. During the time of the republic

* Among the ancient Greeks and Romans both sexes used to let their hair grow in honour of a divinity, as the Nazarites and Jews. (Numb. vi. 5. 1 Sam. i. 11. Acts, xviii. 18.) During mourning, the Romans allowed their hair and beard to grow. At this period the Greeks, on the contrary, cut the hair and shave the beard.

the usual costume of the noble Venetians resembled the black gowns worn by Judges, with ermine on one side. Their robes of ceremony were of crimson damask, very long, and they had full powdered wigs, similar to those of our barristers. The dress of ladies was of rich black velvet, with a long train; a black silk veil, covering the head and shoulders, was crossed on the neck and round the waist, falling tastefully behind. The veil was trimmed with black lace, and they wore a skeleton wire shape to keep it from falling on the face.

On the 26th of April the heat was most oppressive here, a Fahrenheit standing at upwards of 80°.

Heaven appears to have visited this island with a most frightful scourge, to which it is now proper to allude. On returning to Larnica I found myself in one moment in a cloud or thick body of locusts*, which extended for several miles, and they actually seemed to descend like a heavy fall of snow, and encompassed me about like bees; such a phenomenon I had never observed in any former part of my journey. The whole ground was in truth literally covered with them. They leaped like grasshoppers, making at the time a hissing noise. Whoever has read the book of inspiration with the slightest attention, cannot fail to reflect with feelings of horror on the metaphorical description of that grievous swarm threatened to be sent forth by the incensed Majesty of heaven † on a guilty world; and it struck me in a peculiar manner on this occasion. Such a visitation, as indicative of the vengeance of an almighty power, can only be conceived by those who have witnessed their sweeping and dreadful ravages. ‡ Indeed, in some countries, the calamity reaches to such an extent, as to compel the inhabitants to lay in stores of provisions, lest they should suffer famine in consequence of their visit. These insects, it is asserted, have a government similar to

* Joel, ii. 7. † Exod. x. 13. Deut. xxviii. 42. ‡ Psalm lxxviii. 46.

bees. They follow the wind; and when the king rises he is attended by the whole body, which proceeds in a compact form, similar to a disciplined army on a march, in the same direction, from which not one deviates. That they have a royal leader is contradicted by Solomon.* Many of the Arabs are in the practice of eating locusts, and there are different ways of cooking them; for instance, the wings and legs are previously lopped off the body, and fried with salt and pepper, but I had no opportunity of taking, or even witnessing, such a repast, nor was I disposed to make the experiment. 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 greatly infested with them; I picked up some there from three to four inches in length on its shores; and their countless myriads under any visitation have been always spoken of. In allusion to the swiftness of time upon earth, and the infelicities of advanced life, the grasshopper or locust is especially referred to §; and these insects are further mentioned in the description of the ruins of the city of Nineveh. ||

On my arrival at Larnica, I informed the monks of the manner in which I had been assailed by them, but it was treated lightly, and they assured me that, at particular seasons, these destroyers came in such formidable bands ¶, that they actually darkened the light of day and obscured the sun itself.** Their grand objects of attack are the vines and fig trees, which they strip so completely of leaves, as to convert them in a moment into an image of winter. The

* Prov. xxx. 27. † Levit. xi. 22. ‡ Matt. iii. 4.

§ Eccles. xii. 5. || Nahum, iii. 15—17. ¶ Psalm cv. 33—35.

** At one period the country of Palestine was visited with such swarms that they darkened the sun, and devoured the fruits of the earth; and, when dead, they caused so intolerable a stench that it occasioned a pestilential fever.

husbandman who, at the rising of the great orb of day, joyfully beholds his verdant fields, which promise to yield bountiful crops to reward his toil, sees, before it sets, all his hopes blasted, and the fair and fruitful landscape become a desert; “the land is as the garden of Eden before them, behind them a desolate wilderness, and nothing shall escape them.” This is exactly agreeable to their practice of old*, where we are told that “if much seed was carried into the field, the locust shall consume it.” † Their flight and darting is as swift as swallows, and the buzzing noise they make is heard to a great distance, and desolation and famine mark their progress. In eating, they make a murmuring noise, and feed themselves with their fore claws like a squirrel; in fact, they often devour one another. They leap two hundred times the length of their bodies, by means of their powerful legs and thighs. In short, a more destructive scourge never was inflicted on any country. Large as these locusts are, and especially those at the Lake Asphaltites, we find on the authority of Scripture that they never shall equal in size those with which the land of Egypt was infested during the remote ages.

In this island the swarms of locusts are supposed to arise from the immense tracts of waste land, which affords them shelter from the powerful heat. The eggs‡ are deposited in prodigious numbers in October, and the young, which are produced about April, are green, and as they grow they assume a yellow hue, and afterwards become brown. The wild and uncultivated ground in this island also becomes a most fruitful nursery for vipers and serpents. Some of the latter are black, and upwards of four

* Exod. x. 15.

† Deut. xxviii. 38.

‡ There is a prodigious difference in the fecundity of reptiles, fishes, and insects. A scorpion lays 65 eggs, the common fly, 144, and the queen of the warrior white ants, 31,536,000, in one year. Of the finny tribe there are eleven species that produce thirteen millions of eggs in the course of a season. A frog spawns 1,300 eggs, but these are not

feet in length; and a wound inflicted by one is certain death. This leads me to think of the barbarians at Malta, who seeing a viper leap out of the fire * and fasten upon the apostle Paul, gazed upon him, in the expectation of his dropping down dead from its venomous effects; but when he shook it off unharmed they said he was a god. The malice with which Christ was persecuted, during his brief sojourn upon earth, an evangelist describes by representing his enemies as a generation of vipers †; and as a serpent is considered to be prudent and wary in preserving itself from danger, this refers us to a recommendation of our Lord himself to his beset and persecuted disciples. ‡ 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 attacks from these and other venomous reptiles which so much infest this most neglected country. §

Cyprus may be calculated at six hundred miles in circumference. At one period it is supposed to have been the richest in the world, from its productions, since it abounded in gold, silver, iron, alum, emerald, and copper mines. The greater proportion of the inhabitants are Greek Christians, and the language of that nation is principally spoken. The males wore beards till the fourth century, as the priests still do, but the rest of the inhabitants are now distinguished by mustachios; the females are characterized by their relaxed habits, and are soon old.

fit to propagate till they are three years old. A lobster of two ounces contains 133,407 eggs or spawn. The cod produces 3,686,760; herrings of four ounces, 21,285; and mackarel of twenty ounces, 454,061.

* Acts, xxviii. 6. † Matt. iii. 7. Luke, iii. 7. ‡ Matt. x. 16.

§ It has been suggested, to prevent the mischief arising from the bites, to pour drops of tincture of cantharides on the wound, to cause a redness and vesication. Not only is the poison thus rendered harmless, but the stings are removed.

The place is not free from plague; in 1730, when it raged for the space of six months, it carried off twenty thousand persons.

Although the spots of ground which have been cultivated prove the soil to be exceedingly rich, yet, in fact, two thirds of the whole island are not brought into a state of tillage. This is attributed to that unbounded avarice and rapacity on the part of the Turks, who rule here with a rod of iron, and are guilty of the most aggravated acts of oppression, grinding, indeed, the very face of the Greeks, and regarding not the persons of the old, nor showing favour to the young.* The latter are always under oppression, and kept in a continual state of terror. Notwithstanding it is enjoined that the husbandman who laboureth should be the first partaker of the fruits of the earth, which are the gift of God †, this privilege receives no countenance from the barbarians, but they literally “eat up their labour, which their sons and daughters should eat ‡;” in other words, it is not considered wrong to seize upon whatever is produced by the very sweat of the brow of these oppressed men, a conduct strongly reprobated in the sacred record. It has been said by Him who cannot lie, “shall I not visit for these things; shall not my soul be avenged upon such a people?” A day will arrive when the Lord “will rebuke the devourer, and he shall not destroy the fruits of the ground.”§ In such a state of things, of course no encouragement is held out to improvement or industry in agricultural occupations. The Greeks,—the bondsmen of the soil,—are compelled to take whatever the Turks choose to allow them for their trouble and expense in tilling the patches of ground upon which they attempt to rear a scanty harvest. Their remuneration, if it deserves such denomination, rarely exceeds a miserable

* Deut. xxviii. 49, 50.

† Jer. v. 17.

‡ Eccles. iii. 13.

§ Malachi, iii. 11.

trifle, which the timidity of the Greeks dare not refuse from their despotic lawgivers. In short, it was heart-rending to hear those direful tales related by this class of believers, exemplifying that unparalleled and galling tyranny by which they are trampled in the very dust by the Infidels, who seem entirely destitute of human feeling, and treat them as "dogs," a name uniformly given by Mahomedans to those who profess a faith in a crucified Redeemer.

It is surprising that England, or even Russia, has not long since found it advantageous to take possession of this fine island. Let me presume to cherish the hope that the British government will not lose sight of it, but keep a most watchful eye over Cyprus, in the event of any rupture with the Russians and Turks. It holds out many considerations of the highest importance: and, it may in general be observed, furnishes a spacious and most convenient roadstead for vessels of all descriptions, and, from its situation, may be considered as affording an additional key to the Mediterranean, besides Malta and Gibraltar in our possession. As nature is always grateful, especially in her richest soils, a variety of valuable articles might be produced from an extensive cultivation, which would prove of incalculable benefit to our own as well as other nations, such as silk*, wines, corn, oil, cotton, salt, alum, verdigrease, and fruits. It should also be noticed, that gold mines have been wrought here; and from its copper being at one period considered the finest in the world, Cyprus was called the "copper island." These productions would repay a thousand-fold any assistance afforded towards promoting its improvement, and the expense could not be of any magnitude. In a military point of view, too, Cyprus has always been very weak, owing to the indolence of the Turks, who conceive their present security to be permanent. To use

* Nearly two centuries ago an English factory was established in this island for the manufacture of silk.

an expression of the English consul, in a conversation I had with him on this subject, “a British frigate, with a handful of men, would capture the island with the greatest ease; and a most hearty reception would be given by the Greeks, who would cordially co-operate with them in any measure adopted for the prosperity of the country.” In short, should Cyprus ever fall into the hands of the Christians, it might be rendered one of the finest islands on the face of this earth.

Deeply do I feel for and sympathize with the Greeks here, so degraded, and treated so contemptuously by their barbarous rulers. Eagerly would they seize hold of any opportunity to extricate themselves from Turkish despotism, more especially at present, when their countrymen in other parts have been roused to a just sense of their own dignity and their importance in the eyes of other nations, and are emulating the noble example of their ancestors in distinguished acts of bravery and intrepidity.

Tragical is that detail of the scandalous devastation exercised by the Mahomedans in this devoted island. A single fact will suffice as a specimen of the horrors committed by them; for how will Christians shudder when they learn that, as a refinement of their satanic revenge against the professors of our own faith, a wooden cross was formed, on which an archbishop and other ecclesiastics were nailed, merely on the ground of their being natives of Greece, and in derision of that great sacrifice of the Son of God for the sins of our world,—an act altogether unparalleled in the present age, and which cries most loudly to that great Being who has declared, “vengeance is mine—I will repay.”

Region of sorrow,
Where peace and rest can never dwell,
But torture without end!

Every man who is possessed of the slightest spark of feeling, or who has participated in the blessings of civil and

religious liberty in our own land, will offer a fervent prayer to the Almighty Governor of the universe, in whose hands are the hearts of all, to prosper their cause and exterminate their enemies.

So oppressed and so persecuted a race has not only strong claims on the sympathy but on the direct interposition of England, to stop the effusion of human blood. Albion stands higher than all the other nations, and has within herself a thunderbolt of power, not only to chastise but to exterminate those despotic authors of atrocities which have left an indelible stain on the page of history. Let us, then, who profess the same spirit of faith, stand forth in behalf of this oppressed people; for it is highly expedient that the whole of the Greek islands should be consolidated into an independent power, or form of government, whether monarchical or republican; 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 liberty, religion, and political importance, and crush the brute power of a despotism, as incompatible with temporal happiness as the Moslem creed is inimical both to the natural religion of the heart and the spiritual wisdom of revelation. I am aware that Turkey is considered by many of my countrymen to be a formidable barrier against the strides of a colossal power in the north, which may be one reason for their refusing to take a decided part in favour of the Greeks.* May it not, however, be asked, whether England has in reality no interest whatever in such a country as Greece, since it would prove a most valuable acquisition to her, not only in a political and commercial point of view, but because our Ionian possessions would thus be further strengthened, and a most important ally be secured. Nor are any apprehensions to be entertained as to what the Turks are

* The Greeks are, in the aggregate, a population of four millions of souls.

capable of doing to oppose us. Should that period, however, arrive, when the Turkish power is annihilated by Russia, who has so long had an eye at Constantinople as a preparatory step to India, the grand object of all her gigantic strides, in all probability the Greeks will unite with the other nations congregated beneath the eagle of the north. On the other hand, in the event of England stretching forth her powerful arm, and co-operating with these struggling patriots for their emancipation, and ranking her as an acknowledged power in the scale of nations, Greece will firmly adhere to this country as to her benefactor and ally, and unite in opposing the ambition of Russia.

In the name of humanity then, and from considerations also of policy as well as of justice and morality, let me implore the government of my country, and co-religionists, to emancipate the Greeks in general from their present degradation and slavery, and thus rescue them from deliberate slaughter. Most devoutly is it to be wished that the Ottoman barbarians, who are, in the strictest sense of the word, a disgrace to the human race, were altogether rooted out. On the supposition, however, that their capital should be wrested from them, it will be found to be a question of no ordinary difficulty to determine what particular power should be put in possession of it, unless it is agreed to suffer it to revert to that people whose ancestors occupied it, and whose emperors sat during so many centuries upon the throne of Christian Byzantium.

CHAP. XIII.

DEPARTURE FROM CYPRUS. — VOYAGE. — PAPHOS. — PREACHING OF ST. PAUL. — KNIGHTS. — CHRISTIANS. — VISIT OF THE APOSTLE PAUL. — SAMOS — PYTHAGORAS. — RHODES. — DESCRIPTION. — APPREHENSION OF THE PLAGUE. — DIS-EMBARKATION. — PATMOS. — ARRIVAL AT SEDEQUI. — DUTCH CONSUL. — ARRIVAL AT SMYRNA. — LEPER. — PESTILENCE. — OBSERVATIONS.

I EMBARKED at the Port of Larnica in a small miserable Greek vessel*, filled with Turks and Arabs almost in a state of nudity, who were squatted upon the deck, where I could scarce find room to lay my bed in one corner, adopting every precaution to avoid their touch, lest it might communicate plague or some other infectious disease. We skirted along the western shore of the island, having a distinct view of Paphos, now called Baffa, and I regretted the impracticability of landing to visit this interesting spot, although at a so short distance from it; the captain having formed a resolution to avail himself of the favourable state of the wind to make the best of his way to Smyrna.

Paphos, at one period the metropolis of Cyprus, is pleasantly situated at the foot of a mountain directly in front of the sea. The port is extremely dangerous to enter, owing to the ruins of buildings that have fallen into it. A high hill near the town, produced beautiful rock crystal, which, from its peculiar brilliancy, has received the name of the

* I observed the Greeks carry their anchors at the stern, as was anciently the case (Acts, xxvii. 20.); whereas the British have them at the bow.

Paphos diamond. Here, it is unnecessary to remind the reader, the goddess of love and beauty, according to the fabulous mythology of the Greeks, had once her far-famed abode, when the highest divine honours were offered to her;—

The goddess flies sublime
To visit Paphos and her native clime,
Where garlands, ever green and ever fair,
With vows are offered, and with solemn prayer :
A hundred altars in her temple smoke —
A thousand bleeding hearts her power invoke.

Among the coins which have been discovered here is one which bears a representation of her temple with its court in front, where, according to report, no rain fell; and another has a head of the goddess, with a temple on the reverse, which has six pillars in front, and within is the cone which was emblematic of the deity. Others have the effigies of a lion and a bull on one side, and on the other a laureated head of Jupiter; some again exhibit a single-horned bull, and a lyre with a star above it. This temple was demolished by Barnabas on the introduction of Christianity; and the place has been more truly honoured by St. Paul's having taken up his residence with his fellow labourer, and proclaiming the Gospel of the 'grace of God, than by all that poets have feigned or sung of the Egyptian or Paphian queen. His eloquence, which was in demonstration of the spirit and with power, drew the attention of a person who was in authority, but an attempt having been made through the artifices of a noted magician, who laboured to keep men in spiritual ignorance, to dissuade that individual from a belief in the doctrines which the apostle had promulgated, and so defeat the good effects of his labour, it called forth, in strong language, his marked and holy indignation, which was followed by a demonstrative proof of the might with which he was armed from heaven; for, as if to mark his inward blindness of soul, he deprived his adversary of

the faculty of vision. So mighty and marvellous an event naturally struck terror into the minds of the spectators, and had the effect of sealing a more firm belief in their hearts, of those doctrines which were then preached to them by this chosen vessel and servant of Jesus Christ.* From this island St. Paul proceeded to other parts, in the prosecution of his divine commission, particularly to Samos†, publishing to the ignorant the forgiveness of sins through that blood which was shed upon the cross; and at the same time exhorting those who had become converts to the faith, to continue in the grace of God.

After I had been tossed about in a most furious tempest and by contrary winds for several days, trusting to Him “whose way is in the sea, and his path in the great waters‡”, and for some time lying off a remarkable barren island, where

The sea-bird claims that solitary spot,
And around, loud screaming, wheels
In undisturbed possession; — other sounds,
Save that of shrieking winds and battling cliffs,
Are seldom heard.

I shortly after came in sight of the lofty mountains of Samos, anciently celebrated not only for its fertility and various natural productions, but for giving birth to persons of the most distinguished talents. Among the latter none was more distinguished than Pythagoras§, a man of the most enlightened and philosophical mind, who excelled in every branch of science, teaching principles of morality by lectures, and exhibiting in his own deportment their purity and efficacy. He first made himself known in Greece at the Olympic games, where in his eighteenth year he gained the prize for wrestling. His numerous travels in search of

* Acts, xiii. 9—12. † Id. xx. 15. ‡ Psalm lxxvii. 19.

§ The period when he was born, and the duration of his life, have been subjects of controversy.

information, especially in the east, where it is thought he learned many of his peculiar doctrines, are well known; and there is little doubt of his having been acquainted with the Hebrew Scriptures. To his eternal honour it must be admitted, that he was the first of those 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. In his school were produced many eminent and illustrious disciples. It does not appear to be contended for by those who have candidly examined his philosophy, that the knowledge which its founder taught was so much the result of his own reflection as of the advantages which he enjoyed in the course of his journeys. Although the title of philosopher generally conveys an idea of a high intellectual superiority, it was at first assumed by Pythagoras as a more modest appellation than that of sophos, a learned or wise man, which the masters of learning, prior to his days, were in the habit of adopting.—I landed at Castel Rosa, the entrance to which is sublime, and affords one of the most secure places of shelter. Here are 500 Christians and 50 Mussulmans, and the houses are miserable.

I next arrived at Rhodes, and anchored at the mouth of the harbour, which is sixty fathoms in width. This celebrated island, which is 120 miles in circuit, and of a triangular form, was at one period called Trinacria. The etymology of its present name is doubtful; although, according to one, it is derived from the number of roses that embellished it. The Rhodians were ruled by kings, but their government was succeeded by a democracy. The capital rises like an amphitheatre; where the streets are broad and tolerably paved. In an early age it was celebrated for wealth and commerce, and long the most powerful nation at sea; in allusion to which the Rhodians assumed the title of “sons of the ocean.” The first vessel seen in Greece arrived here from Egypt, and to that country the art of

ship-building is attributed 1483 years previous to the nativity of Christ.* In the centre of the island is Mount Artin-sera, whose forests of pine supplied the Rhodian navy. Their laws were of such approved excellence, that many commercial nations referred to them the decision of their disputes in maritime matters. This spot cannot fail to awaken the sympathy of Christians, when it is mentioned that it was in the possession of the knights of Jerusalem, who enlisted themselves in defence of religion against the inroads of infidelity. The force brought against it by the Mahomedans under Solyman, who, although repulsed at various points, ultimately made themselves masters of it, consisted of 160 vessels and 100,000 troops. These events happened in 1523, when the king of Spain gave Malta as an asylum to the knights, where they lived in great splendour for a period of 200 years. There are still here the ruins of many fine edifices, once inhabited by the order; and the palace of the grand master is now converted into a prison. The town, originally three miles in circumference, is protected with walls and ditches, and supposed to be the strongest of all the fortifications of the Turks. There is a new town lately built, where most of the Christians reside, and they are permitted to carry on business during the day in the old town, but must leave it in the evening. The climate is healthy, the soil fertile, and the orange and lemon trees are truly luxuriant. The country affords every thing necessary for the inhabitants, and, in particular, an abundance of gums. The wines here were highly admired of old, and appear to have been used by the Romans in their libations.

Non ego te, mensis et Diis accepta secundis,
Transierim, Rhodia.

* The art of ship-building is attributed to the Egyptians as the original inventors, the first ship or galley being brought from Egypt to Greece by Darius. The first ship of 800 tons built in Britain was in 1597.

According to tradition, an enormous statue of brass, which was thrown down by an earthquake, stood over the harbour, one hundred feet in elevation, and vessels might pass between its legs. It was denominated the mighty image of the sun, to which it was dedicated.

Here the fair Isle of Roses o'er the sea
 Reared her world's wonder. —————
 Where is that vast Colossus, which bestrode
 The free waves, like ambition ?
 Where is that brazen pomp, was wont to throw
 Back on the sun the glory of his glow ?

This place was also honoured with the presence of the great apostle of the Gentiles, in the course of his travels for the propagation of Christianity.* There is an establishment here for the reception of persons affected with leprosy. The most striking objects are the remains of a noble tree, the branches of which at one time were so extensive as to admit of fifty shops under it.

At the bottom of the sea, near to the small island of Simè, opposite to this place, the common sponge is found in greater abundance than in any other part of the Mediterranean, and the natives are solely employed in diving for and disposing of it to the Turks, who use great quantities of it in their baths.

Being thrown into a great state of alarm from suspicions of the plague having broken out, I departed with all possible expedition. When on board the vessel, I was greatly annoyed by the restless Arabs, who thronged about me, regardless of the infection which they might communicate. The Turks, on the contrary, were cool and stationary, never once thinking of shifting their position for a single moment, unless to perform their devotions. We now arrived at Patmos just as the sun, that sublime image of God, which enlivens the world with his beams began to rise, throwing a glory around this sacred island, which

* Acts, xxi. 1.

it is impossible to describe. It is very rocky, and perhaps the most barren spot in the Archipelago, being totally destitute of wood and herbage. The circumference is twenty miles, and its length six. This island is highly interesting, from its having been the place of St. John's exile for the word of God and the testimony of Jesus Christ, when he was favoured with those divine revelations* which he has unfolded in the Apocalypse. Every person who visits Patmos, and has looked into the sacred record with attention, or felt its power, must seem to hear a voice from heaven, as described by this banished disciple in his vision, like the sound of many waters, crying aloud, "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."†

A hermitage is shown in which St. John wrote the book of the Revelation, his last legacy left to the church of Christ; and there is a fissure in a rock, where it is said he received the communications of the Holy Spirit. The Romans usually banished culprits to this island. A spring here, which is named after St. John, is resorted to by invalids as of miraculous efficacy, and after going through certain devotional forms, they hang their garments upon bushes that grow around it, by which means their cure is supposed to be effected.

The town is on an eminence at a short distance from the point of landing, and contains a small population in extreme poverty. In the middle is the convent of St. John‡, a kind of fortress. In the monastery there are 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

* In the year 313, a festival was instituted to his memory.

† Rev. v. 13. vii. 10—12.

‡ Authors do not agree as to the exact period the banished disciple remained in this isle. Some suppose it to be eighteen months, others fix it at five, and some fifteen years. Whether he died a natural death or suffered martyrdom is also uncertain.

of their number uttering a yell or scream, proclaiming the hour, from the top of minarets, which I shall more particularly advert to when explaining their peculiar religious tenets and rites. It struck me as singular, that in catholic churches 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 made; whereas the latter are moved on wheels, and rung with facility, producing a clear and distinct tone.*

Having once more put to sea, a tremendous gale of wind sprung up right ahead, which compelled us to make for the shore, and fears being entertained of the plague, which we heard was raging in no ordinary degree at Smyrna; and, although the voyage is generally one of but a few days, having been now for nearly a month beating about in all the horrors of a filthy, crowded vessel, obliged to sleep on deck, the waves washing over me, and besides, my provisions beginning to run short, I resolved to proceed over land, and in that view disembarked upon the coast of Scio. After crossing the mountains I arrived at Sedequi, a name signifying the "village of love," which contains 2,000 inhabitants, with a mosque; and the country around

* Bells were originally brought into use by Paulinius, bishop of Nola, distinguished for his piety and ecclesiastical labours, in 400. They were first used in the churches of England in 456, in monasteries in 700, consecrated in 968, and baptised in 1000. At the present day it is the custom in France to christen them, when persons act as godfathers and godmothers, and a prayer is offered that they may be sanctified by the Holy Spirit, and that, when they sound, Satan may be afraid and fly backwards. They were unquestionably of great antiquity, as we find, during the period of Moses, that he ordained the under part of the blue tunic of the high priest, worn at religious ceremonies, should be ornamented with gold bells. Chimes on bells were invented at Alost in 1487, and high towers to churches in 1000.

it abounds in delicious fruits. This is much resorted to as a summer residence by the European inhabitants at Smyrna, which is about six miles distant. Here I got into a kind of den, and considered it prudent to halt, the information of this most dreadful pestilence having been fully confirmed, which was communicated by a vessel with slaves that had recently arrived in that harbour.

Shortly after my arrival I was invited to the house of the Dutch consul, when I threw off at last my Turkish costume, removed my long beard, and once more resumed the Christian dress, and seldom have experienced a higher gratification than I did, in being permitted to sit upon a chair, which at first, however, I found was both a novel and strange attitude, after having been so long accustomed to the cross-legged position of the Turks. I may add, that, in again partaking of the hospitalities of a Christian table, I never so much enjoyed a meal, as I had not taken one with the smallest degree of comfort since I dined with my friend Mr. Briggs, the British resident at Grand Cairo. After I had remained here some days, when I sent expresses to Smyrna to inquire after the "pest," and falling in with the Rev. Mr. Williamson, English chaplain of that place, we set out, carefully shunning that particular quarter which was inhabited by the Turks.

The driver of the mules, who carried my bed and luggage, exercised the greatest possible caution, avoiding the least interference or contact with any one, having made a circuit to avoid the Infidels' district, and when any person, or even a dog, came near us or the baggage, keeping them off with sticks, when fortunately we reached the British factory in safety. Mr. Williamson pointed out a blind person lying at the gate, literally full of sores, who was one of the most miserable and affecting spectacles that can be conceived, being in a state of putridity from the effects of

leprosy, making the observations of the Psalmist peculiarly applicable to him.* It may be truly said that his “loins were filled with a loathsome disease, and there was no soundness in his flesh.” While I write I think this most deplorable object is before my eyes, and I could not at the time look upon his dreadful state without recollecting that affecting description, not only of Lazarus himself, but of this disease as it prevailed of old, and of those remarkable laws under the Jewish dispensation, by which priests were directed to discover it in either sex.† That law also excluded such description of persons from society, and banished them from their families.‡ This was so punctually observed, that we find even when kings were labouring under it they were removed from their palaces, and deprived of government.§ One opinion entertained is, that the cause is internal, in the blood, and it does not appear externally until it has corrupted every thing within; while another is, that it is owing to some outward cause.||

At the time of my arrival it was the season of death, and fearful silence reigned; or, in the language of a prophet, “a day of wrath, trouble, and distress, wasteness, desolation, and gloominess.”¶ The shops were closed; and, as in a former age**, “every house was shut up, so that no man might come in.” “Accidents” (deaths), as they are termed here, were every hour taking place with awful frequency; and the victims of this horrible disease were constantly re-

* Psalm xxxviii. 3—7.

† Levit. xiii. xiv. It appears that this disease was at one period known in the west of Scotland, for we find that at Kilcuss or Kingscuse, in the parish of Prestwick, Ayrshire, there was an hospital for lepers, dedicated to St. Ninian, and founded by king Robert Bruce, who had himself been afflicted with the disease, and it was endowed with lands.

‡ Numb. v. 3. Levit. xiii. 46. § 2 Kings, xv. 5. 2 Chron. xxvi. 20.

|| Howard the philanthropist, who visited this city in May 1785, and acquired a high medical reputation, endeavoured to adopt many remedies to recover the infected.

¶ Zeph. i. 15.

** Levit. xiv. 58.

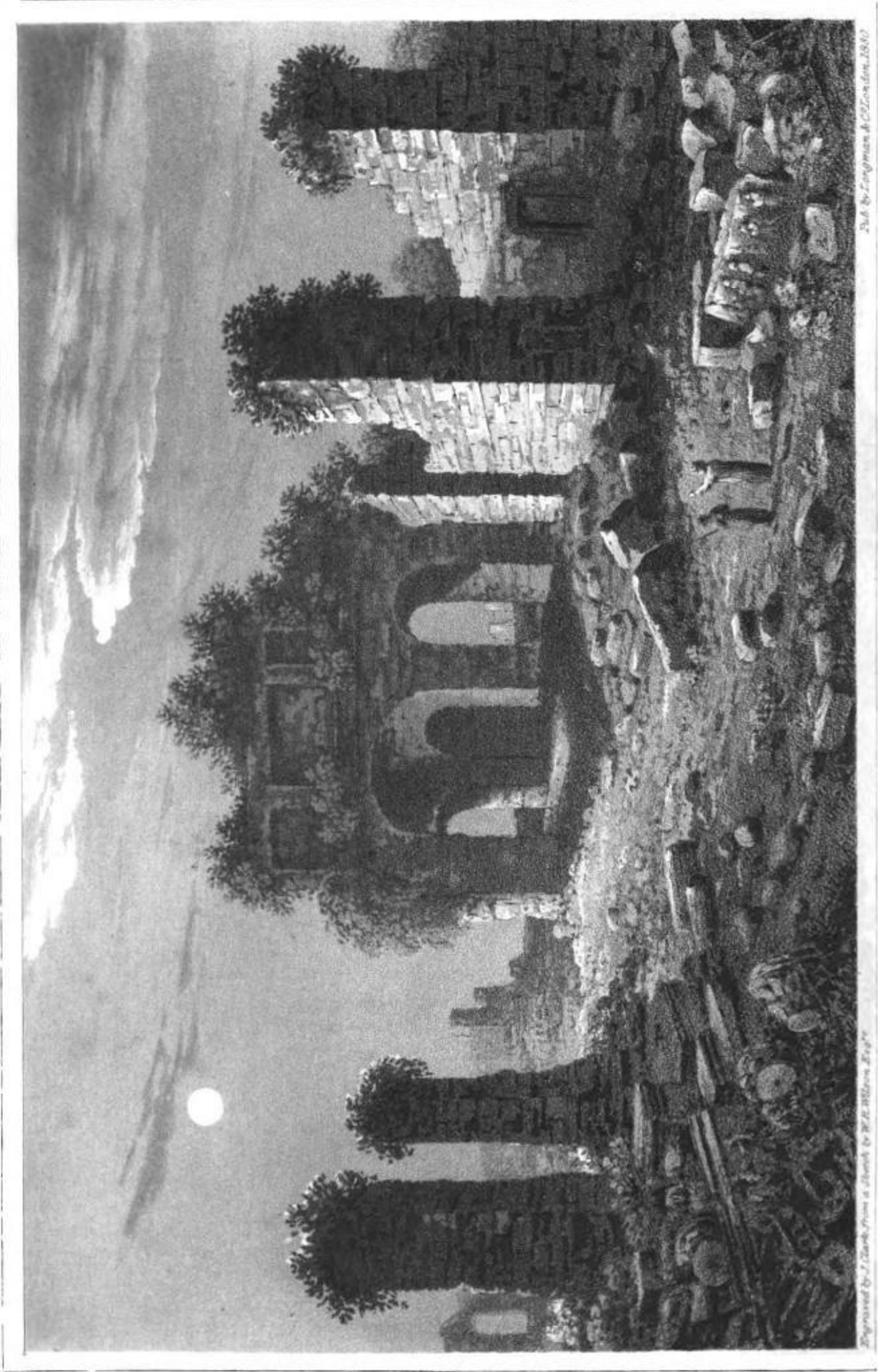
moving from their polluted habitations in litters, as of old, to prevent contagion making more rapid strides, and to tents pitched for their reception, on the sea-shore, about two miles distant from the town. Here I would record my gratitude to that great Being who watches over me, "so that it came not nigh my dwelling," that I was "delivered from the midst of the noisome pestilence." During the continuance of this scourge, it is a practice of the Mahomedans to proclaim from their minarets the names of the deceased, and the hour they were cut off, calling upon their friends to commit the bodies without delay to the earth. Although our own native land was at no very distant period visited with this terrible pestilence, yet how deeply should the law of gratitude be engraven on the heart, that in the present day it is exempted from such a visitation; and our prayers ought to be offered up, that the Almighty may withhold his destroying angel from visiting us with those and other evils which we most righteously do deserve.

CIV.

EPHESUS. — JOURNEY. —
BRIDGE. — AQUEDUCT. — RUINS.
STATUE OF THE GOD-
— PLOUGH. — COINS. — RE-
GIA AND LAODICEA. — PER-

occasioned by the pesti-
ment of my stay at Smyrna,
rapid succession his un-
I resolved to take the first
e from the “city of the
stance, in the expectation
oon abate. I accordingly
nd, leaving Smyrna, rode
d mountains interspersed
dily changed to a wilder-
y I observed several tents
black cloth; which colour,
of the inmates, afforded
ription of the wise man*,
ervation of the prophet.†
us flocks of storks were
stretched wings.‡ Their
le length, and they flew
lthough ranked among
to be unrivalled among

3. † Zech. v. 9.



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Engraved by J. Clark, from a sketch by W. H. Stiles, Esq.

Ruins at Ephesus.

CHAP. XIV.

THE PLAGUE. — DEPARTURE FOR EPHEBUS. — JOURNEY. — CHURCH OF ST. JOHN. — VILLAGE. — AQUEDUCT. — RUINS. — THEATRE. — TEMPLE OF DIANA. — STATUE OF THE GODDESS. — APOSTLE PAUL. — SOIL. — PLOUGH. — COINS. — RETURN TO SMYRNA. — PHILADELPHIA AND LAODICEA. — PERGAMUS, SARDIS, AND THYATIRA.

THE extreme danger and horror occasioned by the pestilence having embittered every moment of my stay at Smyrna, where the angel of death shot in rapid succession his unerring darts on every side of me, I resolved to take the first opportunity of making my escape from the “city of the plague,” and proceed to some distance, in the expectation that this frightful disease might soon abate. I accordingly directed my course to Ephesus; and, leaving Smyrna, rode along the front of well-cultivated mountains interspersed with villas; but this prospect speedily changed to a wilderness. In the course of the journey I observed several tents pitched in the fields, covered with black cloth; which colour, and the dark, bronzed appearance of the inmates, afforded a striking commentary on the description of the wise man*, and it also reminded me of the observation of the prophet.† In passing some cottages, prodigious flocks of storks were flying about, having very large outstretched wings.‡ Their beaks and legs were of considerable length, and they flew together in a circular figure. Although ranked among unclean birds§, they are supposed to be unrivalled among

* Song of Sol. i. 5.

† Isaiah, l. 3.

‡ Zech. v. 9.

§ Levit. xi. 19. Deut. xiv. 18.

the feathered tribes for an affectionate and amiable disposition; they are exceedingly tame, and may be considered as domestic birds, and they are further described as an emblem of true piety,

Because when age has seized, and made his dam
Unfit for flight, the grateful young one takes
His mother on his back, provides her food,
Repaying thus her tender care of him
Ere he was fit to fly.

The Hebrew name is *Hasida*, signifying benign or pious; and in Egypt the stork was held as the hieroglyphic emblem of a dutiful child.

Storks feed on vermin, and are useful in destroying locusts, which often visit this country in such numerous swarms that the grain is frequently cut down in an unripened state to preserve it from their ravages. They build their nests upon the tops of houses in the country, and are under no kind of fear, or apprehensive of being dislodged. No such act, indeed, is contemplated by the inmates of any dwelling to which they resort. Their nests are formed of dry twigs of trees, and are so large as to appear like small faggots. It is alleged, that if the egg of any other bird be placed with their own, when the young are hatched, the male stork, on perceiving them of a different form from his own species, makes a hideous noise, which brings together a number of the tribe, when, in revenge for the affront, they peck the female to death. The note of these birds is a sort of chatter*; and when they join in chorus, the sound is similar to that of a watchman's rattle. They never multiply so as to become a nuisance. If their flight is high, and they are silent, and in regular order, it is a sign of approaching fine weather; if, on the contrary, they proceed in disorder, or return with cries, it announces wind. They perch not only on the roofs of houses, but on the tops of the highest trees†,

* Isaiah, xxxviii. 14.

† Psalm civ. 17.

and shun the noise and bustle of towns; are familiar like sparrows, and their annual migration is similar to that of swallows, which has not escaped the observation of the prophet.* They pay a visit about March, and arrive during night; and in October they depart again, when they assemble together, and set out in a body.

Oh, joyous birds!

Through the wastes of the trackless air
 Ye have a guide — and shall we despair?
 Ye over desert and deep have passed —
 So shall we reach our bright home at last!

When in Denmark, I found that they appeared there in May, and emigrated in August. This bird is an object of great 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. At Fez there is an hospital, to which funds have been bequeathed for the nursing of sick cranes and storks, and for burying them when dead. By the Jews, on the contrary, the latter are held in abhorrence.† Some of the Mahomedans actually believe in the transmigration of the human soul into these birds, and many suppose that they are men from some distant island, who, at certain seasons, take the shape of birds to come there, and return at a particular time to their own country, where they resume their human form till next season; on which account they consider it therefore a high crime to destroy them.

I arrived by a very circuitous route at the plain of Ephesus, about fifty miles distant from Smyrna, and was accommodated for the night in a hovel; on entering which, I was accosted by mine host with the expression I have so often

* Jer. viii. 7. During the time of William the Conqueror these birds were considered a sumptuous dish at the tables of the great.

† Levit. xi. 13. 20. Deut. xiv. 12—18.

adverted to, namely, "Salem," signifying peace.* This den was at a bridge thrown over the river Cayster, now a trifling stream, which moves along the plain, and terminates in the sea. At one period it is said to have abounded with swans.

Flumineæ volucres medio cecinere Caystro.

On ancient medals this river is represented by a figure in a sitting posture, holding a reed in one hand and a cornucopia in the other, and leaning on an urn from which water flows. I slept on the ground, and passed one of the most uncomfortable and restless nights, being as usual tormented with vermin and flies, besides myriads of beetles which crawled about. The cackling of swallows, the cries of jackals, with the howling of dogs, the yell of a cat on the roof, and the whistling of the wind, furnished an appropriate serenade to the agréments of my lodging.

Next morning I proceeded to view Aiosoluk, a corruption of Agios Theologos, from the celebrated church of St. John the Theologian having stood near it, to be afterwards described. The number of tortoises creeping along the road was most extraordinary. This village consists of a few miserable huts, but around it are extensive ruins. There is an aqueduct near this place, which is an object of interest, and is supposed to have been supported by one hundred piers, although at present very few remain, bearing inscriptions in the Greek and Latin languages. Every thing is solitary in this secluded corner of the earth, which "melancholy appears to have marked for her own." The inhabitants are in rags, and, in fact, in the very extremity of wretchedness. The ruins of a castle, on a rocky elevation,

* If we suppose Jerusalem to have been the ancient Salem of Melchizedek, and afterwards called Jebus, its latter name appears to be nothing but a compound of the two former, the words Jebus (Josh. xv. 8. xviii. 8. Judges, xix. 10.) and Salem being, for the sake of sound, softened into Jerusalem, by the change of one letter and the omission of another.

founded in 1340, is a noble object, and of great extent, commanding an extensive view of the windings of the river, with the distant hills. At the foot of this eminence stands the church*, dedicated to the memory of St. John, who is supposed to have spent some part of his life in this place, and his ashes are presumed to repose there. It was founded by Christians, and afterwards converted into a Mahomedan mosque, in the interior of which are lofty and massy columns of granite, which sustained the roof, said to have been brought from the temple of Diana, which is by no means improbable. It is divided into two apartments; but the whole is in a deserted and dilapidated condition, without windows or doors, and mantled with ivy.

The spirit of desolation seems to dwell
 Within it; and, although the sun is high,
 And nature is at holy peace, it has
 An aspect wild and drear.

On proceeding about two miles to the west, the ruins of Ephesus, at one time one of the most splendid cities of Asia and the strong-hold of Christianity, started, as it were, in a moment into view, not far distant from the mouth of the Cayster. Originally the town was built on a mountain, but in time it extended down along the plain to the sea, and became gradually a commercial place. The present ruins stand on a marshy spot, 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 gigantic remains of so illustrious a city, and "first wonder of the world," excites, indeed, melancholy sensations. St. Paul, that great champion of the faith and steadfast pillar of the church, visited this city, in the fifty-fifth year of the Christian era, accompanied by Aquila and Priscilla, with whom he had lodged at Corinth,

* Rev. ii. 1.

and established his colleague, Timothy *, who is denominated his son in the faith, as bishop †, at the early age of thirty. And here it may be remarked that on this occasion the instructions given to him for the right discharge of that important and most sacred office, describe rather what prelates ought to be, than what they generally have been, although, much to the honour of our own hierarchy, they have better fulfilled one particular in these directions than any other corps ecclesiastique I am acquainted with;— I would be understood to speak of their defence of the bulwarks and foundations of our most holy faith against the reiterated attacks of hydra-headed infidelity,— a rampart-wall formed by profound erudition and sound argument, upon which the shallow sophistry and second-hand learning of their antagonists, although seconded by their favourite buffoonery and ridicule, have proved but as the froth and the foam upon the wave that dashes itself to spray upon the barrier-rocks, its impassable and immoveable boundary. Ephesus is at present scattered about the sea-coast, in great confusion, and the sea is at a short distance from the spot where was the port to which the weeping multitude accompanied Paul, and affectionately embraced him, on his entering a ship at his final departure upon his further travels to preach the kingdom of God.‡ The city, however, is not what it formerly was; but the streets, where once the devotees of Diana § thronged, are ploughed by the Mahomedans, and their sheep pick grass among the ruins; in truth, it may be said, that the city is “without inhabi-

* This disciple was of Lystra (Acts, xiv. 6. xvi. 1.); his father was a Gentile and his mother a Jewess, whose piety and that of her mother, Paul commends, in the scriptural education to Timothy. (2 Tim. i. 5. iii. 15.) He suffered martyrdom A. D. 97, for opposing the superstitious and idolatrous practices of the Pagans.

† Acts, xviii. 2—15.

‡ Acts, xx.

§ St. Paul's church, London, was built on the foundation of an old temple of Diana, 610.

tant, the houses without men, and the land utterly desolate.”* It occupied two hundred years in building, and may be classed as the first of the seven Christian churches that were established. To the north, the remains of a circus may be very distinctly perceived, with an amphitheatre which, from its prodigious strength, might lead to the supposition that it never could be demolished but with the end of time. There are a few pedestals, on these lofty columns were once erected, and are still visible round the interior, which is choked up with weeds and rubbish. On the whole, from the appearance of the building, its magnitude, and the account transmitted to us in the Gospel, I am disposed to regard it as that identical edifice or “theatre” into which the idolatrous Ephesians, in their false zeal, excited by a blind attachment to a lifeless image, and led on by Demetrius, rushed, for the purpose of determining upon summary vengeance to be taken upon the apostle.† Notwithstanding the fierce opposition encountered by him, it cannot fail to strike a contemplative mind, how mightily and most marvellously the word of God prevailed here, insomuch that in a short while the Redeemer’s name was glorified, and “the books of them which used curious arts” were voluntarily burned, to the value of “fifty thousand pieces of silver.”‡ Among others who used indefatigable efforts here in disseminating the doctrines of salvation through Jesus Christ, was a Jew named Apollos §, a native of Alexandria, who yielded to none in the knowledge of revelation, proclaiming boldly and publicly to the deluded inhabitants that Jesus is the Christ and Son of the living God.||

* Isaiah, vi. 11. † Acts, xix. ‡ Id. xix. 19. § Id. xviii. 24.

|| The general voice of antiquity agrees in the account that Rome was the place of St. Paul’s death, and that he died a martyr to the truth he had so long preached, and suffered by decapitation. He was beheaded nearly at the time his elder brother in Christ, the apostle

Near this theatre, and upon a considerable elevation, I observed a circular area, paved with stone, or, as it seemed, the natural rock was cut into this form, where fragments of a few crumbling pedestals could 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. When in Rome I was conducted by his chaplain over the apartments of Lucien Buonaparte, which are supposed to contain the most select collections of pictures and statues in Italy, and having requested him to point out the statue which he considered most valuable, he selected that of the goddess Diana, said to have been discovered at Ephesus, but which at the time I could not believe from the description of it that has been handed down.* On my visit here I mentioned this to several of the oldest natives I met with, in order to learn if they knew, or had heard any of their ancestors allude to, the circumstance of a statue of this goddess, or any representation of a human figure, having been found in the place. They positively assured me that not a syllable of any such discovery had reached their ears.

The soil about Ephesus, particularly the plain, is rich.

Peter, finished in the same city his course on the cross, in the reign of that monster of cruelty, and persecutor of the Christians, the emperor Nero, and 65 of the Christian era. The remains of the apostle were buried at Via Ostiensis, two miles from Rome.

* The splendour of this temple was proverbial. It stood between the city and the port, was of the Ionic order, 107 feet in height, 220 in breadth, and 425 in length, had a double portico, and was constructed at the expense of all Asia. The statue of the goddess was of so dazzling a colour as to affect the eyes of those who looked upon it steadfastly. It had the privilege of an asylum or sanctuary 120 feet round about it. It was destroyed by fire by Erostratus, and when put to the torture he confessed that his only object was to gain himself a name among posterity. The first council held at Ephesus, when controversies were discussed, was in 400, when Pope Celestine presided, and two hundred fathers attended.



The plough, which is drawn by oxen, is 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 after it has been sown, to cover and press down the grain, is by a plank of wood near one foot in breadth, instead of a roller, to which a pole, similar to that of a coach, is fixed, having a cross at the top to attach the oxen. The husbandman stands upon this plank, to increase its weight and keep it flat upon the surface, moving the oxen forward at a slow pace.

Many of the Greeks abstain from eating beef, as they conceive that the animal which tills the ground, and is so laborious a servant, ought to be preserved.

In proceeding through the town, about the distance of a quarter of a mile from the theatre, I came to extensive ruins of palaces, houses, baths, with blocks of marble, fragments of columns, statues, and enormous stones bearing mutilated inscriptions, and jumbled together as if by an earthquake or bombardment, the wrecks of time and of devastating barbarians, conveying most abundant proofs of the former magnificence and extent of this renowned city. In stumbling among such remains, it was impossible not to contemplate with interest the remarkable events which have given renown to this corner of the earth, where the ingenuity of the architect and the power of the orator were so eminently displayed. At the same time, however, that it exhibits the wonderful productions of man, it shows on the other hand his frail and perishing nature. What Ephesus must have been anciently, the imagination of a traveller

* Psalm cxxix. iii.

will be able, even from its present fallen state, to form some opinion of. To the idolatry of paganism succeeded the worship of the true God by the primitive Christians, which is now followed by that of the Mahomedan impostor. These will remind him of the words of Scripture, that the candlestick should be removed out of its place here *; and that city, which was once filled by a proud and luxurious people, now furnishes a miserable asylum for its few indigent inhabitants.

And here I am prompted to ask, what would be the grief of the great apostle, whose warning voice and that of his son in the faith, was raised within its walls were they to witness those heaps of ruins, and the scene of desolation which this once great and goodly city now presents. Alas! how is the mighty fallen. Contrasting its present deplorable state with its former grandeur, opulence, and prodigious population, the mind is lost in contemplation. The very sea itself has now retired some distance from the city, shunning its former connection with it, and the place it anciently occupied now forms a pestilential morass.

I know that all beneath the moon decay;
And what by mortals in this world is brought,
In time's great periods shall return to nought.

Some have been of opinion that the mother of our Lord was not interred at Jerusalem, but in this place.

Among many coins presented to me for sale by a shepherd, I was told that not a single one bearing the effigy of Diana, which I was so anxious to obtain, could be procured. The most appropriate emblem of this city seems to have been the bee, which occurs on [several ancient medals, with the head of Minerva, and on the reverse the river Cayster. There are also the Ephesian Diana, her head surrounded by a glory; again, Diana attired as a huntress; and a

* Rev. ii. 5.

marine Diana of Ephesus: all which may convey a good idea of the craft of Demetrius, who was a maker of silver medals and images of the goddess for the temple. One also represents the union of Diana with Serapis, the deity of Alexandria, and Isis, the Egyptian goddess, which farther shows that Ephesus was not a worshiper of Diana exclusively, but that other deities were included as sacred objects. Perhaps the priests, who derived profit from those sources, co-operated with Demetrius, who are called "the workmen of like occupations*," for these appear to be distinguished from the "craftsmen."

My curiosity in this secluded spot having been satisfied, I indulged in mournful reflections, which the consideration of its original splendid architecture and consequence, now lying in such woful destruction, was calculated to inspire. Unfortunately time would not allow me to proceed to Thyatira, or, as called in the language of the country, Ask Hissar, Laodicea or Ladik, Sardis or Sart, Pergamos or Pargmè or Bergima, Philadelphia or Allat Sheir †, which had been favoured with the light of revelation, and where Christian churches were planted; places, it may be remarked, that form nearly a circle in the country. According to information, however, there are at the former place a few walls standing; at the second, many remains of antiquity; at the third and fourth, a few, and at the fifth there are none. I now departed from Ephesus, during a charming evening, which

— With a silent pace,
Slowly moving in the west,
Show'd an emblem of his grace,
Pointing to eternal rest.

* Acts, xix. 25.

† I have given both the names of these places for the sake of future travellers, as I found the natives altogether unacquainted with the European appellations of them.

Taking another track, said to be shorter than that from Smyrna, and over the mountains, partly through a woody country, where I often lost my way, and it was altogether a miracle I was not encountered by banditti, I returned in safety to Smyrna, or Izmier, as called by the Arabs.

CHAP. XV.

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 THE SACRIFICE OF A GREEK CHRISTIAN. — DECAPITATION OF PACHALEY. — STRATAGEM. — REMARKS ON CAPITAL PUNISHMENTS.

ON my return to Smyrna, it afforded me no ordinary gratification to find the horrors of the plague and apprehensions of its further ravages to have in some degree subsided. This enabled me to walk about the town with the Rev. Mr. Williamson, but observing the peculiar precaution which is taken by the Franks, who even avoid treading on the smallest rag, from which infection might be dreaded, or touching any person in passing. Most of the shops, however, of the Europeans were still shut up, and the principal families having fled to a distance, a dead silence, which was very affecting, reigned throughout this place. Tents*, under which those afflicted with the disease had been placed, were still pitched along the shore. Many had died since my departure from Ephesus, and “the mourners went about the streets.” Several, also, who had performed kind offices to the sick had themselves caught the infection and been cut off. The inveterate obstinacy of the Mahomedans in refusing to adopt any remedy to counteract the effects of this disease, cannot fail to be condemned by every one who has a spark of

* Habak. iii. 7.

humanity within his breast. What is remarkable is, that although clothes of the deceased harbour the very quintessence of the contagion, yet they are never destroyed, but when the plague has ceased they are purchased and actually worn with impunity.

To this it may be added, that 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 permitted to pass without the strictest examination, and every letter and writing was received between small iron tongs, and fumigated before they were touched. Some make a rope of herbage, which is suspended from their windows, and by means of it articles are drawn up into their dwellings. During the period the plague rages there is a war against cats, as their hair conveys the infection very rapidly. Bread in a warm state from recent baking was carefully avoided. 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 convey the infection.* I do not apprehend there is any danger from oxen or horses, although travellers ought to avoid coming in contact with goats or sheep.

Having so often alluded to the plague, it may not be improper to pause, and offer once more a few observations on this most dreadful and incurable of all diseases, which is so destructive to thousands of the human race, and as to which the opinions of the first medical men of the age have at all times been so very much at variance. It is evident from the sacred record, that the plague has existed from the very earliest period of time, and was prevalent throughout the Holy Land during the ministry of our Lord, since, in the exercise of his miraculous power, we find him accom-

* Some hogs, once finding in the streets of Florence the rags which had been thrown out from a person dead of the disease, after tearing them with their teeth, fell into convulsions and died in an hour.

plishing the cure of many who had been affected. Some contend that it may be communicated by the wind, and originates in the state of the air. As the Franks insulate themselves in their houses, holding no communication with any one during the time it rages, they appear to find this an effectual guard against it. During the plague at Moscow in 1771, which was introduced from Turkey, I was informed, when there, that the inmates of the foundling hospital, amounting to 1,500, had escaped the disease by shutting themselves up, although hundreds without doors were cut off by it. These are proofs that the air cannot be the medium by which the contagion is propagated. If it is communicated by the wind, our own island would be unquestionably visited by it, and that frequently. It may in general be traced to the importation of infected goods. Of the many instances that may be adduced, on inquiring, when at Malta, where it made such horrid ravages in 1813, I was told that it was brought by a vessel with leather from Alexandria. Wool, paper, and cotton are also very dangerous: and rough bodies catch it more easily than smooth ones. In the case of typhus fever, we know that infected articles retain contagion for a length of time. A young lady in Devonshire died of this fever; and her clothes twelve months afterwards communicated the disease to her parents, who fell victims to it. At Alexandria, in Egypt, a foreigner died, whose house was shut up till his friends came to open it, which did not occur for a year after, when those who entered were seized and cut off, although at this very time the disease was not in the country. Under these circumstances, it is altogether absurd to suppose the plague is not contagious nor communicable by touch, attrition, or by contact in any way, from one individual to another. But it is the mighty Lord who sendeth forth plagues, and who is he that can drive them away? This disease commences with violent head-aches and oppression of the spirits,

with convulsive twitchings; the pulse is intermittent; black and dry spots soon make their appearance over the body; great sickness and heat ensue, attended with derangement. The disease breaks out in this town from the frequent intercourse between it and Constantinople; for, whenever it appears in the capital, it makes rapid strides over all parts of the empire.

With respect to the remedies that ought to be adopted against it, especially since it makes the most destructive ravages in the abodes of poverty and misery, cleanliness should be most particularly studied; and anointing the body with olive oil, blood-letting in an early stage of the disease, and smoking tobacco profusely, have been most successfully practised. It is remarkable that thunder and lightning, and even snow falling, tend to diminish its virulence. To keeping within doors here while it prevailed, I attribute my own escape. It is to be hoped that the quarantine laws of England will never be abolished, but rigidly carried into execution, in order to guard us from the awful consequences of such a frightful scourge.

Smyrna was founded 3,000 years ago, and is supposed to have been inhabited by colonists from the city of Ephesus. It is most beautifully situated at the foot of a lofty mountain, which stretches along the shore to a great extent, and has on its summit a castellated building that looks towards the bay, with two gateways, over one of which there is an inscription in Greek. From this elevation the prospect is prodigiously grand; and this is perhaps the finest port in Asia, as a large fleet might ride in it, and vessels receive and discharge their cargoes close to the shore. Upon this mountain was founded one of those churches which became the peculiar care of St. John, and to which some admonitions of a highly interesting nature were addressed by him.* It is a striking circumstance, that of all the other ancient

* Rev. i. 11.

churches in Asia, the present is the only one of which some fragments remain, with a burying-ground.—

Questionless here, within these open courts,
Which now lie naked to the injuries
Of stormy weather, some men lie interred,
Who loved the church so well, and gave so largely to't,
They thought it should have canopied their bones
Till doomsday.

This church is dedicated to St. Polycarp, whose life was employed in propagating the Christian religion. He was born A.D. 70, embraced the faith at eleven years of age, was bishop of this place in his sixtieth year, and is presumed to have been consecrated by John, who has drawn his character *, when, in prophetic allusion to his sufferings, he reported him to be faithful unto death. In 166, when in his 88th year, a persecution of the Christians having raged here, he was bound and committed to the flames, the Jews, with their wonted malice, tauntingly telling him that “the fire would tame his spirit;” but his prayers would rather seem to have cooled the flames; for he was able to bless God that he “counted him worthy of that day and hour, as to receive the crown of martyrdom.”†

Smyrna claims to be the birth-place of Homer, one of the most celebrated of the Greek and heroic poets, who instituted the Olympic games, and was, beyond doubt, one of the most sublime and universal geniuses ever known in the world; and medals were struck here in his name.

* Rev. ii.

† The navigation of the Mediterranean was conducted by merchants of Smyrna and Lyons, and hence arose the introduction of the Gospel from this and the other Asiatic churches into France, which, in 177, was called Gallia. The flames of the persecutions by Antoninus reached that country, and Pothinus, then bishop of Lyons, a Grecian, suffered martyrdom at the age of 70;—Satan thus labouring, by means of preparatory tortures, to extort something slanderous to the great cause of Christianity, but in spite of this the word of God and believers in the faith most mightily did prevail.

It may be observed, that Smyrna has alone preserved its character as a city, while Ephesus and the other miserable villages in this country are of no consequence. The population is one hundred thousand, ten thousand of whom are Jews, and the English may be upwards of one hundred. The streets are narrow; and many of the houses, which are built of clay, are low, and most of them with roofs of pantiles, resembling those at Genoa; many of these are gaudily painted, and some are flat on the roof. It is a prevalent fashion to form the windows so as to hang or project over the street. There are twenty mosques, three Greek churches, eight synagogues, and numerous bazaars. Frank-street, where the Europeans reside, and many sign-boards in the English language are exhibited, may be considered as the Bond-street here for promenading. Female Smyrniots are remarkably fair and beautiful, so that it is difficult to distinguish them from English females. The European dress appears the most predominant. Extraordinary groups of all nations are to be met with in the streets, and, of course, different languages are spoken. During mid-day a silence reigns, when all betake themselves to the arms of Morpheus. Savary, duke of Rovigo, worth a million of money, and formerly at the head of the police of France, on being exiled, with a son of David the painter, took up his residence here with an English family, after wandering from place to place, subsequently to the battle of Waterloo, among those who were proscribed and condemned for contumacy, accompanied by Lallemand; while his companion, after a few months, went to America. Rovigo hardly quitted his lodgings, being occupied in writing a history of Napoleon; and he remained here till April 1819, when, suspecting the French ambassador at the Ottoman Porte to be his enemy, and that he had issued some harsh orders against him, he instantly left Smyrna in a vessel for London, pro-

ceeded to Brussels, and thence to Paris, in December, when he made his peace with the Bourbons. David taught the French language here.

The bay is extensive, and the water so deep that vessels of great burden may anchor close to the wharf. There is an English ball, reading, and coffee* room; also a most commodious church, with the British arms placed over the seat of the consul.

Not having heard a sermon since I left Marseilles, I felt a delight which can be only appreciated by those who have been long removed from our land of Gospel light, and can truly say, in the words of the royal writer, "I was glad to go into the house of the Lord."† A Bible society was established here by the Rev. Mr. Williamson.‡ Mr. Werry, who has sustained the character of consul for forty years, and is highly popular, lives in the British factory, which is very extensive and inclosed with gates; and the church and parsonage are situated there. This place is, in fact, so insulated as to have the appearance of being separate from the town. I was entertained here, with other Englishmen, by our venerable consul on the 3d of June, where, as in the case of the governor of Damascus, he loudly clapped his hands, instead of ringing a bell as we do, to summon his servants into the

* A Turkey merchant who came from this place to London, brought with him a Greek who used to prepare every morning for his master a liquor from the berry of the coffee plant, supposed to be a native of Arabia. The Turk, who never wanted company, in order to get rid of a crowd of visitants, ordered his servant to open a coffee-house, which he did in St. Michael's Alley, Cornhill, which was the first in London.

† Psalm cxxii.

‡ The author laments to learn that, since his return to Britain, this worthy pastor of the church at Smyrna has paid the debt of nature. His modesty and anxiety in the discharge of his office, his unpretending piety as a Christian, and excellence as a man, will no doubt make his loss felt by many, be regretted by all who knew him, and his unceasing works of faith and charity "will follow him."

room. A band of music was stationed under the windows in the evening, and performed several loyal airs in honour of the birth-day of the king. On such occasions this ceremony in the east, it will be observed, does not take place on the anniversary of a birth-day itself, but on the night preceding it.

A piece of ground extending along the shore, called the Cassino, forms a marine promenade, where several of my countrymen being actively engaged in athletic exercises led me for the moment to fancy myself again in England. They were so much the more pleasing to my eyes as I had been long forced to behold so many barbarians, whose filthy appearance, manners, and habits were diametrically opposite to those of our own land, pre-eminently distinguished, above all others which I have seen, for decency, order, and cleanliness. The neighbourhood of Smyrna is beautiful, and among the valleys are several delightful retreats, embosomed among lofty cedars. The stork, which I have so often had occasion to mention, is a common bird here, and is never shot at, being esteemed sacred. It is a remarkable circumstance that the cock begins to crow between eleven and twelve o'clock at night.* Locusts commit prodigious devastations here, and march in regular battalions.

Dreadful massacres and cruelty were committed against the Europeans in 1797 by the Infidels, owing to a Slavonian seaman having discharged a pistol among a crowd of people who were assembled in an apartment to witness the exhibition of a French mountebank, in revenge for being refused admittance by a janissary. Houses were set on fire, and a scene of butchery and pillage ensued, when Greeks to the number of 4,000 were killed, and the de-

* It appears to have been at night that the cock crew on Peter denying his Lord and Master.—Mark, xiv. 30.

struction of their property amounted to 100,000*l.*, and the British sustained a loss to an equal extent. This place has been subject to several awful visitations:—in 1743 it was destroyed by fire, and in 1750 by an earthquake; in 1752 it was depopulated by plague, as also in 1758 and 1760; fire, again, consumed almost the whole of it in 1763, 1769, and 1778; lastly, in 1814 there were 40,000 persons cut off by the plague. It is a practice observed by the Mahomedans not to permit the tombs of the departed to be opened for several years.

It is proper now to advert to an event of a deeply tragical nature that occurred here, which will ever remain as a stain on the character of these Mussulmans, and cannot fail to be as interesting as it must be revolting to the feelings of Christians.

A Turk had prevailed by artifice upon a Greek Christian, twenty-four years of age, to enter his service, abandon his faith, and embrace the tenets of the lawgiver of the Arabians, when he assumed the costume of the Mussulmans. On the expiration of his engagement, the Greek departed for Mount Athos*, situated in Macedonia, and called by the Greeks “the Holy Mountain,” from there being many of their convents upon it, and from its ancient fame in the eastern church, as the asylum of sanctity and learning. He was absent about twelve months, when he returned to Smyrna, but his conscience having reproached him for the 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, a Christian. On this occasion every effort was made to prevail on him to continue in the

* The godly eremite,

Such as lonely Athos may beseem.

From the top of this lofty mountain the sun-rising is beheld four hours earlier than by the inhabitants of the coast.

was akin to the dissimulation practised in the St. Bartholomew's eve at Paris in 1572, where, under a promise of safety, the protestant leaders were invited to court, and treated for months with every possible familiarity, till at last, in the midst of their security, a warrant of destruction was issued by their sovereign, and ten thousand were murdered in Paris alone, and in other parts of either age or sex.* Heads may be cut off in the east by the grand seignior without his saying a syllable or expressing a resolution in writing, by a mere wave of the hand in a horizontal direction being necessary. A capidgi, or officer of rank, unaccompanied by any person, is despatched to execute the act, and a small piece of wood is shown to the object of punishment, and the punishment of death is also inflicted here when the criminal's neck is placed between the ends of which are held by men who twist the wood round the neck. † To these silent messengers of death the prophet Elijah appears to be the only person in the inspired volume who resisted the execution of the sovereign of his age. § It may be observed, that persons of superior rank are never decapitated alive, but are previously

that this massacre had the effect of hastening the death of John Knox. He was in declining health when he reached Scotland, and did not long survive the

travels in Russia and Poland, where he witnessed; an engraving of which is given, from a drawing by the scaffold.

§ 2 Kings, vi. 31. 33.

principles of Mahomedanism, by offering him great rewards if he did, and by threatening him with the severest penalties if he did not. It may be remarked, that no act is more revolting to the feelings of Mussulmans, than that any of their brethren should renounce their faith.

The Greek, having rejected every bribe, was thrust into a dungeon, where torture was inflicted upon him, which he most heroically braved, as if he had said, "the Lord is on my side, I will not fear what man can do." In truth, he was in no wise terrified by his adversaries, assured, that if he suffered with Christ, he should also be glorified with him. After this he was led forth in public to be beheaded, with his hands tied behind his back. The place of execution was a platform opposite to one of the principal mosques, where a blacksmith, armed with a cimeter, stood ready to perform the dreadful operation. To the astonishment of the surrounding multitude this did not shake his fortitude, and although he was told that it would be quite sufficient if he merely declared he was not a Christian : rather than do so, he chose to die.

Still entertaining a hope that this young man might retract, especially when the instrument of death was exhibited, these offers were again and again pressed on him. This, however, being done with no better success than before, the executioner was ordered to peel off with his sword part of the skin of his neck. Excruciating as this was, it was endured by him like those of whom the honourable record is preserved in the volume of inspiration, that they "were tortured, not accepting of deliverance."* The fortitude and strong faith of this Christian, who expressed the most perfect willingness to suffer, enabled him to reach that highest elevation of apostolic triumph, evinced by rejoicing

* Heb. xi. 35.

in tribulation, when, looking steadfastly up to heaven, like the martyr Stephen, he loudly exclaimed, "I was born with Jesus, and shall die with Jesus" * ; and, bringing to recollection the exclamation of that illustrious martyr in the cause of his divine Master, St. Polycarp, in this very place, he added, "I have served Christ, and how can I revile my king who has kept me;" and here it may be observed, that it has been somewhere well observed, that the greatest proof of courage is to die when we have the power to live. On pronouncing the above words, his head was struck off at one blow in the presence of crowds of Greeks, who, considering their countryman to have suffered in the cause of Christianity, dipped their handkerchiefs in his blood † as memorials of so extraordinary an event. The head was then placed under the left arm ‡, and, with the body, remained on the scaffold three days exposed to public view, after which the Greeks were permitted to bury it. Such was the magnanimity of this youth who shed his blood for the testimony of Jesus Christ. This was the third instance of the kind which occurred within the last twenty years, and most devoutly it is to be wished that it may prove the last.

*Justum ac tenacem propositi virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni,
Mente quatit solida.*

This and similar examples of inviolable fidelity, which was the most severely tried, exhibited by the primitive Christians, impressively teach us, who are called to seal our testimony not by our death but in our lives, to be firm and

* 1 Philippians, i. 28, 29. Pet. iii. 14. Rev. vi. 9.

† A similar circumstance occurred when the unfortunate Louis XVI. was decapitated.

‡ After the decapitation of a Mahomedan, his head is placed under the right arm, and in this manner he is interred.

zealous in our religious principles, and courageous in their defence, not fearing the face of man, or them whose power reaches only to the body, but recollecting that an eternal blessing is promised to those who "are persecuted for righteousness, for theirs is the kingdom of heaven."

When a Mahomedan of rank falls under the displeasure of government, and he is doomed to be punished by losing his head, stratagems are frequently used to accomplish the act, and he is taken by surprise; and what may often be considered as a mark of respect on the part of the grand seignior to those who have incurred his resentment, is frequently shewn preparatory to the blow being struck. This was exemplified in the case of the pacha Mechmet Effendi, who had in some way or other given cause of offence to the grand seignior. A Turkish frigate arrived, displaying her colours, firing salutes, performing various manœuvres, and having a person of distinction on board; the pacha, concluding from this and other circumstances that he might be the bearer of despatches from the Turkish capital announcing his promotion, hoisted his flag, discharged his guns, and paid other compliments in return; upon 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. Suspicions afterwards being entertained, that it was intended to despatch the pacha, *brevi manu*, the English consul, to his honour made all possible haste to the ship, and humanely interfered, having a great respect for the pacha, upon which the captain gave him his word of honour that no harm should befall his illustrious prisoner while he remained on board, and most certainly he did keep his promise, *à la Turque*; for next day Mehmet was conducted to a boat, on pretence of being put on shore at Mitylene and set at liberty, but, while he was in the act of stooping into it, his head was instantly struck off.

The above was akin to the dissimulation practised in the massacre of St. Bartholomew's eve at Paris in 1572, where, under promises of safety, the protestant leaders were enticed to court, and treated for months with every possible mark of familiarity, till at last, in the midst of their security, the fatal warrant of destruction was issued by their sovereign, when ten thousand were murdered in Paris alone, and without distinction of either age or sex.* Heads may be struck off in the east by the grand seignior without his so much as uttering a syllable or expressing a resolution in writing, since a mere wave of the hand in a horizontal direction is all that is necessary. A *capidgi*, or officer of rank, unaccompanied by any person, is despatched to execute the act, when the order is shown to the object of punishment, and his head is brought away as evidence of the commission being executed. The punishment of death is also inflicted here by strangulation, when the criminal's neck is placed between a double cord, the ends of which are held by men who twist it about with a stick.† To these silent messengers of death the royal writer seems to refer‡; and here it may be mentioned, that the prophet Elijah appears to be the only person we find in the inspired volume who resisted the bloody mandate of the sovereign of his age.§ It may be further mentioned, that persons of superior rank are exempted from being decapitated alive, but are previously strangled.

* It is understood that this massacre had the effect of hastening the death of the celebrated John Knox. He was in declining health when the intelligence reached Scotland, and did not long survive the event.

† See the author's Travels in Russia and Poland, where he witnessed a similar punishment; an engraving of which is given, from a sketch taken by him at the scaffold.

‡ Prov. xvi. 14.

§ 2 Kings, vi. 31. 33.

Before concluding this chapter, I cannot allude to the law regarding 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; while on the other hand, that of terminating human life by suspension, appears to be of all others the most revolting and degrading to our very nature.

CHAP. XVI.

DEPARTURE FROM SMYRNA.—MITYLENE.—TENEDOS.—TROY.
 — DARDANELLES. — CONSTANTINOPLE. — HIPPODROME. —
 BURNED PILLAR. — MENAGERIE. — DOCKYARD AND NAVY.
 — MINT.—VISIT TO THE INTERIOR OF THE MOSQUES WITH
 THE BRITISH AMBASSADOR. — DESCRIPTION. — CHURCH OF
 ST. SOPHIA. — RELIGIOUS TENETS OF THE MAHOMEDANS.—
 PROCESSION OF GRAND SEIGNIOR TO MOSQUE.—JANISSARIES.
 — BOSPHORUS. — STREETS OF THE CAPITAL. — BARBER'S
 SHOP. — CHURCHYARD. — PALACE OF THE ENGLISH AM-
 BASSADOR. — POPULARITY OF SIR ROBERT LISTON.—LADY
 W. MONTAGU. — DERVISHES. — REPRESENTATION OF AMBAS-
 SADOR TO THE PORTE, OF THE CONDUCT OF THE GOVER-
 NOR OF SAMARIA.

AFTER acknowledging my obligations to the English clergyman, and leaving a sum for the Bible Society which had just been founded here, an institution eminently calculated to rouse the zeal of Christians, and prompt them to diffuse in all directions those waters which spring up into everlasting life, I embarked on board an English vessel*, and directed my course to the capital. We set sail in the evening, when the moon walked in brightness, and the ocean shone beneath its trembling light.

Our course lay up the Archipelago, passing Mitylene, anciently called Lesbos, which is about fifty miles in length. This city is situated on a peninsula, with ports to the north and south, and it is protected by a castle on an elevation. This place has produced many illustrious persons, and was favoured with a visit from the great apostle of the Gentiles† when he left Trophimus, his

* This ship was lost on her return to England. † Acts, xx. 14.

fellow labourer in the Gospel *, who had been seized with indisposition. Sappho was a native of this isle; she composed nine books of lyric verses, and was the inventor of that kind of verse which is after her called Sapphic. The Lesbians were so sensible of her merits, that after her death they paid her divine honours, erected temples and altars to her divinity, and stamped their money with her image. Alcæus, a lyric poet, belonging to this place, was contemporary with her. This was the first island which the Turks gained the secure possession of; and, according to poets, the wine of Lesbos was endowed with so valuable a quality, that drinking it to excess incited only to mirth, and never to rage or disorderly conduct. The Lesbians were so dissipated that the epithet of Lesbian was often used to signify extravagance and debauchery. I then proceeded to Lectum, a promontory now called Cape Baba, separating Troas from Æolia. The town of Baba is famous for the manufacture of knives and poniards. I sailed along the ancient kingdom of Priam,

Well known to fame;
A prosperous isle, where Troy bore Priam's sway,
But now choked up with sand—a false and treacherous bay.

and then reached Tenedos, fifty miles north of it, where a Mahomedan, Adun Oglou, was banished, from Constantinople, on account of his riches, which had excited the jealousy of the Porte, who also compelled him to build a fortification for the defence of the former. The place was laid in ashes a few years since by the Russians, in revenge for one of the crew of their ships having been murdered here. Nearly opposite was the site of Troy, where I was within a few miles of the shore, but not permitted to land. Celebrated as this spot was, it is now in a state of desolation. Neither statues or relics are discovered upon it; there are no picturesque scenes, and its fame alone remains. The position of Tenedos, so near the mouth of the Hellespont, has always rendered

* 2 Tim. iv. 20. Acts, xx. 4.

it a place of importance, both in ancient and modern times. It was at Troas the great Ambassador of the King of kings preached the Gospel, and declared that "a door was opened to him of the Lord."* Afterwards I reached the Sigæum promontory, at the mouth of the Hellespont, which opens to the west, where Leander braved the flood for the possession of his mistress. The English call it Dardanelles, perhaps from the ancient city Dardanus, which stood about it, and the Turks Bogaz. On one side of the straits is the castle of Europe, and on the other, that of Asia, which was erected by Mahomet IV. in 1659. The Dardanelles is so narrow in one part that some Englishmen have been able to swim across. British ships of war are not allowed to enter it in time of peace. Just as I arrived here there was hardly a breath of wind stirring, or, in the phraseology of our tars, it was a "stark calm," and every sail was set, but in an instant a violent gust of wind blew unexpectedly, and had it not been for the dexterity of the sailors in hauling down the sails, the vessel to a certainty must have been laid upon her beam-ends. Such is the uncertainty of the winds in the Mediterranean, of which there is no warning of any kind, that the change from a calm to a storm is almost instantaneous. The prospects here along the banks are delightful, and would lead an Englishman to suppose he was sailing on the Thames. They are all strongly fortified with heavy pieces of artillery, many of them level with the surface of the shore, and charged with balls fabricated from granite, ten feet in circumference, which are discharged so as to rake the hulls of hostile ships. I afterwards found myself in the sea of Marmora, when Constantinople, in all its grandeur, flashed upon my sight,

— A sea-Cybele, fresh from ocean,
Rising with her tiara of proud towers.

* 2 Cor. ii. 12. Acts, xvi. 8. xx. 5.

The origin of the Ottoman capital appears to be involved in obscurity, although it is conjectured by some that it was founded either by the Athenians or Lacedemonians. It was anciently denominated Byzantium*, which was changed by Constantine† to its present appellation, but it is called by the Turks Istamboul, which signifies a spot of fertility, and to this appellation it is most justly entitled. At one period, when it was consecrated a seat of the eastern Roman empire, it received the name of New Rome, under the idea of its being the rival to that great city. It stands in one of the finest landscapes imaginable, much superior to the situation of Naples or Messina, having the Black Sea on the right, the White on the left of it.

I was particularly struck with this fair city of the sea, with her numerous buildings, domes, minarets and palaces: gilded pinnacles, glittering crescents, kiosks, and cypress trees of gigantic height were scattered about in splendid confusion, the last of which are held in superstitious veneration, and their dark green forms a fine contrast to the other objects. The gorgeous residence of the grand seignior is immediately at the entrance of the harbour, which is about half a mile in breadth, and where I observed flocks of white birds, which are considered sacred by the Mahomedans, and securely protected. It may be mentioned, that the sea-gull is here larger and of more beautiful plumage than perhaps in any other country. To complete this noble panorama there were numerous ships, like groves of trees, with a rapid succession of barges, and boats called kaioks, similar to the gondolas of Venice, gliding about.

Having landed, I went to an inn, the only one in the place, and which had been lately opened, but it is a mise-

* The navigator Byzas, called the Son of Neptune, is supposed to have founded the city 656 years B.C.—*Gibbon*.

† Constantine was the first who received the title of illustrious; which was more particularly given to those princes who had distinguished themselves in battle, but it was not made hereditary.

rable place. I next proceeded to the palace, to pay my respects to Sir Robert Liston, the British ambassador.

I shall not attempt to give a minute description of Constantinople, since my stay was not long enough to see and examine, with proper attention, all the objects of interest it contains. In some parts this noble city is upon an elevated site, and its form is that of an unequal triangle, somewhat similar to a harp. It was formerly made by Constantine the seat of the Roman emperors, and was captured by the Turks in 1453, and established as the metropolis of their dominions, after a siege of fifty-three days, and given up for pillage to the soldiers for three days. The population is very great, but it is difficult to ascertain with precision the exact amount, no census having been taken, or register of births kept; it is computed at 300,000. The suburbs, called Galata and Pera, are separated from the city by its port, and set apart by the Christians for their exclusive residence. The palace of the English ambassador*, which is superior to those of the other ministers in point of elegance and beauty, occupies an eminence.

I visited the Hippodrome or Atmeydan, an oblong square, 400 paces by 100, once a place of great magnificence, where splendid festivals were held, and which was adorned with statues. Spectacles were celebrated in it by the different emperors, and thrones erected where they received homage. Here were originally placed the four horses † which adorn

* It may be mentioned that, among the seven classes of embassies, this is the second. The salary is £8,000, and £3,000 for an outfit, with two secretaries. From the rate of exchange the salary may be calculated at £16,000. The minister has also a revenue from merchant vessels under his protection. The whole of the British diplomatic expenditure or political machinery may be set down at £300,000 yearly. On the battle of Alexandria the Ottoman Porte built a palace for British ambassadors.

† After a desperate struggle their history has been explained. They are irrevocably Chian, and were transferred to Constantinople by Theodosius.—*Byron*.

the grand Duomo of St. Mark at Venice, whither they were conveyed in 1206. There still remains an obelisk, formed of a solid column about 50 feet in height, and westward of it, on the spot where the tent of Constantine had stood, is the Burned Pillar, so called from being scorched by the frequent fires which happened near to it. This was brought by him from Rome, and he caused the image of Apollo to be placed on it, with an inscription, which is thus translated:—

To thee, O Saviour, Lord of the universe,
 Who rulest the immeasurable globe
 With deepest knowledge, I this people offer :
 May they be thine — I conquered them for thee.
 I lay my imperial sceptre at thy feet,
 With all the united force and power of Rome.
 Let thy good providence, with watchful eye,
 Look down and guard thy city from all ills.

There is a menagerie, where are a lion and lioness, with two tigers, and other animals, which is kept in the most dirty state. A number of soldiers I saw marching from the dockyard in a line, under a strong guard, each having a large bag of coins, for the payment of the troops. This city at one time contained many distinguished pieces of statuary, which were destroyed at the period of the crusades, especially an 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, in which the bullion is much adulterated. The Turkish money does not bear the effigy of the grand seignior. Till after the time of William Rufus this city furnished most European kingdoms with gold coin. All were coined at

the mint here, and were of various value. Through distress for money Henry III. coined the first gold in England, which was called a penny, but was more properly a rial, and the first of the sort made in Europe. Of this coinage only three pieces are known at the present time to exist. It should be added that the Black Prince also struck Anglo-Gallic coins of gold.

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, to enter and examine the different mosques of the capital. On this occasion his excellency invited the English who were at Constantinople to accompany him. We met in the palace at seven o'clock in the morning, and each of us was accommodated with a pair of slippers, which we put in our pockets. The procession set out from thence, joined by some foreign envoys, and proceeded 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 mollah, 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: sultan Selim, erected in 1566; Mahomet, 1471; Solyman, 1556; Bajazet, 1498; Osmyn, 1700; Santa Sophia, 6th century; Achmet, in 1610.*

Before we entered, each one of the party was obliged to observe the rule of throwing off his shoes at the great door, and putting on slippers, as if the temples of Mahomet were less contaminated by Christians treading upon them in the one than the other. The Mahomedans actually conceive that Christians pollute the temples by entering them. At the same time, however, no objections were offered to keeping on our hats. The chief object of attraction was unquestionably the temple of St. Sophia, founded by Con-

* There are fourteen imperial, and 200 other mosques in this capital, and above that number of messjids or chapels.

stantine in the 6th century, a superb and perfect monument of antiquity and national taste and religion, in honour of our Lord; and on finishing it the emperor exclaimed, "I have surpassed Solomon!" The interior is in the form of a Greek cross, and the exterior oval. It is distinguished for its beauty and magnificence, is of greater extent than any of those originally founded by him, and was built at the expense of a million sterling. It is situated east and west, and, of course, is not in the direction of Kibla, the sanctuary of Mecca, to which Mussulmans turn their devotional attention. On his entrance into Constantinople, the impostor alighted from his horse near it, when it was dedicated to Mahomedan worship by an imaum, who ascended the patriarchal pulpit and gave out a hymn of thanksgiving. It was within these walls that Mahomet II., the perpetrator of crimes that make the blood run cold, made a feast for his pachas and others, and, during the time he was banqueting, glutted his appetite by ordering, for the amusement of his guests, many prisoners of the first distinction to be sacrificed; which banquets he repeated till he had totally destroyed all the Grecian nobility, priests, and men of learning, who had fallen into his hands. St. Sophia is 270 feet in length, 243 in breadth, 185 in height to the top of the dome, and this latter is 115 in diameter by only 18 in depth. It ranks next, in point of dimensions, to St. Paul's cathedral in London, which is 235 feet less in length than St. Peter's at Rome, according to the measurements made of these edifices.* The entry to St. Sophia differs from that of most other churches, as it is not by an ascent, but a descent of steps. Cisterns of water are erected near the door for the purpose of ablution, which is esteemed by

* St. Peter's is 755 feet in length; 445 in height; the width, 223; and external diameter of the cupola, 158. St. Paul's is 500 feet in length by 250 in width, and 360 high. The cathedral of Milan, 350 feet high, and width of front, 216 feet. St. Stephen's, Vienna, 450 feet long; and St. Mary's, Florence, 386 feet high, and the length 517 feet.

Mussulmans as essential to their devotions, and refers us to a precept laid down under the Mosaic dispensation.* One of these cisterns was part of the holy well I formerly alluded to in Samaria. The floor is of porphyry, covered with matting, and the church is surrounded by lofty marble columns, six of which are of green jasper; those of the upper gallery, amounting to 40, and 40 feet in height, are of verd-antique and jasper: some of them deviate from the perpendicular; and are supposed to have originally adorned the idolatrous temple at Ephesus. There is a variety of inscriptions of Mahomedan belief upon them. Over these is a double range of galleries, 53 feet high, to which access was obtained by the Christian emperors upon horseback when they visited the church for the performance of their devotions. This was accomplished by a kind of paved way at the back, gradually rising from the ground to the galleries, and which still is in existence, resembling the ascent to the Tower of Tycho Brahé, at Copenhagen. The cupola is illuminated by twenty-four windows. The whole place was adorned with scriptural pieces during the age of Christianity, which have been most barbarously hacked and defaced by the Infidels; but many of them have also been obliterated by the effect of time. They have been superseded by others, such as the following: "Leila hillala, Mohammed rasur Alla;" that is, "O God, only God, and Mahomet, a prophet of God." This is, indeed, written both within and at the gates of all mosques. At the upper end, and opposite to the entrance of the edifice, formerly the sanctum sanctorum, or altar where praises were offered up to the only living and true God, but where a daring usurper is now deified, copies of the Koran are laid, and on each side are large candlesticks with massy candles as thick as flambeaux. To the right of this is a magnificent balcony, reserved as a place for the grand seignior, with

* Levit. xvi. 4. 24—28. xvii. 15.

gilded lattice or jalousie work in front, resembling the principal box at a theatre : he is obliged to proceed in state to mosque each Friday. There is a marble pulpit of the imaum, over which are suspended two banners, carried before Mahomet at taking of the city.

Suspended from the centre of the dome is an enormous ring or circular frame of wood, to which are attached a number of paltry lamps of different colours, in treble rows ; but they were not illuminated on this occasion. In the city of Fez, it may be observed, is a mosque, where about one thousand brazen lamps burn every night. During our visit I perceived several Mussulmans in different parts engaged in their devotions upon their knees, and in various other attitudes. Indeed, they go to prayers at certain fixed hours, public or private, in all places where they happen to be ; for instance, in a café, in the streets *, highways, or markets, nor can any thing divert their attention or stop them for a moment ; in which they resemble the Pharisees of old, by whose sanctity of deportment and fervency of devotion, in season and out of season, in such places, they imposed upon men a belief of their superior piety.† Previous to praying,

* Matt. vi. 2—5.

† The following is the form of prayer ordered to be repeated four times a day by every disciple of Mahomet :—“ Creator of the world ! Lord of heaven and earth ! Thou whose immoveable and glorious throne observes the sun, moon, and stars ! Thou who rulest the vast and raging ocean with as much ease as the drops of the morning dew ! Thou who by thy supreme power canst reduce the universe to nothing ! We implore thy protection, succour, and aid : O hear and pity us, and grant our prayer. Thou didst formerly send thy prophet to give us thy holy laws and commandments. We have transgressed them ; we are sinners ; and this has brought down thine anger upon us, which has awakened our enemies, and caused the land of the faithful this moment to groan beneath the weight of their chariots, and the neighing of horses, to trample it under their feet. Lift not thine avenging arm against us. Baffle the bloody projects of thine enemies ; render their threats vain ; reduce their infidel notions to dust ; restore to thy people their former courage and confidence ; and the arches of the temple of Mecca will resound with praises and thanksgivings to thee.”

and after they have ended, they spread out small pieces of carpet, and lie down to enjoy sleep, "loving to slumber." The imaums and other ministers of religion do not wear any sacerdotal costume. Females are not permitted to enter mosques for the performance of religious duties. Several of the infidels were grinning and gnashing their teeth with rage at the entrance of Christians, or "dogs" as we are named, into their temple. Descriptions of this church have been given with such high colouring, that I own I was disappointed on seeing it. There are in it some remains of mosaic work in tolerable preservation, yet many of the effigies, saints, and ornaments that adorned the interior, have been destroyed during the sacrilegious pillage by the Turks; and, in the language of the psalmist, "they have broken down the carved work" literally "with axes and hammers." In short, the whole of this edifice, being as dark as a dungeon, at least during day, it may be characterized as gloomily magnificent, and in point of elegance cannot compete with many of the ordinary Roman catholic churches. Now —

The standard of Mahomet swings o'er the walls
Where the light of the Gospel once beamed;
And the voice of the imaum is heard in those halls
Where the organ's rich melody streamed.

My limits will not permit me to enter into a description of the interior of the other mosques, which are highly curious.

This being the period of the Ramazan *, the shops were shut, and the mosques, domes, and minarets splendidly lighted up with variegated lamps, which was a truly grand spectacle, especially when viewed from a distance, when it seemed as if the whole capital was in a blaze. A favourite station for seeing this illumination is from the water, which increases the light and reflects the splendour of the scene.

* "Just at this season Ramazan is fast."

Childe Harold.

The management of the whole is under the superintendence of particular persons, who supply the lights. At the top of the minarets here, as indeed in every town under the dominion of Mahomedans, a person, called muezzin or chaunter, ascends and walks round their projected platforms at stated hours, uttering "a mighty solemn sound," or bawling out an intimation for attending to acts of devotion, and something to the following purport:—"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 is God!" and to these words, when used in the morning, there is added, "Prayer is better than sleep." During the period of the fast of Ramazan many tricks of buffoonery are played off, similar to those at the carnival on the continent. The Mahomedans have a kind of horror of the likenesses of their "saints" being affixed to the walls of their temples, or even of their own likenesses being taken. The lower orders entertain an idea that, in the latter case, after death, their souls, in place of passing to the delightful retreat promised by Mahomet, who left out nothing in them which could seduce his followers, will enter into the picture, and be tormented by sable angels in their graves.

I would here take the opportunity of shortly adverting to other customs and usages, practised by Mahomedans, illustrative of their faith, which a few introductory remarks upon the history and character of its founder will at once render more intelligible and interesting. This extraordinary character was born in Mecca in May 571 of the Christian era, and of one of the most noble tribes among his countrymen. On his father's death, he continued with his mother till eight years of age; and on her demise, he was received under the protection of his grandfather, on whose death he was put under the care of an uncle, who bred him to mercantile pursuits, and sent him with his

camels to Syria. When disposing of his merchandize in the market, he was told by a monk that he was the great prophet who was to come, and the mark by which he recognized him was a prophetic light that he pretended shone on his face. In this employment he remained till he attained his twenty-fifth year, when he was appointed to manage the concerns of a widow, who had been left her husband's property. In her service he for some time traded to Damascus, and at the age of twenty-eight married her. From that period he affected an eremetical life, and each morning withdrew himself to a cave near Mecca, continuing, as he gave out, in prayer, fasting, and meditation. Here it is supposed he composed the Koran, in which he describes the visions he witnessed, and his conversation with the angel Gabriel in this retreat. He then assumed the impious title of an apostle of God, and propagated his impostures, which gained a few converts. In his forty-fourth year he published his doctrines, reflecting on Christians, and impugning the belief that Christ is the son of God. On his first appearance he was scouted as a prophet, and called an impostor; but, in the fifth year of his assuming this new character, his followers increased to the number of forty, and he commenced preaching in public. The promises by which he allured his disciples were of a paradise where they should enter a garden with fountains, and repose on beds of gold under the shadows of trees yielding all kinds of the most delicious fruit, whilst black-eyed maids, in immortal youth, should attend upon their pleasures and be their cup-bearers. On the contrary, to those who did not credit his revelations, he threatened copious draughts of boiling water, with the torment of abiding in continual fire and smoke, and of eating nothing but briars and thorns. Within eight years his party became formidable, and in the twelfth he made his famous journey, or flight from Mecca to Jerusalem, and from thence, as he gravely asserts, to heaven,

whither he was carried by the angel Gabriel upon seventy pair of wings, and where he heard a voice saying, "O Mahomet, salute thy Creator!" when, lifting up his eyes, he saw written in Arabic on the east side of the altar, "There is no God but God, and Mahomet is his prophet!!" These most blasphemous expressions are now the cant term or creed of Mahomedans. His account of this expedition was laughed at, and he was desired to ascend to heaven by daylight, that his disciples might have ocular demonstration, but this he did not find convenient. After wandering from place to place, he went to Medina to propagate his doctrines, where he remained, till death, the effect of poison, put a period to his reign in the sixty-third year of his age and 21st of his imposture, and he left twelve apostles. On his flight from Mecca to Medina, the Hegira, the era of Mahomedans, is computed, and dated 16th July, in the year of our Lord 662. It is unnecessary to advert to the wars he was engaged in to establish his scandalous and treasonable doctrines against the majesty of Heaven, persecuting with fire and sword, to the very utmost, all who would not bow to them.

Among the rules enjoined by the Koran upon his followers is the belief that God is the true God, and that Mahomet is his prophet*, who also was foretold by Moses †, and is the Comforter spoken of in the Gospel. ‡ The Greeks with more propriety hold him as the prophet alluded to in another part of revealed truth. § The divinity of Jesus Christ, as "the only name under heaven by which we must be saved," is denied; and he is only acknowledged to have

* This declaration is used in the introductory part of official documents and dispatches: for instance, Menou, the general in chief, introduced 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: In the name of God, clement and merciful. *There is no God but God, and Mahomet is his prophet,*" &c.

† Deut xviii. 15. ‡ John, xv. 26. xvi. 7. § Rev. xix. 20.

been a devout man, who was favoured with the gift of prophecy.

The prayers of Mussulmans do not extend to temporal, but are restricted to spiritual, blessings; and those among them who fail to attend three successive Fridays at mosque are to be understood as having abandoned the Mahomedan tenets. The sixth day of the week is observed as sacred, and corresponding to the seventh, as the Christian sabbath, from an idea that such particular day will be set apart for the last judgment. All secular employments are then suspended, the shops are shut, the Mahomedan flag displayed, and the mosques and minarets partially illuminated during the night. Prayers, which are proclaimed, as formerly explained, from the minarets, are recommended to be repeated five times in the course of twenty-four hours; namely, before sun-rise, at noon, afternoon or sunset, when the day finishes, and before the first watch in the night; on the sixth day additional supplications are enjoined, and previously to devotions the feet are washed, under a conviction that nothing impure should appear before the purest of beings. If no water is to be found, they are justified in applying some fine sand or dust; and in their devotions 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 they are offensive to the ear of Mahomedans; and it is strange that their dislike to this sound even extends to those on board Christian ships in the harbour.

During the exercise of devotion certain postures are observed, such as touching the ground with the forehead, kissing it, touching it often, and standing with folded hands, alternately, with a rocking motion of the body to and fro, during which the face is turned towards Mecca. An observation has been made by Jews and Christians, that Mahomedans are worse after making pilgrimages to Mecca;

and there is a saying, "If a man has been once there, take care of him, if twice have nothing to do with him, and if three times remove him out of your neighbourhood." A direction marked out in each mosque, with as much precision as altars in England, points to the east. During prayer all ornaments of the person and dress are thrown off, under a conviction that the wearing of these implies a degree of pride inconsistent with that humility expected to be followed by every disciple of the prophet.

During the Ramazan, which continues a whole moon, a season when it is asserted the Koran came down from heaven, rigid fasting and abstinence are observed, and refreshments are only taken after sun-set, when the privation is amply compensated by feasting to excess. So long as this solemnity continues, marriages are prohibited. Among the tenets belonging to the Mahomedan faith, none appears to be more strongly maintained than the irrevocable predestination from all eternity by God of good and evil. It is considered to be sinful to have before them representations of human likenesses or of living creatures, or to lend money at an exorbitant profit. The use of spoons made of gold or silver is prohibited. The existence of certain angels is also held, to each of whom are assigned particular duties, and the greatest of all objects of adoration among them is Gabriel, called the Holy Spirit. Eating blood, or the flesh of swine, is prohibited, which, together with most of the preceding articles, both of faith and practice, is evidently borrowed from the Jews. The use of wine is forbidden, although I often had occasion to observe, that many of my muleteers, who were Turks and Arabs, helped themselves to most liberal supplies of what has been called "the hellish beverage." The tradition relative to the injunction against wine is thus. Mahomet, being at a marriage, found the party so merry from wine that he bestowed his blessing on it, as a real good. The following

day, however, when he returned to the house, he was witness to a furious quarrel between the guests, occasioned by copious draughts in which they had indulged, when he pronounced a curse upon the liquor, and prohibited his disciples from drinking it in future. Gaming also is forbidden; and, indeed, Mahomedans may be regarded as exempt from that pernicious vice, which prevails in other countries to the destruction of the soul, as well as bodily estate, the ruin of thousands, and of the comfort and happiness of future generations — an example highly worthy to all Christian nations. Circumcision is performed between the ages of six and sixteen, a practice observed in the earliest ages.* Polygamy is permitted, and a Mahomedan may have many wives, as I often saw, either in one spot or in separate places, although the prophet has limited them to four. Marriage is a civil contract, and negotiated by females. In order to conceal advanced age, the women, who soon fade, and are considered to be old at thirty years, colour their hair and eye-brows. It is held to be a greater disgrace to be married and not have a family, than it is in Britain to be fruitful before wedlock, and females are respected according to the number of their children. Adultery rarely occurs, and four witnesses are required to substantiate an accusation of it, upon which the adulteress may be put to death, which brings to our view passages of Scripture.† This is done either by stoning or casting them into the sea. If any one wounds another, the *lex talionis*, or similar punishment, is inflicted on the offender; for instance, an eye for an eye, and a tooth for a tooth, after the Jewish law.‡ Persons guilty of perjury are set upon asses with their faces towards the tails, which are held in their hands, and in this way led through the capital, after which they are burned on the cheek.

* Gen. xvi. 11. † Levit. xx. 10. Deut. xxii. 24. John, viii. 3. 5. 7.

‡ Exod. xxi. 24. Levit. xxiv. 20. Deut. xix. 21. Matt. v. 38.

A pilgrimage to the temple of Mecca is considered to be a most indispensable religious observance. It also appears from the sacred record, 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; which is, 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. I only heard of one man, and I blush to call him an Englishman, who, in order to escape punishment for a certain flagrant offence, embraced the tenets of Mahomedanism, and who died soon after, as I am inclined to think, from a broken heart.

It would trespass too long on the patience of the reader to go into a minute explanation of the other tenets and practices of the Mussulmans. Here, then, would I solemnly call upon every one to compare these "enticing words of man's wisdom and cunning fables" with the word of God himself, as laid down in such clear and distinct language in the Scriptures of truth, and with that solid ground of faith and strong confidence which is reposed in Jesus Christ his only Son our Lord. If these accountable creatures will just lay their hands upon their bosom, and weigh the Christian and Mohamedan tenets, they cannot fail to see the decisive blow which that glorious revelation of mercy gives to the doctrines maintained by impious and scandalous believers of this impostor and worm of the dust, who has blasphemously set himself up as the prophet of that Al-

* Levit. xxiii. Psalm cxxii. 4. Zech. xiv. 16. John, vii. 8. Acts, xviii. 21.

mighty Being who created all things.* Let us, then, firmly cling to that most precious word of truth, the grand charter of everlasting life, which contains all that is necessary to be believed and practised on this side of eternity, and sufficient to make us wise unto salvation; in short, let us hold fast the profession of our faith without wavering.† And here I would say, does it not reflect honour on our religion to have such men for our enemies, while their opposition can avail nothing but to illustrate that painful truth of the corruption of human nature, and the redemption of the soul by Jesus Christ alone. To the blind and deluded Mahomedans we might exclaim, Look at him whom you denominate a prophet, armed with lethal weapons, and steeped in blood, through which he waded to dominion; see him riding in triumph over the spoils of thousands who fell by his exterminating sword; enumerate the cities he wrapt in flames, the countries he ravaged; behold his chambers, his concubines, his wives, and hear him contend that revelation and his divine commission justify his lusts and his deeds of tyranny and cruelty: and contrast, now, the lowly Jesus, bone of our bone, and flesh of our flesh, under the different characters in which he has been represented, clothed with humility and meekness, instructing the ignorant, and condescending to men of mean estate, healing all manner of diseases and raising the dead to life by ‘speaking and it was done;’ view him in his retirement — follow him to the garden and mount, and hear his ardent supplications to God; go to his table, see his scanty fare, and listen to his heavenly discourse; behold him injured and buffeted, scourged, yet not provoked; attend him to the tribunal, and consider the patience with which he endured all the revilings and reproaches of his enemies; proceed with him to the cross, and witness him in the agonies of death, under torture altogether unparalleled, and hear his last inter-

* Psalm cxxxix. 21, 22.

† Heb. x. 23.

cession for his murderers, ‘ Father, forgive them ; for they know not what they do.’ Weigh in an even scale all these circumstances, of which there is the most incontestable evidence, and tell me, in the presence of the Almighty, which is the true Prophet of the most high God !

The grand seignior is called by the blasphemous title of “ God on earth, shadow of God, and brother of the sun,” which most certainly exceeds the title of the pope, “ Vicar of Jesus Christ.” I happened to be present at the hour that he landed at Scutari, on the opposite side of the Bosphorus*, from the city, to proceed to mosque, on Friday, in order, as is said, that his subjects might have ocular demonstration he is in existence. At this time he proceeded with royal pomp, wore a green dress and white turban, and was seated under a canopy in a superb state barge, richly carved and of great length, which was rowed by twenty-six men, in white shirts and red skull-caps, called *bostandjiis*. These were originally gardeners of the *seraglio*, and are part of his body guard, who never leave the city but with him. The barge had a golden eagle at the prow, presented by the Venetian state. Other beautiful barges preceded it, in which were the ministers, treasurer, chamberlain, master of the horse, officers, janissaries, and a train of servants. On landing, the grand seignior may be said to have been in high feather, for he was as sumptuously attired as silks, diamonds, feathers, and gems could make him ; indeed, he often appeared to be like a peacock. He proceeded, accompanied by his great officers mounted on horses gorgeously caparisoned, at a slow pace, and followed by a train of black eunuchs, guards, and domestic attendants, all most superbly arrayed, to the mosque at a short distance from this place of landing. His turban, studded with diamonds, surmounted by an *aigrette*, sparkled in the sun with an extraordinary degree of splendour, and the

* This signifies a narrow sea, which it is supposed a bullock may swim over.

animal on which he rode, a high spirited Arabian, was gorgeously covered with embroidery, supported on each side by chamberlains decorated with enormous high plumes on their caps. He was so surrounded by attendants or lords in waiting as hardly to be seen; and his horse was led by the *capidgi bachi*, and all, like estridges, proceeded at a slow and pompous pace.

It may be observed, in passing, that the present ruler, Mahomet II., the only survivor of thirty children, was born in 1785 of the Christian, and 1163 of the era of Hegira; his mother was a fascinating brunette of great beauty, a native of Cherbourg, and his father Abdul-Hamid. Among many other sanguinary and atrocious acts, he put his brother Mustapha to death, just three months after he had gone through certain ceremonies in the mosque of Eyoob. This brother had murdered Selim, who was deposed 31st May, 1807; his own deposition followed soon after; so that the sultans, who are also most blasphemously called "the servants of God," appear to sit upon a throne dyed with the blood of their predecessors with an unaccusing conscience, and an ease and satisfaction, as if they had performed acts of the most meritorious nature. It is said, that he owes his elevation to being the last of the race of Mahomet of any age fit to govern. The early part of his life was spent in total seclusion; he is in his forty-fifth year, possessed of great bodily strength. Unquestionably, the sultan is a superior man; and his countenance and eye are peculiarly impressive. He is a complete equestrian, and, departing from the practice of his predecessors, he takes a seat among his ministers.* On the anniversary of the birth of the impostor, when he repairs to mosque, the Mahomedans are gulled with an exhibition of the robe and beard of the prophet, which are held as objects of great adoration.

* His coats of arms are, vert, a crescent argent, crossed with a turban charged with three black plumes of heron's quills, with the motto, "Donec totum impleat orbem."

Notwithstanding that immense crowd assembled on the above occasion, who appear always in a state of extasy to view their chief, and the shouts and noise necessarily occasioned, yet a most solemn dead silence reigned throughout at the moment he landed and passed, when he preserved a most erect and steady attitude, casting his eyes to and fro, an act held to be a mark of great condescension towards his subjects. His sallow complexion, contrasted by a long beard dyed a black colour, exhibited a striking gravity combined with great hauteur or air of superiority, corresponding to the ideas entertained of a ruler of terror or absolute authority. It is a remarkable fact, that although he is absolute, and his word a law, yet a restriction is exclusively laid upon him as to the smoking of the "heathenish weed" or tobacco, and taking snuff, on the ground, it is said, that the head of a personage in his exalted situation should always be kept perfectly clear. These are luxuries in this country, which the most wretched infidel is permitted freely to enjoy. It may be observed that Mahomet II. was the first emperor to whom Christians gave the name of the "great Turk." The distinction arose from the vast extent of his territory, in comparison with those of the sultan of Cappadocia, his contemporary, who was denominated the "little Turk." After the capture of Constantinople, Mahomet deprived the minor Turk of his dominions, yet the sultan still preserved the title of the "great Turk."* In smoking tobacco †, which is so prevalent in

* The number of titles and attributes assumed by the sultan in a letter to Henry IV. of England would fill three pages.

† The primary introduction of tobacco into England is commonly imputed to Sir Walter Raleigh. A counter claim is, however, set up for Ralph Lane of Devonshire, who is said to have brought it in Sir Francis Drake's fleet from Virginia in 1585. It derives its name from Tobago, one of the Caribbee islands, where it grew plentifully. Dr. Willis, physician to George II., recommended it, duly prepared, to soldiers as a supply when victuals failed them on a march, and also as a remedy for cutaneous and ulcerous diseases. An ingenious substitute for tobacco pipes is made by the Matchuppees in South Africa. They

this country, the natives never expectorate; the act, indeed, of throwing saliva on the ground (which strikes strangers as so disgusting in France and Germany) is never done, especially in the presence of believers. Those who use pipes on the water, lay them aside when passing under the seraglio, as a mark of respect to the grand seignior. The practice of smoking was not known in the east till the seventeenth century, and on its introduction was regarded here as so highly absurd, that a Turk when discovered using tobacco was, by way of punishment, led through the streets with a pipe thrust through his nose. At the present day it is never out of their hands, and even when they do not make use of it, they amuse themselves with it like a child with a toy. On ascending the throne it is usual for the sultan to allow his beard to grow, and to stain it black, after the example of Mustapha II., in order to give him a more stern and majestic appearance.

Properly speaking, there is no court in the Turkish capital, as in Europe, where strangers can be introduced; indeed it rarely occurs that an audience is obtained by any ambassador, or elchie bey as he is called, unless on presenting letters from his sovereign, when some ceremony is attended to; which may be shortly described: the ambassador first pays a visit to the grand vizier; a few days after a capidgi pacha calls with his suite, and conducts him to the pacha, escorted by janissaries. The ambassador is mounted on a horse splendidly caparisoned, which is sent as a present by the vizier, and he is preceded by a

dig a hole in the ground in the form of a basin, in which, with their fingers, is formed a round passage down one side and up the other, in the shape of an inverted bow. This they arch over with clay, and fill up the whole with earth, leaving open the ends of the passage; then placing wild hemp (their kind of tobacco) with a lighted cinder at one end, and putting their mouths at the other, they suck out the smoke. In India, the ancient practice has been to smoke hemp leaves and other intoxicating drugs.

secretary of legation with a gilded cloth containing his credentials. The vizier sends a message to the sultan, intimating the arrival. The answer is announced by a loud noise at the door, and the minister receives the credentials on the outside, raising it as high as his head. He then delivers it to the reis effendi, who returns it to the vizier; refreshments are next laid out, and the ambassador is seated at a middle table, when a person tastes each dish, to show they are not poisoned; coffee is afterwards presented to the ambassador as he approaches the hall of the throne, which is in the form of a quadrangle, with marble columns, as splendid as the eastern mines can make it; and here the sultan is seated upon a sofa under a canopy studded with precious stones; the vizier standing on his right with the capitan pacha and other officers of state. The ambassador then pays him some compliments, but it is the etiquette for the sultan to remain silent, and the grand vizier makes a reply, a hint is then given the ambassador that he may depart, and thus ends these imperial formalities.

There is a capitation tax or *kharatsch*, from the operation of which females are exempted, although it extends to children above a certain stature. The corps of janissaries is numerous, and forms a military body, which may be considered as possessing great influence in the government, in fact, it often usurps the power of the ministers, and has frequently gone the length of even deposing the ruler himself. It is they who are employed to put to death, by strangling, an offender of rank, whose head is afterwards publicly exposed over the gates of the seraglio thirty feet in height. The heads of people of rank or pachas are put in a dish and exhibited in the court of the seraglio, as was the case with that of Ali Pacha of Janina, and then laid on a column. It may not be improper to describe here the origin of the janissaries.

When Amurath I. had made a successful irruption into

the provinces on the Danube, he was advised to incorporate a body of his youthful captives into his army, instead of looking to the original seat of his tribe for new recruits. The advice was followed, the edict was proclaimed, and many thousands of the European captives were educated in religion and in arms, and the new militia was consecrated and named by a celebrated dervish. Standing in the front of the ranks, he stretched the sleeve of his gown over the head of the foremost soldier, and his blessing was delivered in these words: — “ Let them be called janissaries (yeniaskeri, or new soldiers) ; may their countenance be ever bright, their hands victorious, their swords keen, and their spears always hang over the heads of their enemies.” For two hundred years, namely, from the end of the fourteenth to that of the sixteenth century, the force thus obtained, by incorporating in the Mussulman army the fifth of Christian captive youth and the tenth of the youths of the conquered villages with the slaves of the sultan, composed the flower of the Turkish armies, and, so long as the first sultans ruled the nations from the heart of the camp, and declared their decrees from the “ imperial stirrup,” their obedience was secured, and there never was a fitter instrument of war and conquest. When the sovereigns of Europe had as yet no standing armies inured to discipline, and possessed of experience ; when there was no concert among the powers ; and when, consequently they could carry on no great combined operations, the force of a body of troops, like the janissaries, who added the discipline and experience of veterans to the obedience of favoured slaves and the burning enthusiasm of new converts, was irresistible. In this period, accordingly, all the great successes of the Turkish army were gained ; but when the sultans began to prefer the pleasures of indolence to the visions of ambition, and exchanged the toils of the camp for the debaucheries of the harem, the discipline of the corps

relaxed and its arms became more dangerous to the ministers than to the enemies of government. *

The Black Sea, at the head of the Bosphorus, is fifteen miles distant from the capital, and it may be mentioned, that it has no tide. In 1669 ice was seen in the harbour at Constantinople, a circumstance that led the Turks to believe the world was at an end. The sail up the Bosphorus is most delightful, from the beauty of the banks, which are studded with a variety of palaces and country seats, many of them gaudily adorned. Near its termination is a fine bay, where the Russian ambassador resides. I found the Turkish ships of war dismantled and laid up, consisting 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 Dardenelles, and nothing could be more ludicrous than to see the rejoicing of a mob of Turks, upon hearing the roar of cannon from the batteries on shore, announcing her approach, which was answered by salutes from the vessel on entering the harbour, after only a few days cruise. Previous to

* Since these observations were written, the present grand seignior, jealous of their power, has by a bold and masterly stroke entirely extirpated the janissaries, which in 1792 were calculated at 113,000, composing the only regular effective infantry in the empire. In doing so, his conduct was marked by most singular acts of cruelty and bloodshed. About 20,000 were sacrificed by a mere signal, and machines employed for days dragging the mangled bodies and throwing them into the Bosphorus, and they often detained and entangled the vessels passing to and fro. This was the most dexterous and boldest act that was perhaps ever committed at any time by a sultan, and struck terror throughout the whole capital, so that he is under no apprehension or controul from them, but now reigns absolute in the strictest sense of the word. Since the removal of the janissaries, no Turk, excepting those in the service of government, are allowed to go armed, so that Franks may walk about the city without any risk. The government of Algiers, in its organization, had a striking similarity with the constitution of the janissaries, all power being vested in the militia, who elect the dey and other great officers of state; and matters of importance are discussed in a divan or privy council.

1773 they knew nothing of navigation, and were almost ignorant of the use of the compass. The best models of naval architecture were procured from Deptford and Toulon*, European artists were engaged, and docks constructed by a Swede. Of all nations the Turks use the largest cannon. In our navy and batteries the heaviest guns are generally thirty-two pounders, while the Turks make use of eighty pounders. In 1807, when admiral Duckworth sailed here to attack the capital, his fleet was terribly shattered by enormous shot fired at the hulls of his ships.† One vessel of 110 guns was nearly sunk by a single shot. The heaviest shot that struck the ships was of granite, weighing 800 lbs., and two feet two inches in diameter. One of them stove in the whole larboard bow of a ship. The shock produced, by some, has been described as similar to an earthquake.

The circumference of Constantinople is calculated at 12 miles, and it is flanked by 478 towers. The streets are narrow, crooked, exceedingly dirty, and many of them very steep, and extremely crowded. There are 80,000 houses, many of which, from the upper stories projecting over the under, enable the inmates of those opposite, like those I observed at Grand Cairo, to shake hands across the street. The roofs are of a red colour, constructed in a loose and careless manner; and some of the houses may be considered as mere hovels. A single spark fanned with a

* It is computed in England that 2,000 tons or 3,000 loads of timber are required to build a seventy-four gun ship. Supposing fifty oaks to an acre, and the quantity in each tree to be a load and a half, it would require forty acres of oak forest to build a ship of that rate; and the quantity increases in a great ratio for the largest class of line-of-battle ships.

† The first double-deck ship built in England was in 1509, of 1000 tons burthen. Previous to this, twenty-four gun ships were the largest. These had no port-holes, guns being placed only in the upper deck. Port-holes were invented by Decharges, a French builder of Brest, in 1500.

light wind would be sufficient to set thousands of them in a blaze. The seraglio is a city of itself, containing numerous houses, palaces, and gardens; and one writer has been so bold as to declare he had been admitted into the interior, and viewed every part of it with as much minuteness as if he had been attached to the grand seignior's suite and lived in it some time. Those, however, who know the utter impossibility of a European's entering within its walls, can never credit for one moment this assertion. If he had entered, he no doubt would have left his head fixed on its tower. I can only add, that on mentioning the circumstance at the ambassador's table it was totally disbelieved. The number of men to be met with in going along the streets exceeds that of females. The latter are enveloped from neck to foot in loose robes, and have their faces covered up to the very nose, which in some cases are totally concealed, leaving only an aperture for the eyes, it being considered by the Turkish as it is by the Arab females a disgrace to expose their countenances.

The bazaars, which attract attention, are numerous, and situated in the centre 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. They are from fifteen to twenty feet each in breadth, and are lighted from the top. There is a great deal of business done, and shroffs or money-changers are found here. The largest of them is called El Bezesteium, and the merchants are squatted on tables like tailors. As a proof of the honesty of the people it may be observed, that when they go to meals they leave their shops without any other protection than simply drawing a net before the door. Coffee houses are very numerous, and the first, established in the year of the Hegira 962 by an inhabitant of Damascus, was called "the school of the learned."

In many shops I found sherbet in great quantities, similar in taste to lemonade cooled in ice, at the very moderate price of one halfpenny for a large glass full. It is a most refreshing beverage indeed in such a latitude, and a great quantity of it is drunk. Water is introduced into the city from reservoirs at fifteen miles distance. The manufacture of the mouth pieces and bowls of tobacco pipes, in which the Turks exceed all nations in point of skill, is carried on to a vast extent. The tobacco sold here is, perhaps, the mildest and most excellent of any in the world.* Gilded pills are often introduced into the pipe above the tobacco, which throw out a most delightful perfume. I think I paid only five shillings for a quantity of such tobacco as would have cost two guineas, if not more, in London. Some thousands of looms are in active operation. The butter here is, in reality, nothing but milk or cream, first heated at the fire, and then churned for not more than ten minutes; in fact, it is not unlike clotted cream.

There is a place for the sale of human beings, but the Turks exhibit a reluctance to allow Christians to enter it, and persons in general are prohibited from going into it unless they are disposed to purchase. There, as in Cairo, these degraded creatures are turned out before the purchasers, that their shape and beauty may be examined; and those to whom nature has not been bountiful of charms are set apart for the very meanest services. And here I must again record my protestation against this atrocious and most abominable traffic, in which a power and controul are assumed that no man ought to possess over his fellow-creature, and which is at this moment so disgracefully practised in our own colonies. My limits would fail, were I to attempt an account of all those tragical and heart-rending

* Persons of a costive habit, who smoke immediately after their breakfast, will not require medicine to relieve nature.

scenes that are exhibited in the mode of treatment of these degraded persons, who are compelled to work by brute physical force, and all the efforts which have been made, and all that has actually been accomplished, in their behalf. These would indeed sicken the mind and harrow up the very soul. Such a system is most inhuman when exercised upon men, but, if possible, still more infamous and indecent when extended to females. What, I would ask, is slavery but a direct violation of the most sacred principles of natural right and the laws of God? Disguise it as we will, it is a system of gross oppression and iniquity, which has been continued from generation to generation by our free nation, staining the British character and name, and weighing it down with the guilt of blood, until "earth is sick and heaven is weary" of our national wickedness. It ought to be branded as unnatural, as a violation of human rights, inconsistent with every sound system of national policy, insulting to the Almighty; and the voice of religion, of humanity, and of justice, calls loudly for prompt and powerful measures being adopted to redress the wrongs of these bondmen, by the abolishment of that most unrighteous law which makes man the property of man.

By our suffering since ye brought us
 To the man-degrading mart,
 All sustained by patience, taught us
 Only by a broken heart :—
 Deem our nation brutes no longer,
 Till some reason ye shall find,
 Worthier of regard and stronger
 Than the colour of our kind.

This city is the only place inhabited by Mussulmans where carriages are used by the superior class, but they are exceedingly clumsy vehicles, and not similar to those used in England.* One, resembling a German post-wagen,

* The first used in England was in 1580; and it is a curious fact that an act of parliament was passed in 1601 to prevent men from riding in coaches, as effeminate.

in which females are drawn, was so antiquated in appearance, and so awkward, that it would excite the risibility of the most recluse peasant in Britain. In walking in the streets, my attention was at once 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, being applied to parts of the body affected with disease, in the view of accomplishing a cure. Indeed, in the case of a sick animal, the Turks, who are most superstitious, will often have the Koran read over it. This mode of operating on the imagination of weak minds reminds us of Hohenlohe, whom I should call as one of the false prophets that have gone out into the world, but who was considered by enthusiasts to be favoured by the Almighty in soliciting his assistance in behalf of the afflicted. It may be recollected, that among other acts, having been applied to by a nun, he addressed to her a letter, directing her “to offer up prayers with fervency and devotion, and have a firm belief they would be favourably received.” To doubt of the effect would be equal to denying the infallibility of the pope himself. In consequence of following his suggestions, her arm and hand, which had been long affected by disease, were cured! The baba hoomajan, the sublime porte, is the gate from which the emperor derives his singular title. This word may be considered expressive of authority and power, as we find in many parts of Scripture. The call also of the muezzin in the evening, for Mahomedans to worship, may correspond with the practice of the Christians of old, as when, for instance, Peter and John went to the temple to offer up acts of devotion at the ninth hour.* The Turk is strongly

* Acts, iii. 1.

made and well proportioned. He gets up by sunrise. His loose dress may in all probability contribute to rapidity and largeness of growth and muscular strength. His countenance is brown from the powerful operation of the sun. He wears a loose short jacket and wide pantaloons, which are often attached to the ancles, and morocco slippers, with a sash round his body, and daggers and pistols, that 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 another 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 perhaps 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, for they far exceed those enormous bonnets worn by our fashionable females, which obstruct, and particularly in public, the view, and overshadow those who happen to sit behind them. Further, the Turk is distinguished by a peculiar air of gravity and dignity, blended with superiority in walking, throwing his arms to and fro, and holding in one hand a string of beads, which he also tosses to and fro. He does not cramp himself with stiffened collars, tight pantaloons, stays, narrow shoes, and tight boots, with a jacket

* This part of the dress must have been adopted from the earliest period. We find it was used by Shadrach, Meshach, and Abed-nego, when thrown into the furnace. (Dan. iii. 21.) The Turkish skull-cap or bonnet is frequently red, and linen is wound round it, which gives name to the whole turban, which is white; whereas the Persians, to distinguish themselves from Turks, wear turbans of red woollen. On this account the Turks apply the word *kezelbasch*, signifying red head, to the Persians, by way of contempt.

that may be called a strait one, and *petit chapeau*, and so tightened about the neck that they cannot look aside without the body turning at the same time as on a pivot; thus screwing himself, in short, into such a state as to improve the shape, and display himself to the supposed best advantage, and by this means obstruct the action 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. Now contrast a Turk with an English dandy or fluttering insect, and you will find how widely different they are. Their neck is never tied up; the waist, limbs, and feet are loose; it rarely happens that their feet are afflicted with corns; and there are exhibited a grace and dignity in the appearance and whole costume of the person. In a word, they are distinguished from all nations, and one is led to associate something dignified with their dress; for it may be observed that the figures of men, not tailors' measures, are studied by them. Amulets are worn round the neck or arm, engraved on gems, or inclosed in gold cases, with extracts from the Koran. Perhaps no persons can preserve a more perfect composure of mind when addressed by another, under any irritated feelings, for their serenity and gravity never can be shaken. Diving is a trade, incorporated like other trades, and with a governor, who has an exclusive jurisdiction over offences committed by its members. The divers perform wonders, work all day long, and take up sponge, coral, and shell fish; and it is said their education is so very strict, that a diver is not permitted to enter into the marriage state till he remain a certain time under water.

The standard is wrapped up in forty-seven silken covers. Among the relics here shown are some of the "sacred garments," as they are called, or rags of Mahomet, enveloped in many coverings, which are annually exhibited, saluted, and supposed to possess great virtue. For a long time the standard was kept at Damascus, as the head quar-

ters, from which pilgrimages to Mecca set out, but was removed here in the fifteenth century. Troops trained after the European manner amount to 68,000, the sultan's guards to 6,000, so that including the marine of the Levant, the other troops, artillery and cavalry, the entire force of the empire may be about 200,000 men. The Turkish marine consists of twenty-four ships of the line, twenty-one frigates, forty-six small vessels, manned by nearly 6,000 sailors, carrying 2,000 pieces of cannon, and eleven other men-of-war. A levy might be made in toto of 600,000 men. The streets of the capital are infested with dogs, which are most annoying to pedestrians, who can hardly move a step without coming in contact with some of them prowling about for food: they return in the evening to their lurking places and set up a hideous yell or bark, but more particularly when the sun is going down. Although their number is extreme, and the heat of the weather great, it is remarkable that no instance of hydrophobia occurs. Dogs are held in veneration, and Mahomedans are prohibited by the law of the prophet from destroying them.

No scene 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 only are shaved, and it may be observed that the razor is not drawn towards 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 used by one of the prophets.* Their heads are of an oval shape, nose aquiline, the hair in general black or chesnut colour, eyebrows arched, and eyes black. Some are inclined to think this people are ferocious: this may perhaps be the case, although not always, and arises from principles peculiar to the religion professed, which leads them to hate those of other tenets. Notwithstanding this, I have been among them both on sea and land, and so far from discovering any of this character, I found them courteous and civil, probably out of compliment to me, as a Briton, England being held in high estimation by all of them.

There are a number of churchyards under the superintendence of a sexton, several of which are within † and without the city, “where contemplation may have her fill.”

A churchyard! 'Tis a homely word, yet full
Of pity, and a sound that o'er the heart
Might shed religion.

Through these are public paths in different directions. They abound with images and tombstones ‡, some of them of marble. Those of men only have the turban and armour according to their rank, cut out and elevated at the head, in memory of the departed, which recalls to mind similar erections made of old with devices. † Others are adorned with cypress trees, “stamped an eternal grief,” planted at head and foot. Those of married women have a rose full blown, and those of spinsters a rose-bud. Their remarkable white and clean appearance affords a com-

* Isaiah, vii. 20.

† In England, the first Christian churchyard was in 596. Churchyards were first admitted into cities in 742. It is a curious fact, that such was the inveteracy against similar erections of tombstones in Scotland, it was in the 16th century declared by the General Assembly that these and preaching of funeral sermons were superstitious, and ordered to be demolished as monuments of idolatry.

‡ Mac. xiii.

mentary on a striking observation made by our Lord.* There is a death-song sung by the Turkish women. Men are forbidden to complain in public. The Turks do not deposit the bodies of the dead in coffins, or inter them in the same grave with another, before the lapse of some considerable time; besides, graves are rarely dug beyond three feet in depth, and they are separated. 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 the following may just be noticed—"This stone covers the body of the servant of God Demetrius, his surname was Kalecas, his country was Chios, and he was of the blessed company of bakers." I cannot leave this subject without asking: what reflections do not a visit to such places produce in the mind, of the frail and precarious state of the condition of man, the shortness of life, the certainty of death, that public manifestation of the tempter's original victory over man, of his right over flesh and blood, which by sin became his property, and the importance of a future world! Weighed in the scale of eternity, the longest life may be compared to a mere drop in the ocean. On few, however, have these lessons a proper influence. To a contemplative mind, however, death is among all appearances the most striking. Whatever station in life man has filled, whether he has adorned it by his virtues, or degraded it by vice, — passed down the stream of time in obscurity, or exalted himself by his fame, he soon disappears, and the "place which once knew him knows him no more." Since it is an undeniable truth that sin is the primary cause of all our troubles, and our life is but a vapour, alas! how miserable must be the condition of those of "few days" who are confined to the things of time, lovers of pleasure more than lovers of God, blind

* Matt. xxiii. 27.

to those interests and blessings which never end, and who totally banish from their deluded minds all fears of futurity. Will it not be found that the greater our worldly possessions the more formidable is the king of terrors, if there be no solid ground of hope beyond the grave established in the soul? and at the moment the possessor exclaims, "Soul, thou hast much goods laid up for thee," the irrevocable summons is put into his hands, "Thou fool, this night thy soul is required of thee." Again, with respect to a future state, this does not consist of those sensual gratifications, festive bowers, flowing fountains, and all those visions of which the Mahomedan entertains the strongest belief; but, on the contrary, in enjoyments more suited to a rational and immortal mind—a union with God, a knowledge of his perfections, and the eternal fruition of his love. It is, I maintain, revelation alone that can boast of having brought life and immortality to light; and the religion of our Redeemer places the reality and glories of a future state as the foundation of its truths; and the resurrection of the just is conveyed to us by our Lord in majestic simplicity. "Thou hast the words of eternal life."

Dissections of the human body are prohibited by the Mahomedans, since they are 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; in short, that dead men have a sort of life in their graves. 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 is shown to all strangers by Sir Robert Liston, who stands in high estimation with the Turks, for his urbanity, and mild and conciliating deportment. In one of the rooms is erected a magnificent throne, surmounted with the royal arms of Great Britain, and opposite are full-length likenesses of our late most venerable King, George

the Third, and Queen Charlotte. The chapel where service is performed is near the gate, and open to Christians on Sunday. It was gratifying to hear this venerable ambassador 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 it was intended to shut them out by trees.

There are four patriarchs of the Greek persuasion. The head, or principal, of that church has his residence here ; the second, who is next in point of rank, at Alexandria ; a third at Antioch ; and the other at Jerusalem. There are no bells in the city ; indeed, I believe, one at Patmos and another at Shumla, near the Balkan, are the only bells in the whole of the empire. A post-office was first established in 1740. Each minaret is in the shape of a pillar, in which is a staircase leading to a gallery near the top, overlooking the houses, and it is often more elevated than the mosques. The muezzins ascend five times daily to proclaim the Mahomedan faith, and invite believers to prayer, so that a stentorian voice is a necessary qualification for this office. In case of long drought continuing in any place, the imaums incessantly put up prayers ; and should these fail, the pacha of the province is applied to, who, arrogating to himself superior influence, goes to the fields in procession, and offers up acts of worship, which are sure to prove successful, since the pacha takes care not to set out before the clouds promise rain. There are no chimneys in the houses, but rooms are warmed by charcoal in braziers. Sofas are principal articles of furniture, which are extremely large, and placed on three sides of a room, a foot above the floor, with cushions, carpets, and mats in the middle of it. The men live separate from females. The apartments of the latter are called the harem, or sacred place ; the other, selámlik, or men's habitation. Sterility is re-

garded by the women as a peculiar misfortune, and remedies are given to occasion conception. The Turks are admirers of red hair, whereas the Persians have a decided aversion to this colour. Females dip a brush in the tincture of a black drug and pass it over their eyebrows; and they stain their nails of a red colour. If a Christian offer personal violence to a Turk, he may be put to death on the spot. The evidence of Christians is little regarded in the courts of justice; and the testimony of two may be overturned by that of one Mussulman. In coffee-houses may be heard spouters, and also retailers of stories or tales, a business of itself, like that of an English fortune-teller; their narratives are often of a marvellous description, or calculated to excite emotions of a pleasing or melancholy nature. Besides the frightful conflagrations by fire, Constantinople has been subject to plague. Howard, who ranks so high as one of the most benevolent characters in his age, visited it in 1788, and adopted measures to check its strides; and a number of anecdotes are related of him. As one remedy, a person of rank informed him, when he found himself infected he lived entirely on green tea, which he considered to be a perfect cure. The termination of the Ramazan, or Lent, is announced by the discharge of cannon and firing of guns, and the illumination of the mosques during night, when the feast called the Bairam commences, which lasts three days.

When Ramazan's last sun was set,
And, flashing from each minaret,
Millions of lamps proclaimed the feast
Of Bairam through the boundless east.

There is a description of persons here, called dervishes*, in a mosque at Scutari, who exercise certain religious for-

* This word signifies the threshold of a door, indicating, metaphorically, the spirit of humility and retreat which ought to be their characteristic.

malities, of a most extraordinary nature, on Tuesday and Friday. This ceremony commences by the superior expounding certain passages of the Koran; a circle is formed, and each has round his waist strings of beads, with as many grains as correspond with the number assigned as the attributes of the Deity, when one walks round, repeating parts of the Koran, and during this whirls round in the most fantastical manner; he is then joined by four others, who throw themselves into a state of stupefaction by the velocity of their movements, distortion of countenance, howling, skipping, clapping their hands, and crossing their arms over their breasts, grasping their shoulders, and sometimes moving slowly with their eyes shut, and stopping in a moment like machinery. Their founder, Mevela, is said to have continued the rotatory motion for four days. On viewing such fantastic tricks, one might suppose they had broken loose from a lunatic asylum. Perhaps the religious sect in Wales, denominated Jumpers, may in some degree approach to them. In that quarter the preacher gradually works himself up into a frenzy, until he begins to leap, and the infection soon becomes universal in the congregation, throwing themselves into the most violent and extravagant attitudes, and seizing each other by the head in a fanatical frenzy, at same time howling and yelling; and this is carried on after they leave the church, from which they dance and jump like grasshoppers, until they return home. Another delusion, or scandalous superstition, played off in this capital, is the working of miracles by another sect, called "Howling Dervishes," who observe in their frantic ceremonies rites similar to those practised by the priests of Baal, by cutting themselves.* On the walls of their mosque at Pera are hung instruments of torture, such as knives, daggers, pincers; and, in going through their ceremonies, they put these between their teeth, and burn themselves with hot irons; but it would be offensive to mention other disgusting particulars.

* 1 Kings, xviii. 28.

To those who may be in the practice of comparing the prices of provisions in one country with another, it may be mentioned that meat is inferior, and lamb not permitted to be killed till the beginning of June, in fact, less of it is eaten here than in any part of Europe. Beef is $1\frac{3}{4}d.$ per lb.; butter, $6d.$; cheese, $1\frac{1}{2}d.$; eggs, $0\frac{1}{2}d.$ a dozen; rice, $1\frac{1}{4}d.$; best bread $2d.$, inferior $1d.$, per lb.; tea, $5d.$ per lb.; sugar, $5d.$; fowls and ducks, $7d.$ each; geese, $7d.$; and turkies, $6d.$ each. The best wine is $3d.$, and the inferior half that sum per bottle; brandy, $4\frac{1}{2}d.$ per bottle; wheat $22s. 9d.$, and barley $9s. 6d.$, per quarter. Figs are called about the streets "In the name of the prophet, Figo!" The capital contains 14 imperial and 200 ordinary mosques, 600 fountains, upwards of 100,000 houses, and 500,000 inhabitants. Like all Turkish towns its exterior aspect is magical, but the interior filthy in the extreme. It appears that our imports from Turkey, the Levant, and Egypt, in 1821, were $370,858l.$, and exports $5,830l. 16s.$ In 1822, the former $386,862l.$ and latter $972,447l.$; in 1823, the imports were $446,902l.$, and exports $1,274,237l.$

I cannot conclude this imperfect sketch of the Turkish capital, without alluding to one British female, highly distinguished in the literary world, namely, lady Mary Wortley Montague, whose memory will be regarded by every friend of benevolence, from her having introduced the art of engrafting, or inoculating with variolus 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 most happily introduced into Britain*; a circumstance that will preserve her ladyship's name in the page of history.

As my chief object in coming to the Turkish capital was

* In Abyssinia, where this disease is supposed to have had its origin, the house is set on fire by the neighbours, and consumed, with its inhabitants. Inoculation was first tried in England on criminals in 1721.

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. This 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 paper in his hand, which he said related to the conduct of the governor, and he was on his way to deliver it at the proper quarter.* A solemn warning of the plague being now held out in the capital, I made instant preparation to escape the effects of so terrible a scourge†, and departed from this

Queen of the morn ! Sultana of the east !
 City of wonders ! On whose sparkling breast,
 Fair, light, and tall, a thousand palaces
 Fling their gay shadows over golden seas ;
 Where towers and domes, a mimic forest, stand,
 Where cypress shades the minaret's snowy hue,
 And gleams of gold dissolve in skies of blue.

* The author, on his return to England, received from Sir Robert Liston an answer to this statement from the grand vizier, which is given in the Appendix.

† Within a week after the author's departure, two hundred persons were cut off daily by this disease.

CHAP. XVII.

DEPARTURE FROM CONSTANTINOPLE.—ARRIVAL AT HYDRA.
 —ATHENS.—DESCRIPTION.—OLIVE TREES.—HILL OF MARS.
 APOSTLE PAUL.—CATTLE TREADING OUT CORN.—CONVENT.
 —EARTHEN VESSELS FOUND.—EMBARKATION.—CORINTH.
 —DESCRIPTION.—CRADLE.—HARBOUR.—BIBLES.—EMBARK-
 ATION.—PATRAS.—CHURCH OF SAINT ANDREW.—DREADFUL
 PUNISHMENT OF A TURK.—EMBARKATION.—CEPHALONIA.
 —CORFU.—MAL-ARIA.—SAIL FOR MALTA.

ON the 27th June, I departed from Constantinople in a Greek vessel, of fourteen guns and fifty men, under Russian colours, which came from the Black Sea, and was “a little world within,” where the accommodation formed a most striking contrast to that I found in those wretched barks in the east, in which I formerly sailed, and had passed many miserable days and nights. The night was glorious and tranquil, and the bark moved along

“Gently, as if it feared to wake
 The slumber of the sleeping tide.”

Viewed from a distance, the capital appeared as in a blaze from the illuminations, in consequence of the Ramazan, and the reflection from these in the sea, added to the stillness of the night, increased the grandeur of the scene. After a tolerable passage I arrived next day at Hydra, but could not prevail on the captain, Demetrio Andriavoco, to accept the smallest gratuity, so great was the estimation, in which, he declared, he held the English.

On a near approach the place exhibits rather an imposing appearance, and may be considered as a principal naval station of the Greeks, and is celebrated for the skilfulness of its mariners. It is situated between two mountains, is extremely picturesque, was built, principally, about thirty years ago, and contains forty thousand inhabitants. From the houses, which are of blue granite and whitewashed, being so remarkably clean, it bears a strong resemblance to some of the neat towns in Devonshire. They rise in the form of an amphitheatre, one above another. There is a small harbour with a lazaretto at the entrance, and two convents finely situated on the heights above the town. The thermometer stood here at 90° in the shade.

From this place I crossed over in a kayeck to Athens, where I put up in a small convent at the extremity of the city, inhabited by a solitary monk, which, from the crowd of names of Englishmen written on the walls, appears to have been a kind of head quarters for British travellers. I was accommodated with apartments which had been recently inhabited by lord Byron, whose name is most conspicuously cut over the door of entrance. Here it was that he remained some time, and wrote his *Childe Harold*.

Perhaps of all other cities in the world, Athens, which was founded 1556 before the Christian era, is entitled to boast of having produced the most illustrious characters, eminently distinguished for their literary, political, and military attainments, and all those arts that embellish life. It was originally on the top of a high rock, perhaps as a protection from the sea. When the population increased, the plain around was covered with buildings, called, from their situation, the upper and lower city.

Greece is no longer Greece:—her soil the same,
 The same her skies; but, ah! herself is dead;
 Extinct that spirit whose once vivid flame
 An intellectual glory round her shed.

Art, science, genius, from her shores are fled;
 Yet on their altars hath a spark been fann'd
 That afar off a kindred flame hath bred:—
 Still shall it beam, and still its rays expand,
 Until they cheer each clime, and brighten every land.

This place has been so fully described by various authors, that what I have to offer shall be confined within an extremely narrow compass.

The present population may be estimated at twelve thousand. I went over all its ruins*, and precious antiquities, accompanied by the English consul, Logotheti, the first who had been appointed to that office here; I stood upon the hill of Mars, contiguous to the town, where the worship of an unknown being by the Athenians called forth a severe reprobation on the part of that powerful propagator of the Christian faith, 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 ignorance in dedicating temples to, and worshipping, a god altogether unknown, and imparted 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.‡ Dionysius, the Areopagite, was the first bishop of this place.

I was particularly 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 go round it, two abreast, with a string attached to them, and held by a person who stands in the centre and

* This, it will be observed, was previous to the dreadful destruction of the city by the Turks in the late sanguinary war.

† Acts, xvii. 22—30.

‡ Id. xvii. 17.

urges them forward. This appears to be a mode practised in the earliest period of time.* Many curious anecdotes were related to me of the princess of Wales, when she visited Athens, as to which I must be silent. Logotheti was employed to pay her bills, as none of her attendants understood the Greek language. A Milanese countess was at the head of her suite, and the friar declared to me he was ashamed to see a person of her rank with domestics so extremely shabby in appearance. She always avoided receiving visits from Englishmen, apprehensive, perhaps, that they might be particular in marking her conduct and reporting it in a certain quarter.

As to the opinions which may be entertained of the fair sex here in ancient times, I am ignorant, but at the present period they may be considered handsome. They are said to retain their beauty from fourteen to twenty years of age, during which, their forms are graceful, and are set off by long hair extending to their heels, and a long flowing loose robe. But their charms are of exceedingly brief duration, for about the age of twenty they begin to wither, and as they advance in years they increase in enbonpoint. Two belles of the place, or "ladies of the lake," attracted the notice of many Englishmen, some of whom were candidates for their hands, and the attention to one of them by the noble poet, for whom he had a strong penchant, is expressed in his lines commencing with

Maid of Athens, ere we part,
Give, oh, give me back my heart !

The description of an Athenian wedding may be amusing. On my arrival at the house of the bridegroom, I found a concourse of people of all ranks and ages, in Albanian, Turkish, and Greek costumes, and others in humbler attire were perched like birds on the wall surrounding the house, anxious to behold the arrival of the bridemaids. Shortly

* Deut. xxv. 4. 1 Cor. ix. 9.

after, sounds of the pipe, drum, and songs announced their approach. The bridegroom left his house preceded by music, two Albanians on horseback, and the bridesmaids holding separately, sometimes conjointly, the ends of handkerchiefs, which seemed to assist them in the performance of graceful attitudes, enlivened by their merry voices and sound of music. The bridegroom was mounted on a white horse, and he wore a red turban, under which was placed, over the right temple, a nosegay inverted; a red velvet jacket edged with gold lace, a white capùte and red gauze handkerchief hung on his shoulder, to the point of which was attached a gold coin. The bridesmaids, six in number, followed on horseback with his father, and arrived at the house of his intended, when an affected opposition was made to prevent their entering the yard. The moment they passed, the bridegroom was saluted with a shower of cotton, seeds, corn, and rice, thrown by persons seated over the gateway. On alighting, one of the bridesmaids drew from a sack a large flat loaf, and on presenting it to him he made the sign of the cross, kissed the bread first on the right then on the left side, and then in the centre, which last he took out and placed next his heart, for the evening repast of himself and his bride.* He then split it into two halves, an omen of his health and strength, and after placing them under his left arm, scattered them in small pieces to those present, who scrambled for them†, and they who got even hold of a crumb considered themselves

* In the south of Scotland, it is the custom for the bride, on entering the house of her husband, to be lifted over the threshold, since to step on it is supposed to be a bad omen. May is studiously avoided by the Caledonians as ominous, and this month was particularly objected to in the union between the unfortunate Mary queen of Scots and Bothwell.

† This is exactly similar to an old custom observed among the lower orders in Scotland, where a biscuit is broken over the head of the bride, and there is immediately a scramble by all present, even for every crumb that falls.

as fortunate as the giver. The loaf being thus disposed of, the bridegroom alighted, and the sign of the cross was made on his horse three times by a relative. He was then conducted to an apartment where a similar faint opposition to entrance was made, after which the parents of the bride placed several shawls on his shoulders. The attendants now tripped it on the light fantastic toe, but on appearance of the bride a sudden silence ensued. She was assisted in mounting the same animal rode by the bridegroom, dressed in red, with all her trinkets, and a flat piece of wood covered with red velvet projected from her forehead, from which was a red veil that she held down with both hands. Several of her maids danced before, while others walked by her at a slow pace. On each side of the saddle hung two sacks. When she passed the gateway cotton seeds, corn, rice, and cotton were showered upon her, the last being indicative of a wish that she might live to grow grey. On the return of the cortegé, it was received with joy by the spectators, and acclamations of the throng that accompanied it, and on passing the gateway leading to the future abode of the new couple the symbols of the wishes of the beholders were again copiously lavished upon them. On arrival, the bridegroom alighted, and stood on the left side of the door to receive her. Her father-in-law next presented her with sugared almonds, (and these also were thrown over her head with a pomegranate, as the emblem of fruitfulness,) he then lifted her from the horse, and turned her round three times. The bridegroom likewise received from his father a pomegranate, to dispose of as he saw proper; but the one given his bride she burst, first on the left side then on the right side of the door posts, and afterwards on the upper part of the door. Honey was also given her, which she daubed in like manner, and next a viol of oil, which she passed to a person over her left shoulder. On this the bridegroom drew his knife and stuck it in the

architrave of the door. Both, side by side, were drawn across the threshold, and a shawl having been thrown behind them, bound with this they were whirled round three times. During the present and a few following nights the guests danced, and made merry with the bridegroom, during which the bride is obliged to stand erect in a corner, and be a passive spectator of all that occurs. The two successive days he visits his friends, accompanied by music.

The climate of Athens is a perpetual spring during eight months in the year. It rarely rains; snow seldom lies on the ground; and a cloudy day, which to us throws a damp on our spirits, is here hailed with delight, from the sky being constantly serene. The olive tree is most luxuriant, and the crop of olives abundant. Perhaps these are more hardy and aged than any that exist in the world.* Many hawks are to be seen soaring about. I remarked several poisoning and darting with their diamond eyes from a great altitude, and picking up something. On complaining of a most offensive smell in the convent, the monk informed me it arose from the roofs of the adjoining houses, where these birds had deposited in their nests, underneath the tiles, dead locusts, lizards, &c. Provisions here are reasonable. For instance, a dinner of soup, fish, roast and boiled meat, with fruit, and a bottle of wine, may be had for one shilling. The quality of the mutton and fish cannot be excelled, and as to the roasted lamb, it may be held equal to the most luxurious dish in Europe. The peasants always present you with coins, which they urge you to purchase, many of which have been cast in England. From their being so defaced with mud one is led to suppose that some of these had recently been discovered and dug out of the earth, while others are quite bright. I found the former to be always counterfeit, or "false" as they are called, and travellers

* At Peronne, in Picardy, there is a yew tree that has existed for 1156 years.

ought to be most particularly on their guard, as it is most difficult to discover those which are genuine. In some coins the head of Minerva is shown on one side, and on the other an owl with a jar of oil.*

The Greeks are most miserably oppressed, nay, grinded by the Turks. All of them affect to be extremely poor, from the apprehension that, if it was known they had money, they would be plundered of it. In the residence of the consul, and indeed in all the houses of the Greeks, there is a painting, or representation in pasteboard, of an owl, an emblem of vigilance, and consecrated to Minerva, and this is placed over the mantel-piece. I shall not allude to the many complaints in this quarter, of one official person having removed several of the statues and other precious relics of sculpture, which he sent to the capital of England; nor question how far this was agreeable to the principles of justice and propriety †, but merely remark, that the spoliation has been loudly condemned by all travellers who have visited this interesting spot.

Cold is the heart, fair Greece ! that looks on thee,
Nor feels as lovers o'er the dust they loved ;
Dull is the eye that will not weep to see
Thy walls defaced, thy mouldering shrines removed
By British hands, which it had best behoved
To guard those relics, ne'er to be restored.

It would be tedious, and altogether beyond my limits, to introduce here a description of the ancient grandeur of this city, which stands so eminent in the page of history; those

* The copper coinage of Greece, it may be remarked, was not in use till towards the Peloponnesian war, and was first introduced into Athens at the persuasion of one Dionysius.

† His name and that of his lady, as if to record their memory, are carved on the temple of Minerva. On the walls of a house at Athens are the following lines:—

Fair Albion, smiling, sees her son depart
To trace the birth and nursery of art;
Noble his object, glorious is his aim,
He comes to Athens,—and he writes his name.

temples and public edifices which adorned it, and its kings, heroes, and all those exalted individuals who flourished within its walls; the reputation of its schools, its laws, regulations, and the victories its citizens achieved. I shall merely observe, that the temple of Theseus, built 438 years before Christ, and erected to the memory of a monarch of this place, particularly attracted my attention, and was one of the most perfect and best preserved relics of antiquity I have seen. Though considerably smaller than the Parthenon, there is very little difference in the style of its architecture and the proportions of its columns. It stands about a mile distant from the present town.

I now prepared to leave this most interesting spot, on which volumes might be written. On departing from the convent, Padre Paulo, the old friar, who was distinguished for his kindness and humility, presented me with several earthen vessels of a red colour, in the form of small bottles, and lachrymatories recently found in making excavations, where tears had been put, as a mark of affection on the part of surviving friends, a circumstance which occurred to me as illustrating an observation of the royal writer in his supplications.* After remunerating the monk for the accommodation afforded me, I proceeded to the port, where ruins are around it, and there was the strongest evidence of its former extent and strength. This was the operation of Themistocles, who had rebuilt and embellished the city. Most of the breastwork under water is distinctly seen. I embarked in the afternoon in a small open boat at the port, and sailed to Cenchræ, at the bay of Corinth and gulph of Egina, having the view of a comet, or blazing wonder, sweeping over our affrighted hemisphere with its fiery train; and the night, too, was remarkably severe. I arrived there next morning, and rode thence on a mule to Corinth or Corito, when I lodged in the house of doctor Simonetti.

* Psalm lvi. 8.

This city, which is sixty miles west of Athens, appears to have been of Pelasgic origin, and was called Ephyre. In the language of fable, Ephyre was the name of the daughter of Oceanus, and one of her descendants, Corinthus, gave its sacred appellation to the place. It was one of the most distinguished in history, and, from its being advantageously situated between two seas, became the staple of all northern and southern Greece for wares transported by land conveyance, and a central point for the trade of Asia, Italy, and Illyrium, which thus contributed to its wealth and power. Athens alone could claim precedence of it, and the Romans became jealous of its greatness and importance. It was ravaged by them; great slaughter committed, and many statues, paintings, and relics conveyed to their capital, when Corinth was ordered to be set in flames. From the mixture of metals that melted and ran together by the violence of this conflagration, was produced the ancient Corinthian brass, so universally esteemed among the ancients. The city was rebuilt by Julius Cæsar, and it was again ruined by Alaric, king of the Goths. Under the eastern emperors it was the see of an archbishop, subject to the patriarch of Constantinople. It fell into the hands of the Venetians, from whom it was taken by Mahomet II. in 1458, afterwards captured by the Venetians in 1687, who held it till 1715, when it was taken by the Turks, after a most desperate fight, when, with the Morea, it was subjected to the Ottoman empire.

In this place the apostle Paul sowed the seeds of the Christian doctrine, and from it addressed his epistle to the Romans. Here he took up his residence for eighteen months, fifty-four years after the crucifixion of the Lord of glory, during which he both laboured for the supply of his own temporal wants, declaring the truth as it is in Jesus, and the things pertaining to the kingdom of heaven.* How

* Acts, xviii.

earnest and impressive are his exhortations, addressed to the Corinthians, regarding the purity of their lives, and the holiness with which they should adorn the doctrine of their God and Saviour in all things, giving thanks always in their behalf for that grace which was given them, that in every thing they were enriched in all utterance and knowledge. In his epistle to this church, we find him pointing out the many distresses and dangers which he had endured in propagating the faith; such as being beaten with rods, stoned, submitting to every insult and indignity, suffering shipwreck, in great perils among robbers by sea and land; to which catalogue of ills were added, hunger, thirst, nakedness, watching, weariness, pains and trials which have rarely fallen to the lot of any man.

His humility and self-abasement, notwithstanding all those unequalled toils and travails in the Gospel, are strikingly manifested in his declaration, that he was the least of all the apostles, nor so much as worthy even to be called one, because he had persecuted the church of God.* The description of his last parting from Corinth is most affecting, and evinces that deep impression which his devoted zeal and labours in behalf of the church planted there had made upon their hearts, for they hung on his neck, overwhelmed with sorrow, on being made acquainted that it was a final adieu which he then bade them, and that they should behold his face no more; but he did not leave them without consolation, holding out a solemn assurance, that if they were steadfast and sincere in their professions, the result would prove that the God of peace and love himself would always remain with them.

This town stands at the base of a perpendicular mountain, almost inaccessible, crowned with a fortification, built by nature for herself, which strangers are not permitted to enter. The princess of Wales, however, found means to

* 1 Cor. xv. 9.

get access to it. It is situated in a plain stretching to the sea, and at the top of the gulph of Lepanto. The plain, which is watered by two rivulets, is overspread with vineyards, and a few small villages. Under the walls of the castle there was at one time a small chapel, hewn out of a rock, and dedicated to St. Paul. The synagogue, in which this apostle had exercised the rites of baptism and exhorted so boldly, is presumed to have been at a short distance from the town, on the brow of the mountain, and is still pointed out. I walked about the town, which appears altogether mean: it consists of a few houses in a decayed state, and detached from each other by gardens; and the population consists of Turks and Greeks. There are two mosques. I looked into some of the dwellings, and was surprised to observe the particular form of the cradles used for children. They are a hollow piece of wood, similar to the tray in which an English butcher carries meat, with a string attached to each corner, about three feet in height, tied together at top, and suspended from the ceiling like a scale, in which the infant is rocked. Some of these hang from the roof over the bed of the parents, that they may swing it when necessary to keep it in motion, to cause the child to sleep.

Originally, this city 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, tempests, and war have swept off those like a mighty current, leaving hardly a wreck behind. Among its former edifices was a theatre, the temple of Neptune, and many monuments; but at present there exist only some columns of a temple dedicated to Venus, of the Doric order. Truly may it be said, that

Many a vanished year and age,
And tempest's breath, and battle's rage,
Have swept o'er Corinth.

of a hill, deriving the name from Patræas, who enlarged the city, it having been founded by Eumelus, who had learned from Triptolemus the art of building. About fifty years ago there were six mosques, and the Jews had four synagogues. The town contains twelve thousand inhabitants, but is extremely dull: it is under the government of a Turkish bey, subject to the pacha of the Morea, who has been promoted to the situation of grand vizier at Constantinople. Some of the residents are negroes; and many are to be found in the Ottoman empire, who are idolaters, and they are allowed the free exercise of their belief and its rites. A Greek archbishop resides here. There are the ruins of a fortification destroyed by lightning, in consequence of its having ignited some gunpowder which had remained since the period of the Venetians having been in possession of the town. On the beach are also the ruins of a church, dedicated to St. Andrew, brother to the apostles James and John, where tradition states that the mortal remains of this saint repose, and over which the edifice was erected. The consuls of European powers are stationed in this place, which may be held as the trading capital of the Morea, while Tripolizza, in the interior, is the seat of government.

I formerly had occasion to allude to a species of punishment inflicted at Damascus, and directed against the person who insulted the firman of the grand seignior I presented to him; namely, by laying him on his back with his feet upward, and beating the soles of them with sticks. A similar mode of chastisement had extended to Patras, and in one remarkable case, under peculiar circumstances, was inflicted with more than ordinary severity. Fire-arms had been discharged, either from a spirit of wantonness or revenge, and from time to time under cloud of night, into the houses of the consuls, and the authors of such outrage could not be discovered. After much investigation the act was brought home to a Turk, who had hitherto been consi-

dered as respectable, when he was so frightfully bastinadoed on the soles of his feet, that their nails dropped off during the operation, and they were actually beaten to a jelly. Contrary to all expectation he survived the rigour of this discipline, recovered of his wounds, in consequence of the usual, and as it may appear extraordinary, mode of cure adopted, namely, the application of salt mixed up with onions and vinegar with pepper, and after some time he was able to walk about as usual. A similar offence occurred in Egypt, where the criminal was positively flayed alive, his skin stuffed with chaff, laid astride upon an ass, and paraded through the streets.

It will be in the recollection of the reader, that I also adverted to a Greek, who, having at one time been forced to embrace the Mahomedan tenets, resolved, a short time after, to abandon them, in consequence of which he laid down his life in the cause and faith of Jesus Christ. This leads me to add a tragical scene, almost similar, that occurred in this place. One of the crew of a Maltese vessel, when in a state of intoxication, was urged to become Turk by some fanatics of that religion. He was conducted by them into the presence of the pacha, when he was admitted into the Mahomedan faith by the muezzin or high priest. On this he passed the evening in revelling. Next morning he found himself dressed out as a Turk, his head shaved, surmounted by a turban, long robe, wide pantaloons, and slippers. Being overwhelmed with astonishment, he asked of those about him the cause of his being thus metamorphosed; and on being informed he had abjured his religion, he appeared unconscious of what had passed, and repented of what he had done. In this new costume he returned to his ship's company, but they would not receive an apostate, and the succeeding day his fanatic Mahomedan advisers, as is invariably the case on similar occasions, treated him also with disdain. This had such an effect on the mind of this deluded person,

that he seized a loaded pistol and blew out his brains upon the very spot.

Gustavus the ex-king of Sweden was at Patras. He had contemplated a pilgrimage to Palestine, and arrived in 1825 from Trieste. He engaged the "black knights" to join him and announce his arrival at every place. A firman or passport was denied him from the sultan, his project was in consequence abandoned, and he turned to the right about for Europe, and landed in Germany, where numerous were the anecdotes related to me of his extraordinary conduct and mode of life. It may be recollected that his proposed expedition to the Holy Land was pompously announced in the Parisian papers, with an invitation for persons to join him, under the condition that each brought one thousand pounds, but the thing did not take.

With respect to the Morea, where I now was, it may in general be observed that the name is derived from *Morus*, a mulberry tree, as these grow naturally on the soil. After many revolutions, this country became subject to the Venetians, who were expelled from it by the Mahomedans, and the latter kept possession of it till 1687, when the former retook it, but in 1715 the Ottomans again made themselves masters of it, and have continued to rule over it ever since.*

With respect to religious toleration in the Morea, it may be observed that the Greeks enjoy, uninterruptedly, the exercise of their faith. The only prohibition is that against their using bells in churches, which are always most offensive to the Mahomedans. In Patras and the principal towns

* After the above was written, the whole of Patras was razed to the ground by the Turks, who committed the most frightful cruelties and enormities in the war with the Greeks, who were also equally culpable. Humanity shudders at this butchery, and it will ever remain a most indelible stain upon their character in the page of history. At present the Greeks are occupied in rebuilding the town along the sea-shore, on an improved plan, which was marked out by the French general when he occupied the country on its evacuation by the Turks.

the number of places of worship of the Greeks exceed that of the Turkish mosques, in proportion to the number of resident professors of the two creeds, and in villages, only Greek churches were to be found. It may perhaps appear incredible that the number of Greek churches and chapels within the Pashalic were not less than 1,200, and the number of priests about 3,000; most of whom were extremely poor, and derived their subsistence by cultivating the fields.

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 by the scorching heat; and had afterwards occasion to congratulate myself in abandoning the journey, on hearing that both had fallen victims to it, almost immediately on their arrival. The thermometer was here at 101° in the shade.

I embarked here, and, owing to the contrary winds, we cast anchor off Salmarshes. Next day, however, we set sail, passing between the island of Oxia and the mainland of Greece; and on the following arrived at Vathie, the capital of Ithaca, one of the seven islands which constitute the republic of Ionia, and celebrated as the theatre of the action of the *Odyssey*.

Ulysses led the Cephalonian band
Of generous men who owned the woody land
Of Nerita's and Ithaca's bold strand;
Those, too, whom Crocylean mothers bore,
And those who on Ægylipus' rude shore
And at Zacynthus dwell.

This place is in the most secluded spot imaginable, at the top of an arm of the sea, shut in with mountains, and pro-

* Since the author's return to England, this extraordinary character was assassinated by Mehmed Pacha, at the age of 83, and his hoary head sent as a trophy to Constantinople, with the sabre and robe he had worn. The head was fixed on the gates of the seraglio, and underneath was written a description of his crimes.

tected by a battery on a height, where British soldiers were stationed. After submitting to the laws of quarantine* for a long time in an insulated lazeretto, built in the middle of the harbour, where I was visited by the governor, colonel Otto Bayere, who was here with a party of the 75th regiment. He procured my release, and conducted me to his house, where I was most handsomely entertained. He also accompanied me about the place, particularly to the celebrated fountain of Arethusa, and other local objects of interest. There are very extensive prospects from the summits of the mountains above this place.

I afterwards sailed for Corfu, which is founded on a rock projecting into the sea. The island lies at the mouth of the Adriatic, and is in the form of a triangle, one hundred and twenty miles in circumference, sixty in length, and thirty in breadth; and the country itself is hilly, and barely supplied with wood. The inhabitants claim an origin from the ancient Greeks and Romans. The fortifications are of some strength, and the place has always been a bone of contention. It was taken by the Russians, next by the French, and lastly by Britain, when English laws, manners, and customs have been introduced, and it is now the seat of Government for the Ionian islands, and has a kind of Parliament, but the voice of the governor appears to be a *sine qua non*. There is a palace, where I visited Sir Frederick Adam, high commissioner or lord lieutenant, but a more splendid one was building immediately contiguous to it, and on a most expensive scale. The mal-aria is exceedingly destructive to health, and several had been cut off by it. This may be said to arise from marshy places, owing to the quantity of vegetable matter with which ditches and ponds

* The charge for fifteen days was sixty paras.* Females are charged thirty-five; each child, one para; and superior accommodation is obtained for one dollar a day.

* Forty paras are equal to seven-pence sterling.

are impregnated ; and the remittent class of fevers prevail most in these districts during autumn, when the vegetable growth of summer has undergone putrefaction. From experiments relative to the influence of marshes on human life, the following conclusions have been drawn, namely, that in the salubrious portions of our climate, the winter and spring months are those which give the greatest number of deaths, and the winter is more fatal in the north than the south. In marshy places the greatest number of deaths is in July, August, September, and October ; and this, by the way, I found to be the case in Rome. The evaporation of such grounds appears to be more fatal to children from one to six years of age ; and the complaint that generally attacks them, owing to mal-aria, is understood to be an acute gastro-intestinal affection. As a protection against this, it is recommended to wear a silk covering over the head and face. If, as is to be presumed, the noxious matter is conveyed through the lungs, it may not be difficult to account for the efficiency of this simple preventive. The nature of these poisons is such that they are easily decomposed, and that by the feeblest chemical agents. It is possible that the heated and compound gas, which proceeds from the lungs, and forms an atmosphere within the veil of silk, may have power to decompose the miasma in its passage to the mouth, or it may be true that the mechanical texture of the silk prevents the transmission of any deleterious substance, or that such covering possesses the property of acting as a non-conductor of miasmata as well as of electricity.

The streets of Corfu are narrow and paltry, and the houses are constructed in the Venetian fashion, the lower story supporting the upper by arches, which afford shelter from both rain and sun. There are several churches, and great festivals, especially that of St. Spiridion, the tutelar saint, which it would be tedious to describe. A magazine was destroyed by fire here in 1789, when 72,000lbs. of

powder and 600 bomb-shells blew up, which killed 200 men. With respect to education, it may in general be observed, that the name of the earl of Guildford is held in great estimation for the indefatigable exertions he made to found colleges and other institutions in Greece. There is a library here of 30,000 volumes, chiefly contributed by that excellent nobleman. As to the schools established by him, they excite as much astonishment as admiration; and the most sincere regret will ever be expressed that his lordship should have died so early in that noble career in which he had been engaged, respecting the interests of science, learning, and a rising generation; but his name will be kept alive in the imperishable page of history, among the other sons of Britain whose labours have been directed for the benefit of the human race.

As I found most miserable accommodation for travellers, I was most happy to make my escape from this place, and embarked for Malta.

CHAP. XVIII.

MALTA. — DESCRIPTION. — APOSTLE PAUL. — BAY UNDER HIS NAME. — MODE ADOPTED BY CRIMINALS TO INSURE ABSOLUTION FROM SIN. — SOIL OF ISLAND. — FRUITS. — HARBOUR OF LA VALETTA. — DESCRIPTION OF HOUSES. — KNIGHTS. — PALACE. — GOVERNOR'S COUNTRY HOUSE. — LAWS. — CRIMINALS. — CHURCH OF ST. JOHN. — SANCTUARY. — EXECUTION FOR MURDER. — TOMB OF SIR RALPH ABERCROMBIE. — INSCRIPTION.

AFTER a most unpleasant voyage, attended with violent contrary winds, I arrived at Malta, upon which it will only be necessary to make a few general observations.

This island appears to have been originally denominated Melita, and was a kind of desert until it was first inhabited by the Phœnicians. It has been celebrated as the spot to which St. Paul escaped after encountering shipwreck in the sixty-third year of the Christian era. He resided here with the chief, whose wife and others were cured, by his miraculous power, of certain diseases with which they were afflicted. A question has arisen concerning his shipwreck, on the supposition that the word *Adria**, as applied by him to the sea where it occurred, must refer to the Adriatic Gulf, and that it is the Dalmatian Melita or that of Venice, some portion of the Mediterranean sea lying in the course of his voyage to Rome; but it would occupy more space than the present work would admit of to enter into the discussion of this point. The apostle was looked up to by the natives here with the highest veneration, on their perceiving the miraculous fact of his shaking off the viper which fastened upon him, without its having done him any

* Acts, xxvii.

injury. This was an example of that power which was given him in common with the other disciples, to "tread on serpents and scorpions," with the assurance that "nothing should hurt them."* By his preaching, several of the Maltese were converted to the faith, and the house of Publius, the first bishop of the place, was changed into a church. Here this great ambassador continued during three months, and on his departure the natives supplied him abundantly with every thing necessary for his voyage, in the further propagation of the gospel. It may be remarked, that the expression "barbarous people" does not seem to express savages but foreigners, or those who differed in language and customs from the Greeks or Romans, according to their manner of expressing themselves. The very fact of their showing the acts of hospitality which St. Paul, or the writer of the Acts, mentions, goes to contradict their falling under the character of barbarians, in the literal or present sense of the term. Some are led to suppose, that the great apostle of the Gentiles was also the first instrument employed in converting the Britons to the Christian faith. At all events, there seems ground to believe that in the earliest ages, when Europe was involved in the grossest ignorance and idolatry, the Caledonians enjoyed the blessings of pure religion.

Viewing this place generally from the sea, one is led to suppose it is merely a rock defended and intersected by walls, and totally barren, since no trees or vegetation is to be seen upon it. This appearance arises from the formation of so many stone inclosures, an article most abundant in the island, to prevent the soil from being washed away by heavy rains. As there are no rivers, rain water is carefully preserved. The colour of the stones, being pure white, proves most injurious to the eyesight. Great part of the soil is understood to have been brought from Pentaloria, in

* Luke, x. 19.

Sicily, which is by no means improbable, and industry is exhibited on the part of the natives in cultivating the ground ; in fact, not a foot of it is lost.

Nothing is more calculated on entering the place to excite astonishment than the magnitude of its bulwarks. It may, in truth, be viewed as superior almost to any spot in point of fortification ; the field pieces of artillery, exceeding one thousand in number, seem to offer defiance to any force that can be directed against it. Rohatto, or Citta Vecchia, is 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, besides many precious stones. Contiguous to it 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, which is said to be a passage extending several miles, but all communication has 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 a neglected state, and the whole is rapidly sinking into a state of dilapidation. The streets are extensive, the houses high, built of free-stone, and their apartments are spacious. An air of gloom and melancholy is thrown over the place, which is very different in this respect from the Citta della Valletta, which stands close upon the sea, at a distance of eight miles, and 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 is situated about six miles distant from the former city, with an island fortified by a range of Martello towers. Near this are the remains of a chapel dedicated to the apostle, with an inscription, bearing the date of its foundation in 1510. The chapel, which is in a dilapidated state, is built in a square form, of white and black marble, and adorned with hieroglyphic characters. About fifteen feet of wall 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 for other atrocious offenders. It was also the practice of those who committed offences of great magnitude to procure absolution for them, by making annually a pilgrimage to this church, bare-headed and bare-footed, and loaded with heavy chains attached to their feet and arms. On approaching it they kneel upon an open space, and 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 pay-

able to the cathedral of St. John, which I shall afterwards more particularly speak of, and the other exacted by the bishop, on his private account.

The country for a considerable distance about the bay of St. Paul is in the highest state of fertility, abounding with fruit trees, so that in short it may be considered as the garden of Malta. Such is the mildness of the climate here, that on Christmas Day I sat in my room most comfortably without a fire, and had green peas at table. The soil of the island is of a white colour, and it yields the largest fruits of any place I have seen, which are sold at very low prices. The markets are plentifully supplied with vegetables. The water-melon here is of a most prodigious size, and the superior quality of the blood-orange is remarkable. Snow is imported from Etna, and employed in the operation of making ices. It is a singular circumstance, that while so many islands have been visited by some frightful convulsion of nature, Malta has fortunately been exempted from any calamity of this dreadful nature. The harbour of La Valetta is most extensive, and capable of containing a crowd of vessels. The city of that name, so called after its founder, was built in 1566. The greatest part of it occupies the side of an eminence, and the houses, which are built of stone, are elegant, not unlike those in the Scottish capital. This was the residence of the knights of the order, who at one time were numerous and highly distinguished for princely elegance. They owed their origin to some Christian merchants of Amalfi in the kingdom of Naples, who traded to Palestine, and being anxious to render service to distressed pilgrims, built two hospitals dedicated to John the Baptist, whence they were called brethren hospitallers, or knights of St. John of Jerusalem. They did not long reside in the Holy Land, but went to Cyprus, where they remained till 1340, when they departed to Rhodes, and on their expulsion

from it by the Turks in 1523, they found an asylum in Malta. The emperor pursued them here, and sent 30,000 men to invade this island, but it was most gallantly defended by 700 knights, and 8,000 foreign troops, headed by the grand master John de Valette. After a siege of four months, reinforcements arriving from Sicily, the Turks were defeated, and the place remained in the possession of this order till 1788, at which period about one thousand knights resided in it. No member could be admitted into their community unless he was of noble origin. At his inauguration he took particular vows. Their power and resources were to a vast extent. The streets are well paved, and cleaner 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, in which a throne is erected, surmounted with the royal arms of England, and levees are held, and company received by the governor on particular occasions, and an elegant throne is erected for the king. An armoury is contiguous to it, containing 20,000 stand of arms, besides a large variety of ancient instruments of warfare, all of which are neatly arranged and in the highest order, so that the former are always ready to be delivered as exigencies may require. There is an elegant church, in which service is performed in the English mode, accompanied by a military band. A public library is established here, in which there are 60,000 volumes, and 10,000 were left by one of the knights in 1760. The British system of education has been introduced by several English residents. In the catholic church prayers are offered up for our gracious sovereign, as well as in all such churches in the island, by a special order. The charming country residence of St. Antonio and Florian, formerly the

retreat of the knights, but now appropriated to the use of the governor, is at a short distance from the town, and surrounded by luxuriant gardens. In the courts of law the governor often presides personally on extraordinary occasions, such as on trials for piracy, which is considered in this island as a crime of the blackest die, and which, on the conviction of an offender, uniformly meets with capital punishment; but it is lamentable to reflect that such exemplary severity has not extended to one act of depravity among the Maltese, the mere thought of which is revolting to human nature. From all I heard, there appears great room for an alteration in many of their criminal laws, and the introduction of a system of jurisprudence similar to that of our own country. A few years ago the plague made terrible ravages, when the most tragical scenes occurred. Howard, who visited the island in 1786, observes, that he inspected its ill regulated and offensive hospitals; were he, however, now alive, he would be disposed to alter his opinion, those I examined, which I did most minutely, being under the very best regulations that medical ingenuity could possibly suggest, and as clean and comfortable as perhaps any to be found in Great Britain, an improvement which reflects high honour on the government. A number of Scotchmen are here, who observe the day of their tutelar saint, Andrew, with marked attention, upon which occasion, the chief of Scotland's dishes, "reeking rich," occupies the place of honour at their hospitable board, nor is "mountain dew" lacking to

Pledge to the much-loved land which gave them birth—
Invincible, romantic Scotia's shore.

This anniversary happened to be during my stay here, when there was a grand banquet in a great hall, with transparencies, and many national and ingenious devices, which concluded with a ball, that was crowded almost to suffocation. At the corners of the streets are representations of the Virgin Mary and other saints; and indul-

gencies are held out for a certain period to those who will agree to repeat forms of prayer. There are also religious processions, which leads me to mention, that two English officers on duty once refused to salute the host on passing, for which they were dismissed the army, notwithstanding all their solemn assurances that, professing the protestant faith, they refused to perform this act of homage from scruples of conscience. They afterwards entered the church of England, of which they are distinguished ornaments; and I was much gratified, as well as, I trust, edified, by hearing one of them deliver a most evangelical discourse in the island of Guernsey.

There are carriages in use here, which are for the conveyance of persons, in the form of a chaise without springs, drawn by one mule; the driver does not sit, but runs alongside of the animal with great swiftness, being assisted by a rope, which is attached to its head and held in his hand. The lower orders are dirty in the extreme, and appear to have no pockets attached to their dress, nor do they wear hats; and for their victuals, a pipe and tobacco, or cigars, and onions are stuffed into a long red cap which they wear, that hangs down at the back. They dispense with a fork, and carry a knife with them in a sheath. The Maltese language is harsh, and approaches so nearly in sound to the Arabic, that an Arab, when addressed by a Maltese, can in general understand him, and *vice versâ*.

General Maitland was governor, but not at all popular; he seldom lived in Malta, but fixed his residence at Corfu, a much smaller place. He was invested with the right of bestowing the cross of St. George and St. Michael; which order is always conferred on the commander-in-chief of the Mediterranean during the period he acts in that capacity. His power and dignity were so great, that he went under the appellation of "King Tom;" which might have

arisen from his habits and manner, which were most peculiar. The person who was the means of having the island given up to the English waited on me with a bundle of papers, and was loud in his complaints against him, for having violated the promises made to him as a compensation for his signal services.

The church of St. John is eighty feet in length by twenty in breadth, and is very magnificent, but especially the pavement, which is tessellated in the richest manner with most beautiful marble, not unlike mosaic work, and representing the arms of persons of distinction who died in the island, and are interred underneath. The walls are adorned with statues and paintings. The railing surrounding the altar is of gold, and was covered with black paint when the French were here, in the view of concealing its value, which prevented its falling a prey to their rapacity. All the churches here formerly afforded sanctuaries or shelters for criminals; but the British government has put an end to this privilege. A native who had committed murder, when I was here, thought to have availed himself of it, and fled to St. John's, but was apprehended and executed; and he was the first who for nearly half a century had forfeited his life for this crime. Some apprehensions were entertained that the inhabitants would interfere; but no resistance was offered to this procedure of government.* Ecclesiastics, of different

* Anciently temples, altars, statues, and the tombs of heroes were the ordinary retreat of those who found themselves aggrieved by the rigour of the law or oppressed by the violence of tyrants. The Israelites had their cities of refuge, which were of God's appointment, where the guilty, who had not committed any deliberate crime, found protection. The heathens allowed of refuge and impunity even to the vilest offenders, either from superstition or in the view of peopling their cities; and it was by this means Thebes, Athens, and Rome were first stocked with inhabitants. Among the Christians, the Emperors Theodosius and Honorius having granted immunities of this kind to churches, the bishops

orders, swarm here, and are to be met with at every step. Probably there is not a place upon the globe where the

and monks laid hold of a certain tract or territory, without which they fixed the bounds of their secular jurisdiction; and so well did they manage their privileges, that convents, in a little time, became next akin to fortresses, where the most notorious characters were in safety, and braved the power of the magistrate. At last these privileges were extended, not only to churches and churchyards, but even to the bishops' houses, whence the criminal could not be removed without a legal assurance of life and an entire remission of crime. In time, however, sanctuaries were stripped of many of their immunities, in regard they served to countenance all manner of wickedness, and to make guilt more bold-faced and daring. A similar custom of making churches places of refuge at one time extended north of the Tweed; for we find the precincts of Holyrood House, in Edinburgh, an abbey founded by David I. in the twelfth century, was formerly an asylum for criminals, and still affords an inviolable retreat to insolvent debtors. At Icolmkill, in the Hebrides, at one period the luminary of the Caledonian regions and ancient seat of learning, the precincts of the tombs, of which there are many to the memory of the Scottish and Irish kings and illustrious warriors, were held sacred, and enjoyed the privilege of a sanctuary. But by acts of the Scots parliament (Alexander and Robert) these places were declared not to shelter offenders indiscriminately, for atrocious criminals were excluded, and only the penitent sinner was shielded from the stroke of justice. "Gif anie fleis to halie kirk moven with repentance, confesses there that he heavily sinned, and for the love of God is come to His house for safetie of himself, he sall nocht tine life nor limme, bot what he has takein frae ane man he sall restore same to him, and sall satisfie the king according to the law of the countrie. And he sall sweare upon the halie evangill that he sall nae maire commit reif nor theft. If ane manslayer take himself to the immunitie of the kirk, he sould be admonished, and required to come forth and present himself to the law to know gif the slauchter was committed be forthocht, felonie, or murther. And gif he be admonished, and will not come forth and present himself to the law, frae that time furth, in al time cuming, he sal be banished and exiled as ane committer of murther and forethocht felonie; keep and reservand to him the immunitie of the kirk to the whilk he take himself." For the murder of any one, it appears that the king was to have from the slayer twenty-nine kyes (cows) and ane young kow (cow), and the offender was also to "assiste the friends of the defunct, conform to the laws of the countrie." In England, sanctuaries were abolished in 1534.

ear is so much assailed with the jingling of bells of churches in all quarters, which intrude upon slumber at a very early hour in the morning. Numerous as I found these to be at Moscow, they are far more annoying at Malta. During the war, this city displayed a most lively scene of prosperous and busy commerce, and every one seemed in affluent circumstances. At that time a Maltese porter would not so much as carry an umbrella or small parcel to the shortest distance unless he received a dollar. Things are, however, altogether different since the peace; house-rents, and every article, having fallen in price, and the "busy hum" of merchants is no longer heard in every street; indeed, the place is almost deserted. In 1810, the island was visited with an earthquake, which threw the inhabitants into the greatest alarm and consternation.

Among the chief objects of attraction at Malta may be mentioned the splendid monument to Sir Alexander Ball, at one time governor, where a guard is regularly mounted. This forms a striking contrast to a paltry tablet set up to General Abercrombie, whose ashes repose under the north-west bastion, with an inscription commemorative of his distinguished services at home and abroad, and celebrating his prudence, courage, military talents, and unsullied honour in all that concerned the glory of his country and king. It seems not a little disgraceful that a monument equally splendid with the former was not erected here to this brave and good man; instead of a trifling piece of marble bespattered with mud, with the inscription almost worn out, and having neither inclosure to protect it, or one "British soldier," to whom "his name will be sacred," stationed at the spot as a mark of honour, most justly due to the memory of that hero, who was deplored by his sovereign, his companions in arms, and the nation, fighting whose battles with the disturber of the peace of mankind

and his deluded followers, he fell, and “whose life as it was honourable, so his death was glorious.”

Mourn ye for him : let him be regarded
As the most noble corse that ever herald
Did follow to his urn.

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, under the idea that he should retain the undisturbed possession of this important island, Napoleon commenced a magnificent palace, commanding a fine view of the grand harbour. In 1790, the Maltese, groaning under the tyranny of his government, rose in arms against their invaders, and, 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, which it would harrow up the very soul to describe, surrendered to the British force directed against it; and Malta thus coming into the possession of England may be considered as having put into our hands the key of the Mediterranean.

CHAP. XIX.

PASSPORT. — DEPARTURE FOR SYRACUSE. — ARRIVAL. — APOSTLE PAUL'S VISIT TO THIS PLACE. — HARBOUR. — QUARANTINE. — SICILIAN BARON. — DISEMBARKATION. — ANCIENT 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 THE VIRGIN MARY TO THE INHABITANTS OF MESSINA. — CHARYBDIS. — ARRIVAL AT CATANIA. — DESCRIPTION. — EFFECT OF TORRENTS OF LAVA FROM ETNA.

INTENDING to visit Sicily, I procured a passport from the Sicilian consul, and sailed from Malta for Syracuse, where I landed, after a prosperous and pleasant voyage. This town is supposed to have been founded by a colony of Corinthians, under Archias, 758 years before the Christian era, and was the first place which the Romans, from whose capital it is computed at fifty miles distance, reduced to the form of a province. Sicily is greater in extent than any other island in the Mediterranean, and is presumed at one time to have been joined to Italy, but separated by encroachments of the sea, and the effect of earthquakes; an observation which seems no less applicable to the straits between Dover and Calais. Syracuse* is pointed out as the place where the apostle Paul landed on his way to Rome†; and it will be recollected that in the prosecution of his journey he met with converts to the faith between Naples

* Acts, xxviii. 12.

† Id. xiv. 15.

and Rome, at the village of Appii Forum, forty-six miles from the capital, of which only a single house now remains, which, in singular coincidence with the words of the sacred historian, is still an inn, and with a slight alteration of the name is now called the "Three Fountains," instead of the "Three Taverns."

On arriving in the harbour of Syracuse, which is six miles in length, presents a beautiful prospect, and allows the largest fleets to ride safely at anchor, I was subjected to the laws of quarantine, by which all communication was cut off with the shore, since great apprehension is always entertained by the Sicilians of the plague being imported by Maltese vessels. During our captivity here, like birds in a cage, I was delighted by hearing many of the Sicilians, who, when the shades of night had fallen, surrounded the vessels playing most charmingly on the guitar. This embargo always proves in the highest degree disagreeable to travellers who wish to push forward on their journey; and indeed the value of personal liberty can only be properly appreciated by those who are placed in such a state of durance. At this time many other vessels were under similar restrictions, and a Sicilian baron, a passenger in one of them, repeatedly visited me, and offered to render any assistance; explaining the objects of interest to be seen in the place, and politely inviting me, on our liberation, to visit him "at his palace in town."

On paying certain fees, and procuring my release, after the close confinement of a fortnight, I landed, with the intention of passing a few days on shore. This city is in a triangular form, and anciently the population exceeded that of Athens. In its flourishing state it extended to twenty-three English miles in circumference, and was divided into four districts, one of which formed the present modern town. It had two harbours; and during a siege the Athenian sailors swam under water, and sawed away the

piles with which they had been blocked up. The greatest part of the ancient city was situated on an elevation, a short distance from the present one, where stood its amphitheatre, capable of holding some thousands of spectators, and the remains of it are still very distinct. I visited the cavern which has been called the ear of Dionysius, or loquacious grotto; and this place, which appears to defy all decay from the operations of time, is evidently an excavation in a rock, in the form of the human ear, on the principle of a whispering gallery. It is nearly 200 feet in length and 70 in breadth; and here the tyrant was in the practice of confining prisoners of state, by which means he could listen to their conversation, or soliloquies, as the slightest movement or faintest sigh from them could be overheard by him. There is at present a reverberation of sound even from the lowest whisper, but I regretted that I did not hear the effect of its echo from the discharge of a musket, the crack of a long whip, or the blowing of a horn.* So plain is the articulation of words that the superstitious are inclined to think that a spirit answers. It was impossible, from its altitude, to get at the chamber of the tyrant.

At a short distance from this den is shown a church, dedicated to St. John, and considered the most ancient edifice of the kind in existence. Here I found an old monk, who had

* In allusion to echoes, among the many in different countries may be mentioned one at Roseneath, Scotland, which repeats a tune played on a trumpet, three times distinctly; a second at Thornbury, England; and a third at Blenheim, where four perfect answers are received in the same notes; and a fourth, at Brussels, makes responses fifteen times. A calculation has been made, in a history of Oxfordshire, that on a calm day an echo will repeat seventeen, and during night ten, times. An echo at Milan returns the sound of a pistol fifty-two times. Elmhurst, in Staffordshire, is also remarkable for an echo which returns a hem, or clap of the hands, ten or twelve times distinctly, but so quick that it admits of nothing articulate. An example is also given of the effect of sound in domes or vaults, as we find in the whispering gallery of St. Paul's, and the echoes of St. Paul's and Portici in Italy, &c. On this principle is the speaking trumpet constructed.

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 is a range of subterraneous catacombs or sepulchral chambers, formed into streets, with niches on each side for the reception, formerly, of bodies. The whole of these vast undertakings may enable us to judge of the grandeur and magnificence of the original city of Syracuse. On the banks here grows the papyrus, the ancient substitute for paper. The celebrated and once beautiful fountain, Arethusa, in the modern town, is now become a most filthy place, in consequence of being surrounded by females puddling in it, or contaminating its waters in the operation of washing foul linen, and beating clothes preparatory to exposing them for bleaching. Ceres had a temple here, which none but women were permitted to enter. Anciently great festivals were annually celebrated, and the heathens were accustomed to worship the nymphs, who, they imagined, presided over the springs and streams and rivers, into which they threw flowers of different kinds, as offerings to them. This usage indeed has been continued through a long succession of ages in some parts of England, and to it may be traced the practice of strewing flowers upon the Severn, and the rivers in Wales.

The shepherds, at their festivals,
 Carol her good deeds, loud in rustic lay,
 And throw sweet garland wreaths into her stream,
 Of posies, pinks, and gaudy daffodils.

Having considered it a duty to avail myself of the politeness of the baron, I succeeded in discovering his residence; but, instead of the palace he had so often rung in my ears, representing himself as a person of the highest consequence, I was, however, wofully disappointed at finding him perched in the meanest lodging, consisting of a couple of small rooms, above the shop of a butcher. I learned afterwards that the

possession of a salt-pit worth thirty pounds is landed property enough to dub the owner with the pompous title of baron. I was soon satisfied with a view of Syracuse, the streets of which are narrow, and the population may be calculated at upwards of thirteen thousand. Every thing looks dull. There is a British consul here. The hour of dinner is at mid-day, when the shops are shut, and a dead silence and entire solitude prevail throughout the whole town. 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," which he lavishly conferred on me at almost every expression he uttered; for, on my quitting the house, he charged every article at a most exorbitant price. On resisting, however, this imposition, and calling for the interposition of the "noble baron," I ultimately forced Boniface, under a threat of publicly exposing his barefaced tricks upon travellers, to confine his demand within the bounds of reason and justice.

The confidence entertained by the people of this place, of deriving supernatural aid from the supplications offered to saints, is almost incredible. This could not be more strongly exemplified than in an anecdote which was told me by the baron with the greatest possible gravity, and under a firm conviction of its authenticity. At one period the French fleet appeared off this town, which threw the inhabitants into the greatest alarm. Apprehensive of its being 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. Lucia, the tutelary saint of Syracuse, to avert the landing of the French.* In consequence of this, he assured me, she saved the whole

* The body of this saint is pretended to be kept by the Venetians.

town by raising a violent storm, which had the effect of driving the hostile squadron away from the island.

I embarked at Syracuse, and sailed for Messina, at the north-east extremity of the island, and on the eastern shore of the straits of that name. It is built somewhat in the form of a crescent, and is surmounted by an irregular wall, in a state of dilapidation. It was here that 14,000 of the British army were so long stationed, watching the operations of 38,000 men under Murat, who was preparing to invade the opposite shore of Calabria, which is distinctly seen, with its chain of mountains; indeed it is at so short a distance that in calm weather the word of command might be heard across. It is rather a singular coincidence, that on his flight from Naples, upon the revolution in France which restored the Bourbon dynasty, the French general, when king, fled to Calabria, where he was publicly shot. Sicily, it may be observed, was originally a peninsula united to Calabria* by a narrow neck of land, and was torn asunder by a tremendous convulsion of nature, which formed that passage called the Faro of Messina. The harbour is excellent and commodious, containing forty fathoms of water, and indeed is unquestionably the best in the Mediterranean. The quay extends nearly two miles, and is about sixty feet in breadth, having in the centre a statue of Neptune. Such is the rigour of the quarantine laws, which are certainly most ingeniously contrived to raise money, that even persons in small fishing-boats are not permitted to leave the island without paying for passports. Several of the streets run parallel with the sea, and many of them exhibit melancholy wrecks of the terrible devastation occasioned by the earthquake in 1783. The appearance of the houses from the sea forms a fine contrast to the dark forests in the back-

* The best wool came from Tarentum, the ancient chief city of Calabria.

Calabrum coxit vitiato murice vellus.

ground, and numerous convents that are scattered. Sixty years ago the plague swept off 35,000 souls. As far as regards externals, the inhabitants are very devout, and particularly attached to religious ceremonies. Among the numerous extraordinary exhibitions is that of a car, fifty feet in height, surrounded with angelic figures and stars, which are kept in motion by machinery; and surmounted by a representation of the Almighty in human shape, with a female presenting the soul of the virgin. This impious pageantry is paraded through the public streets with flags, music, and children chaunting; which by these blind people is considered a work of righteousness, acceptable to God. To render the solemn farce and priestcraft more palpable and gross, a letter is produced, which is dated from Bethlehem, and professes to be addressed by the Virgin Mary to the tutelary patroness of this city, approving of the faith of the natives of Messina; a document or forgery, however, which shall not stain these pages.* The scenery about Messina is extremely beautiful. It has a theatre, and many convents both in the town and its environs. The English have a piece of ground set apart exclusively for the interment of themselves and such of our countrymen who die there. The silk worm has been cultivated with great success in this place.

The landlord of the house I was recommended to was exceedingly loquacious, and, changing his colours and politics with the varying hour, had at one time the Sicilian, at another the American, and again the English arms in front of his house. He mentioned the dissatisfaction which prevailed throughout Sicily at the proceedings of the king, and the great anxiety of his subjects to establish themselves as an independent state; and that they would be better satisfied to be

* The Venetians appear to have come in for a share of this holy ware, which, according to a list published, consisted of a piece of the true cross, an arm of St. George, the head of John the Baptist, with the blood of our Saviour, a nail of the cross, and part of the crown of thorns—Credat Judæas.

under the government of England or America than under the present dynasty. Among other narratives, he informed me that a certain description of vagabonds were occasionally employed to commit acts of assassination, and that if he entertained any ill will against me or any other guest in his house, he could hire them to waylay and poniard us for a couple of dollars. There was, he added, a certain rate of charges which they had laid down for an act of this diabolical nature, which was regulated by the rank and circumstances of the persons who were the objects of attack. This very gratifying piece of information seemed a pretty broad hint to me to be on my best behaviour, when I assured him that I hoped to commit no act that would excite his displeasure. The thirst for revenge, which seeks for its gratification in cold-blooded and cowardly assassination, closely assimilates the Sicilian character to the Neapolitan; and to compare that of the wild Arab of the desert with it would be doing great injustice to the latter, who employs no hired ruffian in his quarrel, but whose hand, if it be against every man, yet is his own, and wages open warfare.

What had dropped from the lips of mine host brought to my recollection an anecdote of Sir John Moore, who, after marching through Calabria, went to Sicily, where the natives assassinated many of our military after nightfall, upon which the general intimated to the government, that for every English soldier who should be found murdered he would tuck up the first of the natives he could lay hold upon. Against so very summary a mode of proceeding a remonstrance was made by the governor, who contended it would be punishing the innocent for the guilty; and to enforce his argument, he added, "I might be the first you should chance to meet." The reply of Sir John was, "In that case I should to a certainty hang you up." It is unnecessary to say, that this threat had the desired effect.

I embarked here with the view of proceeding to Catania,

and sailing through the gulf of Charybdis, which is in the centre of the sea. This famous whirlpool is about 150 feet in circumference and 50 in depth, and in all probability is caused by many opposite currents rushing together at one time and place. From the city, which is at a short distance, it has the appearance of a large space on the surface of the sea being in terrible agitation. The navigation through this gulf, where the brave Nelson triumphantly led a British fleet, is one both of difficulty and danger. It was off this coast the memorable action took place in 1718 between Sir George Byng and the Spanish fleet, when the Admiral of the latter was taken prisoner. The Messinees have long been and still are distinguished for their powers in diving, which they practise in search of pearls, corals, sponges, and other produce and treasure of the deep; but none, either in this or any other place, ever approached in excellence in this art to one individual, of whom it is related that he was able to spend five days in the sea without any other provision than fish, which he caught, and eat raw. He was also in the habit of swimming from Sicily to Calabria with letters from the king; a rather odd kind of mail, it must be allowed. Unfortunately, he met his fate in exploring the mighty Charybdis at the monarch's desire, who threw a golden cup there; for, after he had succeeded thrice in bringing it up, he perished in the last attempt. After passing this perilous place, and thinking every moment the bark would have been swallowed up, I soon had a distinct view of *Ætna*, towering aloft, and in portentous and solitary majesty, with a flood of lava which swept like a mountain torrent down its rugged sides, carrying desolation along with it, till it fell hissing and boiling in the sea.

At Catania I landed, and proceeded to a tolerably comfortable inn in the great square, where I was joined by two travellers, one of them a countryman, and the other a general in the French service. This city was founded by a

colony from Chalcis, in 753 before the Christian era. The name was changed to *Ætna* by the king of Syracuse, who became master of it; dismissed the inhabitants, and peopled it with Syracusans. On his death it was wrested from them by the old inhabitants, and once more resumed the name of *Catana* or *Catania*. This city, which is distinguished for its coral fisheries, and which is as remarkable for beauty as any in Sicily, contains about 80,000 inhabitants, and is encircled with enormous masses of red lava from an irruption in 1669. In appearance the lava is similar to vast sheets of ice on a river which the thaw has just broken up, with the difference that it is of a black or dark brown colour; and is as hard. This terrible visitation continued at the period above mentioned for some time, overwhelming the country between the mount and *Catania* with a molten red-hot mass and showers of burning ashes, which covered up vineyards, and destroyed every green thing besides thousands of houses; some of the latter were totally swallowed up, while the wrecks of others still remain, fearful monuments of a catastrophe which to my mind suggests an impressive type and warning of dissolving nature. Many houses in the neighbourhood, built of lava, are uninhabited, from being undermined; and several elegant buildings in the city I saw supported by props or logs of wood, and are rent in different parts, from the shaking or concussion to which the mountain has been subjected at different periods. At one end of the town, indeed, the desolation and ravages from these causes were most heart-rending and appalling; and struck me the more forcibly, as I could not, while I gazed upon the ruins around, help dreading lest a similar fate, at a future period, might befall the whole of *Catania*. The inhabitants here are, in fact, in a state of perpetual danger, for which their beautiful climate and delicious fruit scarcely compensate them; but, indeed, they are a lazy, light-headed race, who give themselves little concern about anticipated evils.

CHAP. XX.

VISIT TO MOUNT ÆTNA. — REGIONS. — DEVASTATIONS. — REMARKS. — ARRIVAL AT THE FOOT OF THE CONE. — ASCENT BY MIDNIGHT. — EFFECTS PRODUCED ON THE AUTHOR BY THE SULPHUREOUS VAPOUR AND AIR. — EXTREME DIFFICULTY IN ASCENDING. — ARRIVAL AT THE SUMMIT. — HORRORS DESCRIBED. — REFLECTIONS. — HINTS TO TRAVELLERS. — LAST ERUPTION. — EMBARKATION FOR PALERMO.

HAVING agreed with the gentlemen I met at Catania to visit Ætna, supposed to be about thirty miles in ascent from the city, we set out about mid-day, on the 19th of October. Notwithstanding the advanced state of the season, most fortunately this stupendous mountain still was free from snow, which begins to lodge upon it during this month and remains till June. We commenced our journey 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 or regions, which have been denominated the fertile, the woody, and the desert. Our route first lay over a long sharp road of lava, similar to a rock; and afterwards, through those successive departments. The vineyards and grapes, and other crops growing among masses of lava, where the ground is black, as if the ashes of coal had been scattered over it, seemed a truly surprising and beautiful process of nature, and, as it were, compensated its former devastations. We passed Monte Rosa, so called from its red colour, which was produced, or thrown up, by

an earthquake in 1669. During the night, we halted at Nicolosa, about twelve miles distance from Catania, and next morning proceeded to scale the mountain. In one place, where the earth is overspread with ashes, not a particle of vegetation was to be discovered; and in another, immense masses of lava appear, jumbled and tossed about in the wildest confusion, as if some violent convulsion of nature had rent and torn them out of the bowels of the earth. This scene presented a striking commentary upon the words of the psalmist, “Tremble, thou earth, at the presence of the God of Jacob *,” who can remove mountains out of their places, and the pillars thereof tremble.† We next found ourselves literally among the clouds, where profound solitude reigned. Every trace of vegetation had now disappeared; and the ground was precisely as if strewed with coal dust, and so unsolid, that we sunk ankle deep in it, and missed our footing at every step. The imagination can hardly figure a spot which has been so signally marked with absolute desolation, or better calculated to fill the mind with astonishment and awe. The sublime horrors of the scene were indescribably heightened by that conspiracy, if it may be so termed, of the elements, which impeded our progress by storms of rain and hail, with vivid lightning followed by loud claps of thunder. In the words of a prophet, “I beheld, and lo, there was no man; and all the birds of the heavens were fled.”‡ Overpowered with fatigue, and thoroughly drenched, we arrived at a small house, built of lava, at the base of the cone, for the accommodation of travellers, the keys of which we had brought from Nicolosa. It bears over the door-way an inscription, intimating its having been erected by some British soldiers; and it consists of a couple of apartments, with a stable adjoining. On account of the extreme cold, some travellers prefer to repose, during the night, in the latter, beside their mules.

* Psalm cxiv. 7. † Id. xviii. 7—15. ‡ Jer. iv. 25. 26.

We lighted a fire, and, after having partaken of refreshments, agreed to set out by midnight, and ascend the cone, so as to reach the summit by sun-rise. We had but little inducement to remain where we were, for the apartment was so filled with smoke, that it was impossible to distinguish one object from another; so, after muffling ourselves up, and taking staves in our hand, we again sallied forth with the guide, who carried a lighted lanthorn. The general, however, after proceeding a short way, apprehensive of danger from slipping among the masses of lava, and having already nearly broken his leg, abandoned the enterprise, and returned to the house, intending to defer his journey till next day. In proceeding, we were perpetually stumbling, and frequently got jammed in between vast blocks of lava. Great, however, as was our toil, and the danger to which our limbs were exposed, on this memorable night, we consoled ourselves with the anticipation of the prospect we should enjoy upon the summit, which would amply recompense our labour. In about two hours we reached the immediate base of the cone, from which it rises almost perpendicularly; and this we now begun to ascend, just when a faint glimmering of the light of day made its appearance. I own that of all the tasks I had ever undertaken in climbing mountains, this was the most arduous. The chief difficulty was owing to the want of a solid footing, in consequence of the ashes being loose, so that frequently, on making a step, I slid down, and lost more ground than I had gained. I also felt the pure thin air affect my lungs extremely, so as to prevent free respiration; and at one time the sulphureous exhalation obscured my eyesight like a dense smoke or vapour, and occasioned sickness, even to violent vomiting, as well as threatened suffocation; besides all which, the warm ashes burned my shoes, for we literally walked *per ignes suppositos cineri doloso*. Having fortunately reached half way up the cone, I was obliged to lie down in a state of

complete exhaustion. While I rested, I perceived, at a short distance below, a lambent flame moving quickly along, not unlike the torch of a lamplighter in full speed. This ignis fatuus is presumed by some to be occasioned by swarms of fire-flies*, or luminous insects, bred in the sulphureous oils with which the sea and land abound, which was lord Bacon's opinion; but others are disposed to think it a meteor, or species of natural phosphorus.

As we got higher, we found the atmospheric pressure become sensibly less, and the azure colour of the heavens more faint. The loose ashes still continued to impede our progress; and after scrambling up and rolling down, thank God, we at last reached the highest point of this gigantic mountain, when we threw ourselves down for some time, completely overcome with fatigue. At this moment the sun began to rise with a glory altogether indescribable, which prompted me to exclaim, "From the rising of the sun to the going down of it, the Lord's name be praised." Had snow been at this time on the cone, the attempt to reach its summit would have been impracticable.† A dead silence, unbroken by the slightest breath, prevailed. The scene which burst upon my view from this commanding altitude, and which combined such vast and sublime objects, would defy a more skilful pen than mine to describe it. A horizon of boundless extent is unfolded, embracing a similar tract of country, dotted with numerous villages, and showing the

* One of the most recent travellers in South America has ascertained that the light of the fire-fly proceeds from a phosphoric substance contained in a small bag in the thorax, filled with an unctuous matter like melted phosphorus, over which the branches of the trachea are spread.

† It is remarkable that all the snow yields a revenue to the bishop of Catania. It is curious that the proprietor of Ben Nevis, the highest mountain in Scotland, which is 4,584 feet above the level of the sea, and covered with snow during part of summer, holds of his superior or lord of the land by a tenure which obliges him to produce a snowball every day in the year.

whole course of many rivers, from their source to their estuary, in their serpentine directions, through all their windings, which glittered in the beams of morning like silver threads, hoary mountains, like billows on a tempestuous ocean, and the smoke of mouldering volcanoes. Beyond this magnificent panorama lay the mighty deep, not with unadorned bosom, but studded with islands *; and Lipari, anciently known by the name of *Vulcaniæ*, and Stromboli, whose craters have not ceased vomiting flames, ignited stones, and cinders into the sea long previous to the Christian era. These volcanoes rise 3,000 feet in almost perpendicular height, and their broad glare, "which lights the Levantine Sea," is distinctly visible at night from the streets of Messina and of Catania.

Here we alternate shudder and admire,
While nether earth emits its founts of fire,
Athwart the glowing gloom of dusky night,
Shedding a lustre that inspires affright,
As it glares forth from those unfathom'd cells
Where earthquakes slumber and destruction dwells.

This most stupendous mountain is calculated to be 12,000 feet above the level of the sea.† It is, beyond all comparison, loftier and more horrible than Mount Vesuvius, which I have also visited. The rocks upon the summit are torn and rent in a thousand parts, so as to form enormous caverns. This leads me to observe, that when we hear of so many desolating eruptions‡ and pestilences, I have now

* The Lipari isles are reckoned to be ten in number; and Lipara, the largest, is peculiarly interesting to the naturalist, from the number and beauty of its volcanic products.

† *Ætna* and the Peak of *Teneriffe* are estimated as the most elevated points on the earth. There are one hundred mountains in Great Britain which rise a thousand feet above the level of the sea. Mount *Corno*, in Calabria, from which is a splendid view of the Mediterranean on one side, and the Adriatic on the other, has an elevation of 13,179 feet.

‡ There have been numerous eruptions in this mountain, even pre-

and formerly described, besides the other overwhelming calamities with which our earth is visited, can we view these as merely accidental, but should not our thoughts rather ascend to that Almighty Being at whose command the ministering angel goes forth, and who, when his pleasure has been fulfilled, saith, "It is enough."

The ground was so extremely hot that it was difficult to remain long on one spot, though I cannot add, with some travellers, that I could light my pipe at it. One of the craters, in the form of a basin, measured by the eye, seemed a couple of miles in circumference, and half a mile in depth. I regretted not having brought fire-arms to discharge into it, as the report produces the most frightful reverberation. After remaining for some time upon the highest pinnacle, and drinking to the health of our sovereign, we descended, by almost sliding down the cone, and arrived at our quarters at its base about nine A.M., much fatigued*, but equally gratified at having accomplished this arduous task. Here we found the general, who had enjoyed a sound sleep, just setting out for the summit; after his return from which we spent the remainder of the day in a social manner in our solitary abode. Finding ourselves again exposed to great annoyance from the smoke which had so incommoded us the day before, and being compelled to continue the fire in consequence of the severe cold, we busied ourselves to discover the cause of it; and, on examining the chimney, at last discovered that the top of it had been stuffed with straw,

vicious to the birth of our Saviour, which it would be tedious to enumerate. One, in 1694, destroyed Catania with the adjacent country; and during another, in 1699, there perished 18,000 persons, reminding us of the judgment of Korah, Numb. xvi. 32, 33, 34, 35.

* When ascending, my travelling companions were descending, and seemed like spirits descending from Heaven. Mr. Wilson appeared to have suffered much, his face was pale and thin, the volcanic exhalations having produced the effect of sea-sickness.—*General Gourbillon's Travels in Sicily.*

to prevent the snow falling into it and injuring the apartment, which had escaped the recollection of the guide; a circumstance which I mention lest future travellers should be exposed to a similar inconvenience.

Next morning we mounted our mules, and turned off a short distance from our quarters, along a track covered with cinders, to witness the crater formed by an eruption which took place on the 27th of May the preceding year. We could only venture to approach within a quarter of a mile of this volcano, but that was sufficient to enable us to observe the lips or edges of it streaked with lava of a red and yellow colour, in a state of fusion. All around were enormous stones, and heaps of cinders of a red and black colour, which had been vomited forth from this fountain of fire. This was the last eruption of *Ætna*, and continued till the second of the following month. We were surprised, on scraping the ground, to find so much snow* underneath. After passing along various other deep craters, we looked down into yawning gulphs where fire and smoke were issuing

* Since these pages were written, a remarkable discovery has been made of a great mass of ice, preserved, perhaps for centuries, from melting, by the singular event of a current of red-hot lava having flowed over it. The extraordinary heat in the south of Europe, during the summer and autumn of 1828, caused the supplies of snow and ice, which had been preserved in the spring of that year for the use of Catania and the adjoining parts of Sicily and the island of Malta, to fail entirely. Considerable distress was felt for the want of a commodity regarded in these countries as one of the necessaries of life, and on the abundance of which, in some large cities, the salubrity of the water and the general health of the community in some degree depend. The magistrates of Catania applied to Signor Gemmellaro, in the hope that his local knowledge of *Ætna* might enable him to point out some crevice or natural grotto on the mountain, where drift snow was still preserved. He had long suspected that a small mass of perennial ice, at the foot of the highest cone, was part of a larger and continuous glacier covered by a lava current. Having procured a large body of workmen, he quarried into this ice, and examined the superposition of the lava for several hundred yards, so as completely to satisfy himself that nothing but the subsequent flowing of the lava over the ice could account for the position of the glacier.

forth. For ages there have been eruptions from *Ætna*, the first of which on record is said to have taken place 483 years B. C., at which period *Vesuvius* was not affected. The first symptoms of an approaching eruption are a violent shaking of the mountain, struggling as it were to get vent; and during these concussions columns of smoke are seen to ascend to a great height, and spread like a tree, which is followed by a loud report and earthquake, when flames burst forth, with showers of ashes and red-hot stones, which frequently are of an enormous bulk. The lava boils up to the edge of the crater until it runs over, and pours down the sides of the mountain like a river, or as from a boiling cauldron. Several of the currents of the lava are nearly forty miles in length. Notwithstanding the ravages they occasion, they are, we should reflect, as nothing in comparison of the concomitant advantages; for, the earth being filled with fire, volcanoes are indispensably necessary. If we turn to the oracles of truth, we shall find that lava is particularly alluded to on different occasions.* After passing along other yawning gulfs, whence fire and smoke were issuing, we turned into the usual track, and proceeded to *Catania*, which we reached in safety, and overwhelmed with astonishment at the wonderful works we had witnessed of Almighty God.

After taking leave of my fellow-travellers, I joined a Prussian officer, with whom I embarked in a *sparino*, loaded almost to the water's edge with wood, a description of vessels that always keep close to the shore. At one time there was a dead calm, and the sea was like a sheet of glass during two days; but this was succeeded on the following evening by a most alarming gale of wind, accompanied with thunder and lightning, and a tremendous sea, when our brittle bark, in which we were crammed into a cabin where we could hardly stretch ourselves, and where in a horizontal position in bed our noses rubbed against

* Nahum, i. 5, 6. Jer. li. 25. Psalm xviii. 8. xcvii. 5.

the roof, was driven out to sea, and exposed to all the fury of the contending elements. The sails were torn to rags, and the few mariners we had were soon quite spent with fatigue. Every moment it was concluded she would go to the bottom, and our spirits be launched into an eternal world. After passing a night of great agitation, the horrors of which were increased by the loud exclamations, and often shrieks, of the affrighted seamen, the storm next morning abated, and we arrived, beyond our expectations, at Palermo, protected by that Almighty Being, who maketh the storm a calm, and whose eye had providentially watched over me through so many dangers hitherto by sea and by land.

CHAP. XXI.

PALERMO. — PRIESTS. — POPULATION. — STREETS. — HOUSES. — STALLS. — BRITISH ARMY. — FETE OF ST. ROSALIA. — DESCRIPTION. — BIBLES FROM ENGLAND BURNED. — CONVENT OF CAPUCHINS. — HUMAN SKELETONS. — COUNTRY HOUSE OF THE KING. — MODERN GOLGOTHA. — SIROCCO WIND. — EMBARKATION FOR MALTA. — STORM. — ARRIVAL AT MARSALLA. — DETENTION. — ARRIVAL AT MALTA. — ARRIVAL AT GIBRALTAR. — DESCRIPTION.

THE approach to this capital from the bay is truly beautiful and picturesque: it forms an amphitheatre, and is situated in a fertile plain, with mountains in the back ground, which present a great variety of outline; and from their base it spreads down to, and along the shore. The first objects which struck me on entering the city, 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 certain of their actions, 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.

Palermo was at one time very celebrated; and the period of its greatest prosperity may be dated from the siege of Syracuse by the Athenians to the Carthaginian conquests. During years of scarcity the grain of Sicily was shipped here to all countries on the Mediterranean.

It has two principal streets, of great length, and five gates. Over one of these are exposed in cages the heads of those who have been executed for murder. The population is about 200,000. The principal street, called the Via Toledo, similar to Bond-street, London, is of considerable length, and there is always a great bustle in it, from the constant succession of carriages, which takes place at noon, driving to the Marino, the public promenade. There is no regularity in the buildings, and the houses are miserably constructed. The streets are quite obstructed by numerous paltry moveable shops, booths, cobblers' stalls, and other nuisances; most of them, indeed, may be described as narrow, crooked lanes; but in general they are well paved. The utmost extent of the wish and vanity of the Sicilians is, to be placed in such circumstances as will enable them to keep a carriage, when it is ostentatiously displayed along the Via Toledo, especially at a particular hour, at which there is seen one continued line of them parading in it. Even princes are found contented to live in a state of obscurity, in the upper part of a house, and to limit their bill of fare to maccaroni, in order to save what they can to attain this distinction. The display of wet linen from many of the houses is very offensive to the eye. The lower part of them is converted into shops, and the upper is inhabited by families, from the duke to the humblest individual. The passion for gaming pervades all ranks; and card-playing is practised among the lower orders, even in the streets. The British army, stationed here a considerable time, acquired high fame for orderly and correct conduct, and a punctual performance of all its engagements. During that period there was an English church where divine service was performed, but it is now converted into a granary, and none has existed since. A particular hostility exists, on the part of the Sicilians, to being engaged in military service, and it is a common expres-

sion with them, "Rather be a sow than a soldier." On this account a marked hatred is entertained by them towards 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, son of the king, who governs here, a clause was introduced, declaring those in the married state not bound to serve as soldiers; in consequence of which exemption boys got united to women who might have been their grandmothers in point of age; and the churches were actually crowded with them to receive the nuptial benediction. The prince is popular, and on certain days receives with his own hands petitions from the meanest of his subjects. This I was myself witness to on the part of the king of Denmark, one of the most humane and beloved monarchs, I believe, that ever sat upon a throne.

I did not happen to be here in July, when a ceremony of gross superstition and folly takes place in honour of Rosalia, the patroness saint of this island, who, it is said, at an early period of life, retired to a monastery, and led a life of piety and mortification. More acts of adoration seem to be paid to her saintship than even to the Virgin Mary; and, in comparison with these, but few indeed are those directed to the Supreme Being. On occasion of this festival, which continues some days, the whole population seems to be thrown into an ecstasy or delirium of joy, and 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, are carried in procession with great pomp through the streets on a lofty car, which is ornamented with allegorical representations, and on the top of it is her statue. This pageant is attended by ecclesiastics of high and low degree, with the nobility and others, of all ranks, accompanied by music. During

this festival the prince and governor dine in public in gardens near the town, where an open table is laid, to which all persons of respectability are welcome. At night the town is illuminated, and a display of fire-works is made, along with discharges of artillery. The Monte Pelerino, 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 Parlermitans. The ascent to it is difficult from its altitude, and the road winds in the form of a corkscrew; but the view from it is extensive and beautiful. On a pinnacle, looking towards the sea, is a clumsy effigy of Rosalia, before which many prostrate themselves; and to this spot the procession proceeds on the fifth day, when it terminates. There is a violent opposition to the dissemination of the Scriptures in this island, which must call for the marked condemnation and deep regret of every one who appreciates the revelation of that mercy which it offers. Such is the violence of this hatred of the light which shines from heaven, that boxes of bibles, sent hither by the society of London to instruct the ignorant and promote the glory of God, were on their arrival committed to the flames!

It is unnecessary to enter into a minute description of all the public buildings, churches, and edifices, in this city. Many of these are magnificent, especially the cathedral, which is twenty yards in length. I must not omit, however, adverting to the convent of the capuchins, and their extraordinary mode of preserving the bodies of the dead, which are publicly exposed. In a subterranean space under the convent are a number of chambers, with a passage through them for the accommodation of visitors. Here many hundreds of human skeletons, particularly of capuchins, similar to mummies, are placed in niches, exhibiting a most ghastly, and sometimes grotesque appearance, being eyeless, and having sunk faces, mutilated necks, and

mouths twisted awry. These are previously dried in a stove, heated by a composition of lime, which causes the skin to adhere to the bones; they retain their long beards and the dress they wore during their life-time. Some of them I was told had been in the same attitude for three centuries. Tickets are attached to each, bearing their names and the day of their death. It is a great object of many of the Parlermitans to secure a niche for their body in this temple of fame at their death, so as always to remain above ground; but it is singular that, by some particular law, no dead females are allowed to be placed here, or even when alive to visit the spot. A number of coffins are also in these sepulchres, 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 corpses clothed and standing upright, is truly awful, and well calculated to humble the pride of man, and remind him of his latter end.*

At a short distance from the city is a church-yard called the "Holy Field," which also presents most affecting views of mortality. Part of it is subterraneous, where dead bodies of the lower orders, which are not previously put into coffins, are thrown from an aperture above, and it is covered with a large stone, to which a ring is attached. Contiguous is a building set apart for the reception of the bodies of the higher classes, some of which previously undergo a process called baking, or drying in ovens, after which they are also placed in niches of the wall like statues, with their hands tied across by means of a rope round the neck, and hanging down in front; a crown of thorns is on their heads, and they also wear the same

* In the Anatomical Theatre at Amsterdam are preserved the skeletons of vagabonds and desperadoes, dressed in their own apparel, and placed in moveable machines round it, with a history of their crimes appended.

clothes as during their life-time. On the anniversary of their death they are visited by friends who "speak to them." I was shown the apartment where the conservative process takes place, when I observed the bodies of some children brought in a barrow for the purpose of undergoing it.*

The king's country house, or villa, called "Favorita," situated a few miles from the city, to which he and his queen were removed by lord Nelson as a "city of refuge," when the French entered Naples, is a beautiful edifice in the Chinese fashion, painted in fresco. On the inside of several doors in the principal rooms are likenesses of the royal family, with their names, and expressions of affection written under them. For example, under that of the

* Nearly similar customs occur in other countries. For instance, at Ispahan, bodies of the dead are set up with their backs against a wall, and birds of prey pick out their eyes. If the right be taken out first, it is concluded that their souls are happy; if the left, their fate is supposed to be otherwise. In the first instance, the body is laid in the grave most ceremoniously, and in the other without respect. In Russia, I found the 22d October a day held to be peculiarly sacred to the dead, when most of the lower classes proceed to churchyards and churches, with quantities of rice, to receive the benediction of priests; and when in the act of eating it, on their return home, they repeat the name of the deceased friend. Every four years the Indians disinter the bodies of such as have died within that period, clean the bones, and wrap up the remains of their departed friends in new furs. They are then laid together in one mound, and the ceremony concludes with feasting, dancing, and singing. Among the Chinese of rank it is the custom to keep by them coffins containing the dead bodies of those who had been dear to them. These are made of a species of wood considered imperishable. In Barbary, it is the uniform practice of the natives to bury without a coffin or covering, the moment the breath ceases; and a similar practice exists among the Esquimaux, who visit the graves and talk with the deceased, who, it is supposed, listen to all that is said to them. And in Brazil it is the custom to immerse the body in quick lime, and, when the flesh is consumed, the bones are collected, scraped, cleaned, and deposited in a box with a lock and key, and the latter is kept by the family. These cases have no resemblance to coffins, and are deposited in recesses of the walls of cloisters, and the living friends come annually to inspect them.

duchess de Berri are the words "my darling." Among the curiosities here is a very large table in the kitchen, capable of holding a great variety of dishes for an entertainment, which, on occasion of a banquet, is wound up by machinery, ready laid and served, to a grand dining-room up stairs.

During my stay in the capital, it was visited with the sirocco wind, blowing south-east by south, which was most violent, and occasioned difficulty in breathing, accompanied by an oppressive feeling of heat, and excessive languor and depression of spirits. At this time there was a fine dry dust blown about the town, which searched and settled in every place, penetrating even into the interior of houses, notwithstanding all the windows and doors were made close to prevent it. These so much dreaded winds blow during certain periods in Egypt, and arise entirely from the motion of the atmosphere over vast tracts of hot sands, where they cannot be supplied with a sufficient quantity of moisture, and the heat which accompanies them is most insupportable, and may be compared to that of an oven. According to a census taken by order of the viceroy in 1829, the population of Sicily was 1,780,000 inhabitants, exclusive of 300,000 ecclesiastics, and 1,117 convents with 30,000 monks and the same number of nuns; there are besides 388 churches. The nobility consist of 61 dukes, 217 princes, 217 marquises, 2,000 barons, and 2,000 generals. The exports of Sicilian produce yearly is $5\frac{1}{2}$ millions of ducats, and the imports $6\frac{3}{8}$ millions.*

* It is a remarkable circumstance that the first profession of barbers were brought from Sicily to Rome (Plin. vii. 59.) 299 years previous to the Christian era; and when young men first began to shave they were said *ponere barbam*. On the day they commenced this operation there was held a festival, and presents were made to them. (Juv. iii. 187.) Barbers were incorporated with the surgeons in London, 1540, and separated from them in 1744.

After I had seen every object of interest here, and been hospitably received by Mr. Lindeman, British consul, I embarked in a small crazy bark with the view of returning to Malta, but, after beating about with contrary winds, I was blown into Trapani, where I was detained some days. Having again set sail, we encountered another storm, which forced us to take shelter in Marsalla, situated on the western extremity of the island. I was received under the roof of a countryman, Mr. Woodhouse, wine-merchant, to whom the inhabitants of the place, as well as all travellers, are under peculiar obligations for his liberality; and I was forced to billet myself for several days on his hospitality, owing to the increased violence of the tempest. He has an establishment here on a most extensive scale, and has acquired a large fortune by making wine which is denominated, from its superior quality and flavour, "The Bronti Madeira;" indeed, I am led to think it is in many places in London blended with genuine Madeira.* The cellars are immense, and have passages through them like lanes and streets; and his workmen cannot see him till he is close to them. Among the ingenious plans he adopts to keep his men in order, when he discovers any in a state of intoxication he compels them either to quit his service, or drink a bottle of salt water; and the latter was always preferred, of which some whimsical accounts were given me.

Marsalla is situated on a low promontory, and was called Marso, or Port of God, which has been corrupted into its present name. It is said to owe its foundation to Hannibal, son of Hamilcar, who, 410 years B. C., landed here with a powerful army. Splendid aqueducts at one time brought water to the inhabitants from the springs of the

* Speaking of the juice of the grape, reminds me of the custom of a certain wine-bibber conferring royal appellations on wines when he saw them at table. For instance, a bottle of port stood for the king of Portugal; champagne for that of France; madeira for his Spanish majesty; and a bottle of porter represented our gracious sovereign.

mountains. The public spirit of Mr. Woodhouse is the theme of praise, from his having been at the expense of paving the streets; and he is indeed the main-spring of every undertaking for the improvement and interests of the town.* At one period there was a strong fortress here, and most excellent harbour, which was filled up by the Austrians with stones, to prevent the vessels of Mahomedans resorting to it as a place of shelter. Some of these stones 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 apartment in the church attached to it, for the reception of dead bodies, after the mode observed at Palermo; and in conducting me over it, one of the priests pointed out that of his father, and with great coolness took up, handled, and clapped the caput mortuum, and expatiated on his virtues.

In consequence of heavy rains, an interesting discovery has been made. On the beach of Cape Bocco, near the town, the earth being washed away by the rivers has left exposed to view the ruins of an ancient edifice, which had remained buried for ages. Five bases of columns were first discovered at equal distances from each other, and a pavement of sixteen palms in length, made of composition, in which there is mosaic work. Other bases were afterwards found, with the capital of one of the columns, and at a short distance a building with two doors, the floor of which is of white marble. There are other buildings surrounded by walls extending under ground, the visible parts of which rise two or three palms above the pavement. On the same level is a flight of three steps of soft stones, five palms in length, the extremities of which are covered with stucco,

* Since these pages were written, he has paid the debt of nature, lamented both by the inhabitants and travellers, who were received by him with open arms, and experienced in a high degree his hospitality and protection.

and round it are the bases and capitals of columns. The floor of these edifices are twelve palms below the surface of the ground. Of all nations, none has fallen so much from its former pre-eminence as Sicily. It not only supported a population nearly equal to that of modern Turkey in Europe, but from its great fertility furnished abundant supplies of grain and provisions to Italy, Spain, Greece, and in the most favourable times of Rome was denominated the granary of the republic. The city of Agrigentum at one time contained 800,000 inhabitants, a number not much inferior to the present population of the whole island.

I embarked here, after being sadly tantalized by adverse winds, and at one time was nearly upset in my crazy bark in a storm; but fortunately I at last arrived at Malta, during thunder and lightning, having been detained one month in coming from Palermo, although a voyage is in general accomplished in the course of two or three days.

After remaining here a short time, and receiving much attention from Judge Wright, I embarked, and sailed to Gibraltar, where I experienced distinguished politeness from Sir George and Lady Don. It is only an act of justice to mention, that few commanders of this garrison have been more popular than the venerable general, who is called the "father of the people," and to whom the very highest obligations are due for the indefatigable exertions he has made in improving the town, and all around the rock, for the comfort, health, and happiness of the people; and his ear is always open to the representations of the meanest inhabitant, who have ready access to him, without meeting with any of that pomp and hauteur so often assumed by men in authority.

The rock of Gibraltar is irregular in form, and 1,400 feet in height, almost perpendicular, the top inclining towards the east, and it is joined to the continent of Spain by a neck of low land, forming one of the wonders of the

world. Perceiving the strength and importance of the place, the Moors erected fortifications in 714, so as to render it impregnable, and called it Gibel-Tariff, which was afterwards changed into the present name on being captured by the Spaniards. The town is romantically situated at the foot of the western side of the rock. The importance of this fortress appears chiefly to arise from the bay, which is nine miles in length and five in breadth. The vast range of excavations, or spacious galleries, on the northern side, which are formed in the solid rock by blasting it with gunpowder, so that you literally walk through the rock, is a mighty operation, and shows the wonderful powers and ingenuity of man. One of these excavations is called the hall of St. George. Throughout all their extent are planted immense cannon *, pointed to the sea, which have a terrible aspect, and would pour down most frightful destruction on an hostile fleet. To the south, the rock ends in a plain, called Europa Point. One part of this elevation, the view from which is inexpressibly grand, has received the name of Apeshill, from the number of monkeys and baboons on the top of it, which are seen in the greatest numbers during the period the wind blows in an easterly direction; and woe be to them who happen to walk under it when the mischievous animals are hurling down stones, in which they take delight. It is curious to observe them in their flight, skipping about like performers on the tight rope, making astonishing leaps with their cubs on their backs, even up perpendicular places. Their agility in climbing, jumping, and dodging any one that offers to fire at or strike them, is almost incredible. Although one was tied up, still it would be impossible to hit it with a stone, as the animal would either catch it, like a ball, in his hand,

* Great guns were invented in 1350, and first used by the Moors at the siege of Algeçiras, opposite this place, in 1344; and the first time in England at the siege of Berwick, 1405.

or avoid it in the most nimble manner; in short, the admirer of monkeys should visit this rock, where he may see them standing on their heads like mountebanks, and on a ledge only six inches wide, and five hundred feet above the level of the sea.* There is also game here, 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, and their different costumes are very amusing. The Jews are extremely numerous, and have a synagogue, and enjoy a privilege which they prize very highly — that of burying their dead in ground within the city, whereas the field set apart for Protestants and Catholics is without it, towards the lines. These were formerly buried promiscuously, but divisions have lately been made in the field to distinguish each. Notwithstanding a mine of money has been expended on this commanding and most important situation, 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 is drunk in such abundance as 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 revolving machine, called, by way of ridicule, “his lordship’s whirlygig,” for the punishment of the drunkard. On inclosing the offender in it, and touching a spring, it revolved with the

* In India this animal is held sacred. There is a species of privileged ape kept in the pagodas, highly venerated, from a tradition that one of their gods dwelt upon earth in that form. They seem to be as well acquainted with their privileges as the Brahmins themselves, and descend at sunset from the tower of the temple, in the niches of which they live fearlessly, to plunder the gardens. Pope Julius III. gave a cardinal’s hat to a servant that kept his monkey; and being asked his reason for so strange a favour, answered, “That he saw as much in his servant to make him a cardinal, as the conclave saw in him to elect him a pope.” At Emeraldi, the delicate morceau is a roasted monkey!

greatest velocity, which soon relieved him, quite as effectually as the stomach pump now used. And here I cannot fail to observe, that the most abominable scenes of intoxication took place during the period my lamented friend, the Duke of Kent, was Commander, who was a marked enemy to dissipated habits, and whose great anxiety to check it, and introduce temperance and sobriety among the soldiers under him, and the inhabitants at large, met with a return so highly unjust and ungracious, although I have reason to know many of the regulations in this respect, which his royal highness laid down, are now acted upon, and that the most beneficial effects are experienced in consequence.

The public residence of the governor, which is spacious, is called "The Convent," from the edifice having been occupied at one time by a religious order. Contiguous to it is an English church, the walls of which are adorned with monuments to the memory of many 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, and in which the duke, to his immortal honour, took a marked interest. Perhaps the best mercantile and military library to be found in any part of the Mediterranean is here. The improvements which have been made in the public buildings, the formation of streets and lanes in the solid rock, and bringing many parts of it into a state of cultivation, together with the laying out of public walks and gardens, are remarkable, and reflect the highest praise on the public spirit and indefatigable exertions of General Don. In short, every reasonable comfort is to be obtained in Gibraltar, and 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. At the same time it should be mentioned, that the rock is sometimes visited with a particular disease, but of what description has not been exactly ascertained, although that which it most resembles is the black vomit in the East Indies. In 1804, 1810, and 1813 and 1828, it occasioned a great mortality. In the former year 5500 were cut off; and during the end of the latter there were 1618 victims. Among the mercantile inhabitants, the Scotch appear to exceed in number the English. 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.

A bust of the Duke of Wellington had just been placed in the gardens by the British military and civil officers of the garrison.*

It is only necessary further to observe, that there is here,

* It bears this inscription :—

Imaginem hanc Arthuri Wellesley
Wellingtoniæ Ducis
A. D. M.DCCC.XIX. posuerunt Britanni
Tam Civili quam Militari Munere
In hac Arce fungentes
Præclaras Res Gestas admirati
Et Virtutem Bellicam
Imperatoris summi Invicti
Qui Annuente Deo Optimo Maximo
Imperante Georgio Tertio
Britanniarum Rege Patre Patriæ
Dum Copiis Britannicis præerat
Et Sociis Hispanis atque Lusitanis
Has Regiones
A Diris Galliæ Exercitibus
Tum fœde Oppressas

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 cheerful activity and bustle kept up at Gibraltar, which, with its impregnable fortress, must be considered as a place of the highest importance to England in a political and commercial point of view. The exports to England from this place, including those of Malta and the Ionian Isles, during 1821, were 2,221,425*l.*, and the imports, 160,273*l.* The following year the former were 3,320,177*l.*, and the latter 133,450*l.*; and in 1823 the exports were 2,481,881*l.*, and the imports, 212,571*l.*

In Rebus vel maxime Arduis et pene Desperatis
 Post Longam et Duram Militiam
 Et Prælia Innumera totidemque fere Victorias
 Pulsis Gallis A Gadibus usque
 Ultra Pyrenæos Montes et Garumnæ Fluvium
 Ab Immani tandem Hoste felix liberavit
 Renatum denique in Gallia et Belgio
 Atrocissimum Bellum confecit
 Uno Prælio Waterloo
 Et Europam ab Instante Tyrannide vindicavit
 Et Immortalem
 Non sibi soli sed Armis Britannicis
 Gloriam peperit
 De Rege et Patria et Genere Humano
 Optime Meritus.

CHAP. XXII.

DEPARTURE FROM GIBRALTAR. — ST. ROQUE. — WRETCHED INN. — MALAGA. — HANOVERIAN CONSUL. — DESCRIPTION OF THE TOWN. — CATHEDRAL. — RELIGIOUS OBSERVANCES AT SUNSET. — DEPARTURE. — INN. — FAVOURITE SPANISH DISH. — IGNORANCE OF THE LANDLORD. — OSSUNA. — MONKS. — LADIES' SMOKING. — DEPARTURE. — MILITARY ESCORT. — SEVILLE. — DESCRIPTION. — SPANISH COMPLIMENT TO A STRANGER. — EMBARKATION ON THE GUADALQUIVER. — CADIZ. — RETURN TO SEVILLE. — FINAL DEPARTURE. — JOURNEY TO THE CAPITAL. — CARRIAGE. — ARANJUEZ. — EFFECTS OF WAR. — MADRID. — CONVERSATION WITH THE ROYAL FAMILY. — ESCURIAL. — 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. — THE NUMBER OF THE ARMY. — CHAIR OF THE SCOTTISH KINGS.

I NOW directed my steps towards Spain's renowned romantic land, which formerly comprehended Portugal, and was divided into fourteen districts; but has since undergone innumerable changes; and there is no country, of the interior of which so little is known. Formerly it was the most populous kingdom in Europe; but it is now very thinly inhabited, which may be attributed either to emigration, the indolence of the natives, who lead a life of celibacy, or the despotic nature of its government.

Having so frequently alluded to the labours of the great apostle of the Gentiles in propagating the Christian faith, it may be proper to mention, that he extended his journey to this country, as we find in the sacred volume *; although

* Romans, xv. 28.

there appears no particular account handed down, either of the parts he visited or the converts he made here. It may be added, that a city, called Tartessus, in this country, with the adjoining territory at the mouth of the Bœtis, was a colony of Tarshish, to which a prophet evidently alludes in his address to Tyre.*

At the period I visited Spain, the whole country had been thrown into a state of powerful excitement by the opinions of the army having been divided on political matters, one part of it being styled the troops of the king, and the other those of the constitution. Having crossed the lines, I 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 reside during the summer months. I afterwards went along the 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. I put up in a village for the night at what is called a posado, or alehouse, of the very worst description, where, among other dishes, a national one, called pucharo, was put on the table, which appeared to be a sort of stew of meat. I was accommodated, in a place strongly secured in the windows by iron bars, with a bed, thinly covered and hard, which lay on the brick floor, and a jug of water was placed by the side of it, similar to a custom observed in the cells of felons.

Next morning I set out, and arrived in the evening at Malaga, which may be calculated at 100 miles from the rock of Gibraltar †, where I was received by Mr. Kirkpatrick, consul for Hanover, the friend of all travellers. This place, which was founded by the Phœnicians, fell into the hands of the Moors in 714, was captured by the Spaniards

* Ezek. xxvii. 12. 1 Kings, x. 22. xxii. 48.

† The Spanish mile is 5,028, and that of the English 1,760 yards.

in 1487, in 1810 was taken by the French, and remained in their possession till 1812. It is of a circular form, situated at the extremity of a deep and extensive bay, close to the sea, and at the foot of a chain of hills. There is a Moorish castle on an adjoining elevation. The harbour is capable of containing 400 vessels and some ships of the line. A mole, 700 yards in length, runs into the sea; and two rivers here discharge their waters into it. At the time of my visit all the inhabitants were in a state of alarm, from circumstances of a political nature. One custom struck me as remarkable: on entering the town, at the principal 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, which is partly of Moorish and partly of Roman architecture, and was built in the year 1528. It is 125 feet in height, and the same extent in front, and is lighted by 160 windows; and annexed to it is the palace of a bishop. In the plague which raged here in 1637, 20,000 of the inhabitants fell a sacrifice. The hills around are beautifully adorned with vines, which give the peculiar flavour to the wine made there, which is called in England "Mountain."

It may be observed, that the vines are not attached in this country, as in France and Germany, to poles, but the plant is kept short in its growth, in order that it may possess

a strong stem. In Greece and Italy it clings to trees, walls, and trellis-work. The vine, in some countries, survives six centuries. The Phœnicians carried it to the south of France, and the Romans domesticated it on the banks of the Rhine. An experiment is in contemplation to naturalize the coconut tree to the climate of this province. There is here 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 a miserable posado found accommodation as to bed the same as formerly, in an apartment with windows grated with iron bars, similar to a prison. Had a Briton looked into it from the outside, and found an inmate, he would naturally have formed 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; as a substitute for which he first put hot water into a small earthen jug, and afterwards the tea, which he stirred round; and the beverage, according to his idea, was ready and palatable. One dish here, which the Spaniards consider as a perfect luxury, consisted of flour, cut meat, onions, and oil, mixed up to the consistence and in the form of a pancake and fried, which travellers put in their pockets, cut in slices, and eat during their journey.

I arrived at Ossuna, the capital of a duchy of that name, and found part of the king's army in expectation of being attacked by the forces of the constitutionalists or liberals, as they were called, under the command of General Riego. While I remained here I was interrupted by the visits, or rather intrusions, of many monks from different quarters, who, having learned I had been through the Holy Land, viewed me as a *rara avis*, and annoyed me for beads, crosses, and any relics I had brought from Jerusalem, especially a counterpart of the shape of the foot represented to be that

of Christ, which I formerly mentioned as impressed on the Mount of Olives; which they did with the intention of placing it on the altars of their churches. Lithgow, in his celebrated pedestrian travels, visited this place on his return from Palestine, and was seized by the inquisition, in whose prison he underwent the most excruciating torture; and, on obtaining his liberation, arrived in England, where he was presented to James I. on a feather-bed, being so mangled by their brutality as to be incapable of standing. One of the above monks was the guardian or head of the inquisition here, and was distinguished by a particular order dangling at his breast. A friend remarked to me, that he never entered into this man's presence without trembling and his blood running cold. Having been introduced to the governor at a large party in his house, it was the first time I had an opportunity of observing ladies with cigars in their mouths, which were formed of tobacco rolled up in straw, about the length and thickness of a quill. There was a group of them seated in front of a large pan or brazier of fire, in the centre of the room, with their feet placed on the edges, leaning on the backs of chairs, and enjoying the luxury of smoking. Proceeding on the journey, Sir Charles Downie, a colonel in the Spanish service, gave me an escort of his regiment of dragoons across the country for my personal protection.

On arriving at Seville I alighted at a deplorable inn, and was accommodated with an apartment where there was one crazy chair and table, with a bed which had no curtains; the floor was of brick, and 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, and pressing applications were again made to me by the monks of the convents for relics from Jerusalem. In short, I was disposed to think, from the credu-

lity and superstitious conduct of these ecclesiastics, 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 Guadalquiver. The cathedral is perhaps the finest in existence in the Gothic style of architecture, with a tower four hundred feet in height, surmounted by an object emblematic of faith. There is a charming view from the top of it of the city, with the surrounding country, and the windings of the river.

Fair is proud Seville : let her country boast
Her strength, her wealth, her site of ancient days.

The first clock made in Spain was erected here in presence of the king, in the year 1400, a period, I apprehend, prior to their introduction into Britain. The antiquated palace, formerly the residence of the Moorish kings, is in the form of a quadrangle, having gardens behind, which are inclosed with walls, ornamented with artificial water, and which abound in fruit, especially oranges of the finest flavour. A mint is established, 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, in the fear of its falling into the hands of the constitutional army, which was approaching the gates. Here is a manufactory of tobacco, and extensive works for the preparation of leather. There is a public walk along the banks of the Guadalquiver, which is particularly resorted to during the evening. As a proof of the fertility of the soil, the very water of the river fattens horses more than the barley of other countries. The bread is supposed to be sweeter and whiter than in any other part of the world. Columbus died here in 1506, at seventy years of age, and his body was laid in the convent of

St. Francisco. The streets are narrow and crooked, the houses lofty, and a gloom and melancholy hangs over the place in general. The population is about 100,000. 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 so far as could be conveyed *viva voce*, that Englishmen on hearing it would be led to suppose my riches might surpass the wealth of Cræsus, and exceed the gold of Ophir. For instance, I was accosted in this manner, "Sir, my house, my abilities, and the whole of the property I am possessed of, are entirely at your disposal." These expressions, however, are only to be considered equivalent to some of those used in our country, when, among others, at the conclusion of a letter the writer adds, "your humble servant."*

During some seasons the river rises several feet, as appears by the inscription cut on the walls, when it overflows the adjacent country, and sweeps away cottages, flocks, and the fruits of the earth. It was across it Sir John swam on horseback in an attack on the French, and I saw the noble animal which he rode, stuffed and kept in the palace. Any one who travels in the provinces of this country will be satisfied that the national character is the same that it was centuries ago, and the people will not depart in the smallest particular from their ancient customs and usages. Pride, insolence, and ignorance, with its natural concomitant, bigotry, are im-

* The use of "your humble servant" came first into England on the marriage of Queen Mary, the daughter of Henry IV. of France, and derived from "votre très humble serviteur." Previous to that time the usual salutation was, "God keep you," "God be with you;" and among the vulgar, "How dost do?" with a thump on the shoulder. The Spaniards have also their proverbs; for instance it is said, "that in the smith's house the knife is made of wood;" in the same way as we hear in England, the shoemaker's wife and a smith's mare are alike; meaning that where there are means of procuring the conveniences of life they are most wanting.

puted to them in general, and they seem possessed with a natural abhorrence of industry and activity. Those of high rank are ridiculously vain of their family descent, connexions, and coats of arms; indeed, "Proud as a Spaniard" is an old proverb.

There is a school of tauromachy established here, with two professors, who have twelve thousand reals of revenue; so that every town and village wishing to have bull-fights must contribute each one hundred reals towards the expense of this institution.

I left Seville in a steam-packet, which was the first that had been established between that place and within a few miles of Cadiz. On landing, I proceeded in a calèche to Port St. Mary, where I embarked with many passengers to cross the bay for that city. On passing one particular part, which is considered dangerous from the breakers or surge that arises, prayers were formally offered up by the Spaniards, who ardently invoked the intercession of the Virgin, and their saints; and the boatmen, resolving that so good an opportunity should not be lost, levied a collection on each passenger, as they represented, for the benefit of the church.* We reached Cadiz in safety.

Nature has defended this place in a remarkable degree upon all sides with rocks, against the violence of storms. Similar to Venice, the city is built in the sea, in one of the finest bays in the world. It has a remarkably cleanly appearance, the streets being swept every morning by slaves. The houses are lofty, closely built, and flat-roofed, with large courts, canals, and tanks. Most of the windows are secured with enormous iron bars or gratings, like those of prisons. The population is about 100,000.

* This is something similar to what occurred on the part of the French sailors, who were in the habit of calling Guernsey "Saint Isle," and the religious never passed within sight of it without offering prayers.

The females are distinguished for beauty. It is now declared to be a free port. The famous mortar, so conspicuous an object in St. James's park, London, formerly belonged to Cadiz, and was constructed by General Jeune. There are few horses, carriages, or carts in this place.

It is impossible for me to express the consternation and grief I experienced here on hearing of the demise of my illustrious patron the Duke of Kent. Although, however, the ashes of this beloved prince now repose with his forefathers in the silent tomb, and his eloquent tongue is now for ever silent, yet will the name of royal Edward long be kept alive by those unwearied exertions which he made, not only in the great cause of suffering humanity, but especially for the interests of the rising generation, by promoting universal education, that children may be taught and trained in the way in which they should go.

I returned to Seville, from which I took my final departure, and having passed through the revolutionary army without meeting any interruption, arrived at Aranjuez, situated on the Tagus, in a fertile country, and adorned with gardens, fountains, and shady walks. Charles V. long resided at the palace here. The streets are planted with lime-trees on both sides, like a Dutch town. The palace has been reduced to a most dilapidated state by the French, which is the case also with the amphitheatre for bull-fights, which was capable of containing 10,000 spectators; indeed, all along the road side, from Ossuna to Madrid, it was melancholy to perceive almost every habitation in a state of demolition from the effects of war.

On this journey I travelled in a diligence drawn by six mules, at a slow funeral pace. These animals are preferred from an idea of their being hardier, and better able to resist both summer heat and winter storms, than horses. They were attached by ropes, and their necks loaded with noisy bells, for the purpose, I was assured, of cheering them. The wheels of this vehicle caused a grating and

most offensive noise. The driver, who was of a herculean form, wore a shallow round hat edged with velvet, and tied under his chin with a ribband; a coarse, thick, brown jacket, ludicrously ornamented on the back with the representation of a large pot of flowers, a waistcoat of the same colour, 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, completed his dress. He sat in front of his equipage, under a cabriolet, with a long whip, which, however, is but rarely applied to the animals, accompanied by a lad to leap down at his command, 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. The docility of these animals was remarkable to perceive: each of them the postillion called by its own name, which it knew; and in proportion as he raised his voice in addressing any one of them which was slow in moving along, it quickened its pace, while those at the same time he did not name, proceeded at their own motion. Sometimes, when the driver was half asleep, he, by a sort of instinct, named the mules to forward their pace. This journey, however, was very tedious, and did not exceed thirty miles a day. I had much conversation with the muleteer on various topics, particularly as to the robbers who infest this road, which was a dreary one, and regarding the obstructions that might be expected from the constitutional army. An officer of the Spanish patriots, who was one of the passengers, appeared in a state of extacy at the revolution which had occurred. He smoked cigars most profusely, which he formed at the moment, ingeniously wrapping up some tobacco in a piece of paper, and with which he contrived most successfully to fill the interior of the vehicle with smoke.

Madrid, founded 968 years previous to the Christian

era, is situated in the centre of Spain, and supposed to be 3,000 feet above the level of the sea. The approach to it, which is beautiful, is much heightened by the magnificence of the palace; but the country around presents a very barren and uncultivated appearance. It is remarkable that the natives have so little taste in this quarter for the planting of trees; against which, from the dreary picture in the neighbourhood, a traveller would be led to suppose some prejudice existed. On my arrival I found it difficult to get along the streets, in consequence of their being completely blocked up by the crowds assembled for the public demonstration of their joy on account of the new constitution being established. There was a general illumination; and the balconies were decorated with flowers, tapestry, and curtains. The palace is very splendidly furnished, particularly the grand banqueting-hall, which in this respect surpasses any other I had seen on the continent. The walls are covered with the most costly crimson velvet, fringed with gold, and numerous splendid mirrors. It is situated on an elevation, with a spacious square in front, but it does not appear to be entirely completed. Some of the windows look towards the country, commanding an extensive view of a chain of mountains at a great distance. The eye is hurt, however, at perceiving the operation of washing and drying clothes along the banks of a stream beneath its walls, and which is resorted to by all the inhabitants. I cannot speak of Sir Henry Wellesley, British minister* here, without recording my admiration, not only of his many virtues, but of that distinguished urbanity and hospitality which he so generously shows to travellers, in which her ladyship most cordially sympathizes. He took me in his carriage, and introduced me to his Catholic Ma-

* Now Lord Cowley. This is among the first class of British embassies, and the salary is £12,000 a year, but, from the cheapness of every article, it is equal to £22,000.

jesty* and all the royal family at court, when the king, who, as I formerly noticed, had liberally extended his contributions to the convents in the Holy Land, entered into conversation with me; as did his brother Don Carlos, a fine, spirited young man, whose political sentiments were opposed to his brother, and who for some weeks had been under arrest as a "liberal." They were joined by the pope's nuncio, all of whom expressed much interest respecting that country and my journey in it, about which they made several inquiries. This monarch was born on the 14th of October 1784, and succeeded to Charles in 1819; but it is suspected he is, in reality, son of the queen by the Prince of Peace.† One fact is indisputable, that he bears not the slightest similarity to Charles, who was one of the most dignified monarchs, tall and elegant in person; whereas Ferdinand is low in stature, stout made, but particularly in his limbs, which are like strong posts; and his complexion is dark, face broad and yellow, with a sulky expression, and pouting lip. His character, so far from being kingly and gracious, is sullen, morose, and, in truth, in no degree distinguished either for spirit or intelligence, nor does he maintain a deportment corresponding to his exalted rank. This want of kingliness in his appearance is increased by a hurried manner of speech; and he is, besides, a prey to diseases partly constitutional and partly the issue of licentious habits. The expense of supporting the king and family is calculated at 13,750,000 francs. The grandees, and the Duke of Wellington is of the number, claim the right of appearing covered before him, to show they are not so much subject

* The title of "Catholic Majesty" was conferred by the pope in 1709.

† It is a curious fact, that most of the sovereigns of Europe are descended in a direct line from Harold Harfager, who was born 838, and died 934, aged 49 years, and who was married five times. The kings of Spain are descended from him in the 51st, and those of England in the 28th degree.

to him as the rest of the nation. There is only one instance in Britain of a person of rank being allowed to keep his hat on his head in presence of the sovereign; namely, Lord Kinsale.

The queen is about seventeen years of age; petite, slender, and delicate; of an exceedingly fair complexion, with a round countenance of peculiar beauty. She is a native of Saxony; and, on conversing with her, she evinced a great deal of timidity. She had formed a resolution never to give her hand to any one but a king; and it was a condition of the marriage that she should be occasionally permitted to visit the theatres, accompanied by Ferdinand. On occasion of the nuptials, it is remarkable that the picture presented to her was painted for his former consort.*

I visited the Escorial, founded by Philip II. in 1562, in commemoration of a victory gained over France with the assistance of England, and at an expense exceeding any edifice in Europe. It is a most enormous pile of building, of the Doric order, situated at the foot of a mountain about twenty miles distant from the capital, and may be said to comprehend many edifices. At approaching it, and viewing the mountains immediately behind it, we are impressed with a belief that the building forms actually the projection of an enormous rock. In height it is 750 by 580 feet; with 4,000 windows and 8,000 doors; and consists of a church, con-

* Since the above was written, this amiable young queen has died. She was a most pious and as truly interesting a personage as I ever beheld, and "clothed with humility." Her name was Maria Amelia, the daughter of Maximilian Teschen, born 6th December 1806, and married 28th October 1820. Her death was sudden, like that of the former queen, and she was cut off in the very flower of her age, on the 20th of May 1829. She left 20,000 double ducats (£4,000 sterling) to the monastery of the Escorial, where masses are to be offered up for the repose of her soul, on the anniversary of her birth and death. Her body was removed to the royal vault of the Escorial, and her heart was taken to Dresden. What is singular, and on which no comment shall be made, the former queen of Ferdinand, a princess of Portugal, also died most unexpectedly. The king soon after took to himself a fourth wife.

vent, and palace, with gardens attached, in which are fountains and cascades. The western front has a fine entrance, likewise formed of columns of the Doric order; and on each side are two spacious and handsome gates. This principal entry is only opened upon two occasions, for the kings of Spain and princes of their house, on their coming of age and at their death. It was erected and consecrated to St. Lorenzo, who having been broiled alive upon a gridiron, the founder conceived the plan of constructing 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, holding a gilded gridiron in his right hand, and a book in the left. This peculiar instrument of torture is so multiplied as to be seen throughout every part of this most extensive edifice, represented either in painting, wood, iron, stucco, or other materials. There are several organs in the church, one of which is of silver, and the whole are played on at the same time during public festivals. The paintings are too numerous to be described. Some of these I saw at Paris during the general robbery or spoliation by Napoleon, but I had now the gratification to see them restored to their former situation. At this place I found the winds violent to an incredible degree, sweeping every thing before them with tremendous fury, insomuch that the royal family are frequently under the necessity of entering the palace by a subterraneous passage at some distance, which I was myself obliged to do at the time I visited it. Don Emanuel Godoy, who bore the title of the Prince of Peace, the reputed father of Ferdinand, afterwards Prince de Bocano, who afterwards quitted Spain, had at one time vast power and splendid edifices here, on so large a scale as to resemble a small town. These are now in a state of dilapidation. When, by the power of Charles IV., he was loaded with honour and advanced to the highest dignity, he procured a divorce

from his wife, and married a princess of the Bourbon family; but she having died, he again solemnized his marriage with the first lady. Among many anecdotes related of the sovereigns who resided here may just be mentioned the following: It happened that Philip was walking alone in one of the cloisters of the church, when a tradesman, finding the door open, entered; and, charmed with a painting, desired the king, supposing him to be one of the servants, to explain the subject, which his majesty did accordingly. On this the stranger took him by the hand, thanked him, and, informing him of his name and residence, added, if he would call on him, he should receive a glass of excellent wine; when the king replied, "And my name is Philip II.; and if you come to my residence at Madrid I will give you another glass of wine equally good."

It is impossible to describe in these pages the whole of this extensive mass of building, and the remarkable objects within its walls. The royal vault, however, ought not to pass unnoticed: it is a most superb edifice in the form of a rotunda, similar to the Pantheon at Rome, and called Podridero or the rotting place. A spectator cannot fail to be struck with the most profound religious awe upon entering it. A number of coffins are placed in niches with great regularity, some of which contain the bones of departed royalty, and others are empty, gaping for the reception of the existing family. Those of queens who have no issue are deposited in the vault of the infantas. It is singular that the bodies are not inclosed in coffins, till after they have been reduced to skeleton by the following process: they are laid in a spot where water drips on them, and thus decays the fleshy parts, which occupies upwards of twelve months, and this excarnation the remains of the late king and queen are now undergoing, but it was utterly impossible to obtain a sight of them, notwithstanding every attempt even with that golden key which it is said opens every lock. Our bard, whose information upon

all subjects, notwithstanding so much has been written of his deficiency in learning, appears to have been a worthy minister of his genius, which was universal, is perfectly correct in alleging that water is a decayer of the dead body. On sabbaths the shops are shut at Madrid, and in general an embargo is laid on professional labour, which it must be admitted is very different from what is observed in Paris, although the same form of religion is established in both capitals.* There is, however, a most glaring inconsistency in this apparent sanctification of the seventh day here, in so far as theatres and places of amusement are thrown open, and newspapers published. As light substances like straws best indicate the direction of the current, so the amusements of nations seldom fail to afford the surest index of their character; and this leads me to notice the barbarous and most reprehensible diversion, as it is called, of bull-baiting†, which forms one of the principal and favourite entertainments of a Spaniard, not only in this capital, but throughout every part of the kingdom. This cruel exhibition generally takes place during the summer months, as it is made in the open air, and the bull it is supposed is then possessed of a greater degree of strength and courage than at any other season. This practice has existed since 1560, and to the still greater disgrace of this Catholic country, the chosen day for its celebration is the sabbath. The space appropriated for this savage sport is near Madrid, in a large building called Plaza de Toros, which is in the form of a circus, with four gates upon the east, west, north, and south sides, one for the entrance of the director, another for the bulls, a third for the horses, and the last for the removing of

* Christianity was first propagated in this country in 36, and in England in 60.

† At one period it appears that Great Britain was so noted for its mastiffs that the emperor appointed an officer there, with the title of procurator cynegii, whose business it was to breed and transmit from hence to the amphitheatre at Rome such as would prove equal to the combats exhibited there.

the mangled animals. It is open at the top, and capable of containing nearly 20,000 spectators, who are accommodated with raised seats in an amphitheatrical form, which are always crowded with both sexes; and a box is fitted up for the royal family. In this most shocking spectacle every species of torture, by means of fireworks, goading with iron spikes, and sticking darts in their flesh, is had recourse to for the purpose of rousing the anger, harassing, and irritating these animals. Some of them are of a particular breed, and held to be the most wild and ferocious.

On foams the bull, but not unscathed he goes,
Streams from his flank the crimson torrent clear :
He flies, he wheels, distracted with the throes :
Dart follows dart ; lance, lance ; loud bellowings speak his woes.

The Spaniards are supposed to have derived this cruel pastime from the Moors, and among barbarous people there has always been found a partiality for these and other sanguinary contests between men and beasts. The natural tendency of such practices is betting, gambling, drunkenness, with every species of riotous and disorderly conduct, besides exercising a brutalizing and hardening influence over the mind, so as to prepare it for the perpetration of any act of violence or outrage.

The hardened savage, deaf to misery's moans,
Beneath whose lash the trembling victim groans,
Is fit to aid the midnight murderer's clan :—
A foe to mercy is a foe to man.

In justification of such acts of wanton cruelty, we are told it has a tendency to preserve the energy of the national character, but if energy be identified with inhumanity, and courage with cowardly gratification of beholding in safety the danger and suffering of others, can such a defence be admitted? How deeply is the prevalency of maltreating useful animals to be lamented, as if they were so many automata void of sensation, because dumb! My heart swells with grief

and indignation as I reflect on the ingratitude of man to domesticated quadrupeds, but especially the horse, an eye-sore which is continually presenting itself in our streets when it has grown feeble and aged in his service; hard labour and blows, worse usage as his infirmities increase, and his keeper invoking, as he moans, the divine wrath on him, till his miseries are ended with his life in the tan-yard. That infinite goodness which made all things here below for the use of man, is surely, in so flagrant an abuse of it, as much provoked as it is perverted; for is he not even bound to avenge the wanton sufferings of his creatures, which he has put into the hands and brought under the yoke of those who torture and tyrannize over them? Accordingly, we find such acts strongly reprobated both under the Mosaic and the Gospel dispensation* ; but in fine, owing all we have or hope for to divine and infinite mercy, how unworthy do we prove ourselves of it, in being merciless to helpless and harmless animals, which are so necessary to the continuance of our life and of its comforts, merely because they are in our power. Happy shall I be, should these remarks be found in the smallest degree conducive to the laudable exertions of humane individuals, to put a stop to these most disgraceful atrocities. †

We do pray for mercy ;
And that same prayer doth teach us to render
The deeds of mercy.

The sort of entertainment which I have been describing is of so darling a nature with Spaniards, even to the very lowest class, that they will rather sell the shirts on their backs to raise money to procure admissions than be deprived of that sight which “owes its pleasure to another’s pain.”

* Prov. xi. 9. Matt. v. 9. Psalm xc. 6.

† I avail myself of this opportunity of recording it as honourable to Scotland, that having but one foundation for a yearly sermon, it is for one to be preached at Edinburgh against cruelty to animals.

Next to this, in the scale of cruelty, may be classed the scandalous practice of cock-fighting, a mixture of savage barbarity and that most disastrous of passions the love of gaming. This also is a favourite amusement here, and I have observed priests sitting in front of the circle formed for the combat, and smoking their cigars with the utmost composure, while they enjoyed the fierce and bloody conflict. These remind us of those barbarous solemnities which of old were called triumphs, when men were trained for the purpose of cutting thousands and tens of thousands a month merely for the amusement of the public.*

But in censuring the national faults and sins of others, we must not overlook a similar culpability from which our own land is not free. Some of our most popular amusements, it cannot be denied, are stigmatized by extreme cruelty, and the most extravagant cost, but a very small fraction of which, if spent in supplying the necessities of the widow and the orphan, would cause their oppressed hearts to sing for joy. Besides, do we not find every other day that disappointment and losses experienced in staking large sums of money, and betting on these unmanly "sports," especially when carried to such excess, are often followed by the destruction of character, fortune, and even of self. The voice of God in the heart, the silent monitor in the bosom of those who commit such things, must pronounce their condemnation; and these I would further assure them it is, which bring down the wrath

* As we find among the Romans it was usual to scourge malefactors on the stage, I heartily wish an example had been made here of these savages or animal-tormentors. In England, the earliest notice of cock-fighting is in the eleventh century. It was prohibited under Edward III. and Henry VIII.; yet he built the cockpit, Whitehall. In 1654 a prohibition against this barbarous custom was issued by Cromwell. Lipsius affirms (Sat. b. ii. c. 12.) that the gladiatorial shows sometimes cost Europe twenty or thirty thousand lives a month; and that not only men, but even women of all ranks, were passionately fond of these spectacles.

of God in judgments on the earth, whereas righteousness exalteth a nation.

When in this capital, I witnessed what was denominated a religious procession, although I conceive nothing can well be more impious and profane. This took place on a particular festival, when it is annually observed, and the multitude on this occasion was immense. In the first place, at a fixed hour various effigies of our Saviour, as large as life, were exhibited, dressed as if it were in the performance of some one of those acts related of him, especially in the garden of Gethsamane, which was represented by boughs of trees, and a cup was hung before the figures, which were represented in a kneeling posture, bound to a pillar and scourged, the blood running copiously down the back, and ultimately they were fixed upon the cross with nails that were driven into the hands and feet. The scenes of these various places were erected on large boards, and carried on men's shoulders in the presence of the people, who stood still and uncovered as they passed, as if under the influence of feelings raised to the highest pitch of devotion by this piece of mockery. The procession moved round a square in front of the palace, where all the royal family came forward to a balcony and knelt as it passed; after which it proceeded along the principal streets, attended by music, and choristers chaunting anthems, with a vast multitude following; and tapestry and carpets, by way of ornaments, were hung over in front of most of the windows.* On its departure twelve of the most robust 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 Ferdinand, after the example of our Lord, and in imitation

* At Bagota, in the province of Colombia, at the head of a similar procession, are chariots dragged by men. In one of these, King David is represented with the head of Goliath in his hand; in another, Esther; and a third, Mordecai.

of the apostles. After this they sat down at table, attended by his majesty, as a further proof of his humility: there was a bountiful supply of provisions, and each was presented with a piece of cloth, as a donation.* These, I observed, they afterwards sold, like any other goods or merchandize, to persons who were at hand in order to purchase them. On the whole, in this country, religion is attended with so much pomp, parade, and ceremony in the adoration of images, that one would be inclined to suspect the Redeemer himself is forgotten, although the only name under heaven by which mankind can be saved, while the Virgin seems to be the supreme goddess of the Spanish nation, and the sole mediator between God and man.

The code of the Sali or Salique law, which was drawn up in the beginning of the 5th century, is now dissolved. It had nothing to do with the inheritance of the crown, but merely excluded a female succession to landed estates. The press of Spain is completely muzzled. A decree has passed respecting it, consisting of twenty articles. One of these first provides that no printer shall print a single line without previous permission of the council of Castile, the sub-delegate of the press, or the sub-delegate of the provinces, under a penalty of five hundred and fifty francs, and two years' exile from the town where the offence has been committed. Another article forbids the printing of any book or writing against the catholic religion, or the Scriptures, in whatever language it may be; against good morals; against

* In 1383, Edward III. washed the feet of many poor persons after this mode, and Cardinal Wolsey did the same at York, after which money and clothing were distributed. These customs are now abolished in England, with the exception of donations, it still being the practice at St. James's, on the day before Good Friday, to feast as many of each sex as the reigning king is years old. His Majesty's royal bounty is also then distributed by the sub-almoner, consisting of a pair of shoes, a pair of stockings, with a piece of cotton and of linen cloth, a red purse containing a sovereign, and a white purse with an equal number of silver pennies with the years of the king.

the form of the Spanish government; and against the prerogatives of the king, &c. A third prohibits all prints representing subjects mentioned in the former article. The penalties are to be proportioned to the malignity of the author, or writings; and the punishment of death even will be pronounced if the crime be high treason or sacrilege. The number of journals in Spain is 16, and the proportions of the population to each 868,700. There are 200,000 monks of all orders, and five sixths of the wealth of the country is actually in their hands. *

With respect to the rate of wages, they are about as high as the average of those paid for similar descriptions of work in England; but when the quantity done is taken into account, they are decidedly higher. Piece-work is little known, because it lays the employer under the necessity of exercising unremitting vigilance, in order to secure due care in its execution; and work done by the day may be moderately estimated at from a fourth to a third less than would be performed by English workmen. One hour a day may be said to be lost in smoking. Government has lately made it a rule in all their establishments, such as the tobacco factories, &c., to engage such workmen only as will undertake to labour every day, Sundays not excepted.

The food of the labouring classes in most places throughout Spain consists of bacon, bread, garbanzos or Spanish peas, beans, green vegetables, wine, oil, and garlic.

The men take a little bread and wine, or more generally brandy, in the morning. The women and children a soup of bread, garlic, and a little oil. Dinner, served according to the custom of the province from 10 A. M. to 1 P. M., consists of a soup of bacon and beans or bread, a dish of greens dressed in oil, and wine; the latter is never mixed with water: from 2 to 4 is the merienda, consisting of bread and wine; and at 9 or 10 at night, soup of garlic, oil, and

* In Rome they amount to 3,471.

bread, with some vegetables, and wine, is served up. The poor rarely eat meat, and only occasionally fish, except upon the sea coast. It may, however, be observed, that the gains of the labourer rarely exceed the demands of the week. When some lucky accident gives him the command of a few extra shillings, they are spent in adding something better to his food. Eating is, in fact, the principal enjoyment of the lower class of Spaniards; they also drink considerably, though rarely to intoxication. There are no tables-d'hôte, or public tables. People eat alone in coffee-houses. Lodgings are hired by the day; and you are at liberty to quit at one day's notice; at the same time, if you pay regularly, you cannot be turned out by a landlord. In this country the executioner, as the symbol of his profession, wears the representation of a ladder of silver in front of his hat. As to mortality, the average of it is one to twenty-nine. The murderous poinard is much used by all ranks.

Balthazar Zanchez, a native of Estremadura, and confectioner to Philip II., with whom he came to England, was the first who exercised that art there. He died in 1602, and was the founder of eight alms-houses for the relief of decayed men and women at Tottenham. One of the ancient possessors, it may be added, of this manor was Robert Bruce king of Scotland, from whom the manor house obtained the name of Bruce Castle, which it still retains.

I had an opportunity of seeing the royal family at church, and observed that his majesty was far from appearing very devout, smiling and conversing familiarly with those around him during the time of divine service, as if his object were to court admiration or to attract attention from the company present.

I visited an establishment where instruction was afforded to three thousand children, under a system of education which had been adopted from Britain. On 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 its effect being to undermine their own power and influence. It was, however, most vigorously promoted by the Duc d'Infantada, one of the most enlightened and wealthiest grandees in Spain, who informed me of his resolution to make the most strenuous exertions to promote this cause, since he anticipated the most beneficial effects from it; and that an institution of a similar nature, for the benefit of the army, was on the eve of being established.* From this nobleman I met with a most hospitable reception.

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. There are also crowds of equestrians, who make a fine appearance, as the Spanish horses, especially those of Andalusia, are considered as the handsomest and fleetest of any, perhaps, in the world. Persons are prohibited from driving here with more than four horses in their carriage. In these gardens is a basin of pure water, and the king has a cottage in the Chinese style of architecture in the immediate vicinity of them, which is called *El Retiro*. The men are in general tall, especially those of Castile, with oval faces, swarthy complexions, glossy black hair, dark eyes, and altogether expressive countenances. The females have fine black eyes; but their yellow faces are often daubed with paint: their gait and figure, however, are very graceful and dignified. They are uniformly dressed in short black silk gowns, with no other cover for the head than a laced veil of a black or white colour, tastefully attached to the hair-knot, and thrown

* Previous to the Reformation, there were few free schools in England. Boys were taught the Latin language in monasteries, and girls had their education in nunneries, where they were instructed also in needlework, confectionary, &c.

across the shoulders. Their dexterity and playfulness in employing the hand with the fan, and tossing it to and fro, is perhaps unrivalled.

An immense building was pointed out to me, at the very name of which humanity shudders. These were the walls which inclosed the horrid Inquisition, where there was a mounted guard. Many of the miserable inmates had been recently liberated, in consequence of the change in political circumstances.

The horrid towers, the abode of broken hearts,
The dungeons and the cages of despair,
That monarchs have supplied from age to age,
The sighs and groans of miserable men;—
There's not an English heart that would not leap
To hear that ye are fallen down at last.

To my regret, I could not get access to view these dungeons, where acts of unparalleled barbarity and tyranny have been committed in private by the satanic rulers, so as to be able to give an account of them. The secrets of this horrible den of crimes, blasphemy, and outrage against the God of heaven and his creatures, were, however, partly brought to light when it was nobly thrown open by the Cortes, and twenty-one wretched prisoners were discovered, not one of whom knew the name of the city in which he was, or had been informed of the crime of which he was accused. One of them had been condemned to suffer death the following day by the pendulum, which mode of punishment may be thus described. The condemned person is fastened by his back in a groove upon a table, behind which a pendulum is suspended having a sharp edge, and so constructed as to become longer every movement. The miserable culprit sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer. At length it cuts the skin of his nose, and gradually goes deeper and deeper till life is extinct. It appears that during the continuation of this infernal Inquisition, from 1481 to 1820, there were actually

32,382 persons sentenced to be burned, and 1,450 to be imprisoned, with confiscation of their property. *Monstrum et horrendum!* Gracious God! will it be credited that such unparalleled crimes are committed in a country where religion is so vaunted? Tell it not in Gath; publish it not in the streets of Ascalon. Other dreadful engines in this pandemonium might be mentioned, did my limits permit, at which the very soul would shudder. Many details, shocking and appalling in the extreme, were imparted to me by an officer in the king's guards, who went over the spot, and picked up several bones of the mangled sufferers, which he gave me, and these are now in my possession. The very thought of those devilish atrocities perpetrated by the Holy Inquisition, as it blasphemously styles itself — atrocities from which a Nero might have taken lessons of the most diabolical and refined cruelty — sickens the heart, and forces the reflection, what a Moloch system of religion must be that which strove to uphold itself by such incredible barbarities! Is it possible to recognize in this sanguinary monster the least trait of Christianity, or the slightest particle of the spirit of that creed which bids us to pray for our enemies, and to return blessings for curses. But no: although it may wear the form and semblance of Christianity, it is the religion of Rome, not of Jesus; of the Vatican, not of the Gospel. It comes not to enlighten man, but to diffuse a darkness congenial to its nature, and favourable to its criminal purposes. Satanic delusion, ignorance, and bigotry are its elements; slavery, hypocrisy, the plunder of worldly goods, political power, and bloodshed are its fruits; and while it persecutes conscientious doubters for heretical opinions, it tolerates the most revolting atrocities, the most scandalous excesses, craftily contriving to associate what it terms devotion with the unhallowed indulgence of the appetites, and the unchecked gratification of the passions. Ask history whether the age of the Sixth

Alexander and the Tenth Leo, or even that of more recent times, does not attest the fidelity of this portrait? The spirit of popery is unchanged and unchangeable; and if, in these better days, it has abated somewhat of its former arrogance and despotism, this comparative moderation has been forced upon it by motives of prudence and absolute necessity; and it is to the rise of protestantism, and the consequent spread of enlightened opinion, that the world is indebted for the apparent change. Are not the Jesuits of the nineteenth century precisely those of the sixteenth? Have they abated aught of their pretensions, their pride, or their subtlety? Sooner shall the leopard change its spots, or the tiger forego its craving for blood. In order to form an adequate idea of catholicism, we must judge of it by the fruit it bears in those countries where it still wields exclusive sway; we must witness its puerile and grotesque mummeries, its devout buffooneries, its abject superstition; we must visit those besotted regions where the confessional sanctifies every lust, absolves from every crime; and when, if he but use the name of heaven, man may with impunity commit the deeds of hell. But to return to the inquisition:—this and another religious persecution but seem to betray the weakness of the cause it seeks to defend, acting as if the dispensations of God depended on fleshly aid. Is it not, I would ask, a species of practical blasphemy to suppose that Christianity requires the assistance of the sword and axe? If it possess no innate excellence, by which it can win our heart or convince our reason;—if it must fall unless upheld by the devices of man; even let it perish as a worthless imposture, invented by priests and embraced only by fools.

There is a strange practice observed here at all the theatres; namely, between the acts an account of the receipts for the night is put into the hands of the spectators. A regulation is also laid down, that every person who applauds or hisses during the performances, or make signs to any

one in the boxes, shall be condemned for the first offence to serve for six years as a private soldier, and on the second he is condemned to serve in the galleys for ten years, which may serve for a hint to the O. P.'s in our London theatres. Gipsies greatly infest this country, to the number, it is calculated, of 50,000; they prowl about, or stroll in bands, and have a kind of slang language peculiar to themselves, but they are prohibited by law from possessing land or entering the army. It has been somewhere observed, that this motley crew are independent and distinct from the busy world; regardless of honour, wealth, and pomp, and indifferent as to the fluctuations of time, they smile on those who toil around them.

“What’s that to absolute freedom, such as the very beggars have; to feast and revel here to-day and yonder to-morrow, next day where they please, and so on still, the whole country and kingdom over? There’s liberty! the birds of the air can take no more.”

It is surprising to observe the number of dwarfs and diminutive persons, especially in families of distinction. This predilection for them is an ancient custom, if one is to judge from the antique paintings shown here, where a dwarf is always to be seen among groups of personages of the highest rank. I found these mannikins numerous in Russia, where they are allowed to stand in the principal apartments as a kind of privileged individuals, especially at large parties.*

* Most of the dwarfs came from Syria and Egypt. Some suppose they are Hindoo fugitives driven originally to emigrate to Egypt. The Romans kept them, as we do monkeys, for diversion. Augustus had one, and caused his figure to be sculptured, setting such a value on it as to have the eye-balls composed of gems, which were inserted in the marble. According to Suetonius, this dwarf was less than two feet in height, and weighed only seventeen pounds. He had an extremely loud voice. Tiberius admitted a dwarf to his table, and allowed him to ask the most audacious questions. Marc Antony had one who was below two feet. Domitian assembled a numerous band of dwarfs, to compose a troop of little gladiators. The same fashion prevailed with the Roman ladies. History has preserved the name of Canopus, the

I may remark, in passing, that such deformed objects appear to be particularly alluded to under the Jewish dispensation.* Beggars, who are most impudent, swarm in Spain, and according to official returns they amount to the extraordinary number of 800,000, or one to every three families. In the lunatic asylums of this country, the women exceed the men by one fifth.

I regretted that I had not visited what has been called the village of Don Quixote, which is supposed to be on the road between Seville and Toledo.

Before concluding, it may be proper to mention, that in the castle of Dunstaffnage in Argyleshire, the first seat of the Pictish and Scottish princes, the famous stone or seat of Great Britain, so long preserved there, which is upwards of six feet broad and twenty-eight inches in depth, was brought from Galicia in Spain, where it formed a seat of justice. It was used as the coronation chair till the time of Kenneth, who inclosed it in a wooden chair, and removed it to Scone in Perthshire, from whence it was brought by Edward I. in 1296, and has since remained in the abbey at Westminster. This has been gravely said to be one of the stones on which the patriarch Jacob laid his head. It is remarkable that the Scots did not apply to have this invaluable relic restored to them at the same time with Mons Meg, or the enormous piece of artillery lately sent to Edinburgh castle, from which it had been also taken, and carried to the Tower.

dwarf of Julia, the daughter of Augustus. He was two feet nine inches in stature. This custom existed until the reign of Alexander Severus, who drove all the dwarfs from his court; and it fell shortly into desuetude throughout the empire.

* Levit. xxi. 20.

CHAP. XXIII.

DEPARTURE. — INNS. — INDOLENCE OF PEASANTRY. — VICTORIA. — FIELD OF BATTLE. — BISCAY. — NATIVES. — PECULIAR LAWS. — PYRENNEES. — BAYONNE. — BOURDEAUX. — PROTESTANT CHURCHES. — THEATRE. — NANTZ. — DESCRIPTION. — MASSACRES. — JOURNEY TO THE CONVENT OF LA TRAPPE. — DESCRIPTION OF IT.

I SET off from Madrid in a diligence, similiar to the one in which I had departed from Seville, drawn by eight mules with several passengers, and similar to what in Italy is called a *veturino*. We travelled, as usual, at a slow funeral pace, through a wild and mountainous country, under considerable apprehensions of being attacked by banditti; and often arrived at low ale-houses, according to the pleasure of the driver, where accommodation was in the very extremity of wretchedness.

Several of these “posados,” as they are called, have large covered gateways, through which the vehicle is admitted into an extensive place, like those appropriated in England for waggons, in which are step-ladders, similar to those leading to cocklofts, conducting to the house. These latter are most miserably furnished, and dirty; the walls are plastered with paltry pictures; and every thing was uncomfortable, and the entertainment meagre. Nothing appeared to be more reprehensible than the apathy and indifference of the peasantry. Most of them were in rags, and had squalid countenances, indicating an unconquerable indolence; some, instead of exercising the slightest degree of

industry, were to be seen lounging about the farm-houses and villages, standing unemployed, just like so many statues, and others lay sprawling on the ground, muffled up in long brown cloaks with broad hats, smoking cigars like eastern monarchs, totally indifferent to the concerns of life or their families, and with their hands in their bosoms, which is a commentary on the words of the wise man.* Indolence and sloth appear, indeed, to be hereditary in the Spanish character.

Their patrimonial sloth the Spaniards keep,
And Philip first taught Philip how to sleep.

After travelling through a most savage country, Vittoria came into view, situated in front of an extensive plain, where British courage and intrepidity were so eminently conspicuous. Next day I went over the "glorious field of grief," accompanied by my banker, who explained the nature of the action. It appears that Wellington had resolved to make an attack on the centre of the French armies which united here. This took place on the 23d June 1813, and the result was, the French lost 15,000 men, 151 guns, 181 pieces of ammunition and baggage, 2,000,000 of musket cartridges, 40,000lbs. of gunpowder, the military chest, &c. The number of the allies killed was 5,000; of the enemy 6,000, and 1,000 prisoners were taken. On this occasion, Jourdan threw away his military baton, which was picked up, and sent to England as a trophy of victory. The carriage of Joseph Buonaparte was captured, and is the very one which was so long exhibited in London and elsewhere as that taken at Waterloo. This ever-memorable action may be set down as the death-blow to the French army in Spain. Wellington was rewarded with an estate in Spain, a British dukedom, and the baton of an English field-marshal, given

* Prov. xix. 29. xxvi. 15.

him by the Prince Regent, for that of Jourdan, sent to his royal highness, who acknowledged it.*

I entered Biscay, which may be considered to be beyond the Spanish frontiers, and is a country strikingly different from that I had hitherto travelled in, the soil is bountiful, and there is a remarkable spirit of industry among the people, who are considered high-minded; the lowest peasant is well clothed, and in a state of comfort.

There is here 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; the taxes, of which the natives are extremely jealous, are paid in the form of gifts. The language here is a most horrid corruption of the Spanish, and it is almost impossible to comprehend it. In point of looks and manners, the people are totally different from the Castilians; in fact, you think you are in another country from climate, situations, mountains, and rocks. Charles V. and his queen met Napoleon at this place, 20th November 1808. 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

* MY DEAR LORD,

Carlton House, July 3, 1812.

Your conduct is above all human praise, and far above my reward. I know no language the world affords worthy to express it. I feel that I have nothing left to say, but devoutly to offer up my prayers of gratitude to Providence, that he has, in his omnipotent bounty, blessed my country and myself with such a general. You have sent me, among the trophies of your unrivalled fame, the staff of a French marshal, and I send you, in return, that of England. The British army will hail it with enthusiasm, while the universe will acknowledge those valorous efforts that have so imperiously called for it. That uninterrupted health and still increasing laurels may continue to crown you through a glorious and long career of life, are the unceasing and ardent wishes of,

My dear Lord,

Your ardent and sincere friend,

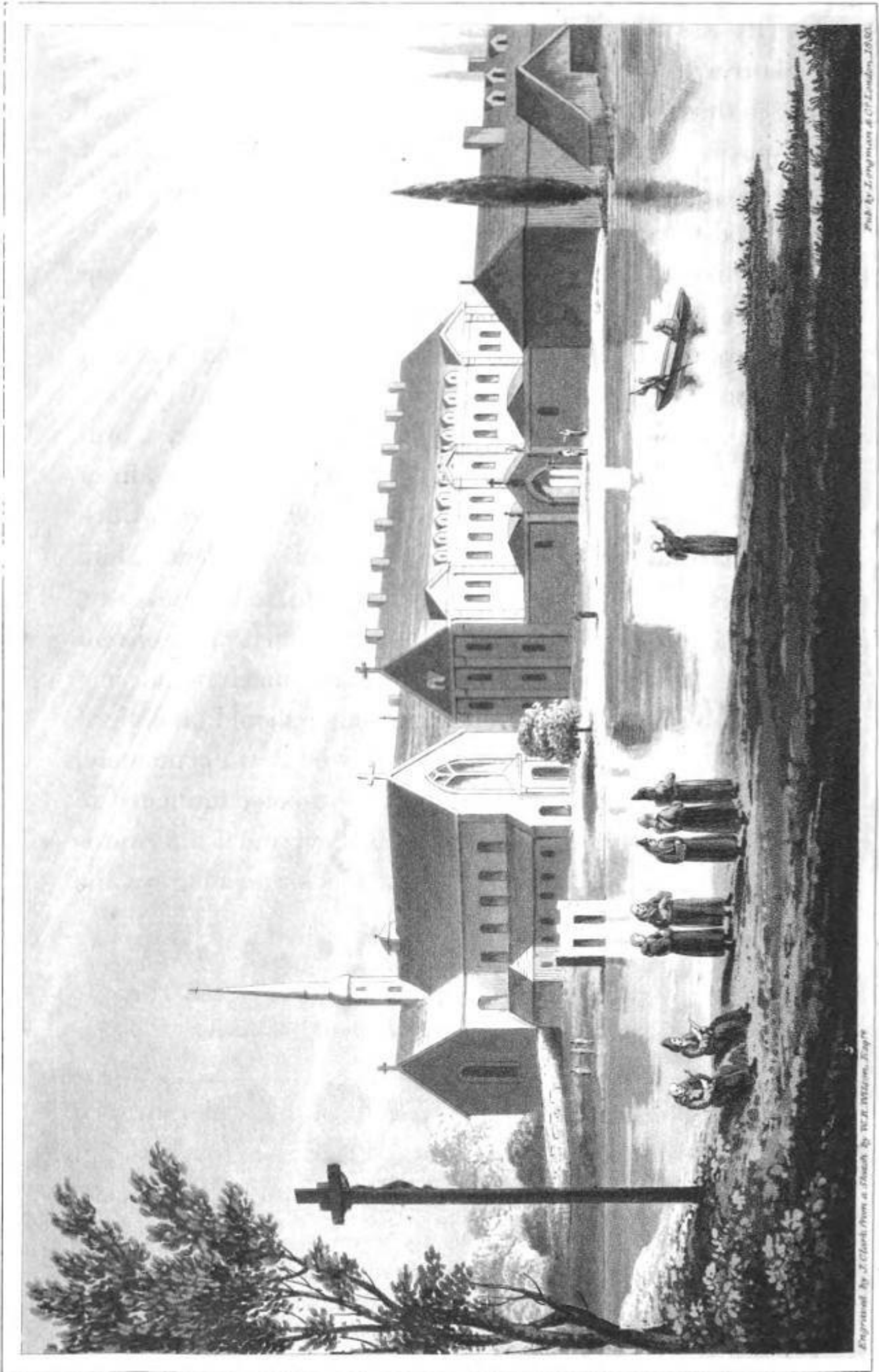
The Marquis of Wellington.

G. P. R.

bridge, by coming in contact with a stone, when I was thrown out, and nearly pitched into the river. I crossed the Pyrenees, 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. The shepherds about this place use stilts six feet in height, supported by long poles. When Buonaparte was here he was escorted by them, and they were so expert as to keep pace with his horses on a trot. Afterwards I reached Bourdeaux, and without entering into a description of the place, I shall merely mention that it is supposed to have been built by the Romans; there are two protestant churches and a Bible society, and many of our countrymen are residents here. Among its other edifices, the theatre deserves notice as the most magnificent in Europe; the shape is the segment of an oval, occupying a space of 306 by 165 feet: it cost 270,000*l.* sterling. The consumption of the wine of this place is about 30,000 gallons yearly. In this country priests appear to attend to things of a temporal as well as a spiritual nature, for they exercise the profession of an attorney; near Bilboa, out of twelve clergymen three of them are lawyers.

Having visited so many monasteries in the Holy Land, and other countries, and hearing so much of the celebrated convent of La Trappe, I resolved not to omit the opportunity of seeing that far-famed place also. For this purpose I first proceeded to Nantz*, of which city I shall here merely remark, that in 1598 it was the residence of Henry IV. of France, when he subscribed the celebrated edict in favour of the reformed religion, afterwards revoked by Louis XIV. in 1685. In more recent times

* In 1543 Edward the Third laid siege to this city.



Pub. by Longman & Co. London, 1851.

Engraved by J. Clark from a sketch by W. B. Williams, Esq.

The Convent of La Trappe.

this city was one of those that were marked by those scenes of horror and bloodshed in which thousands perished, besides those who had fallen in the war of La Vendée; and the spot is pointed out where the brave Charette was shot with his gallant companions in arms, in the presence of the blood-thirsty Carrère*.

I embarked here in a neat steam-boat, and sailed up the river Indre, which is about the breadth of the Thames, and flows through a flat country studded by the beautiful villas on its banks. I landed at Nort, about thirty miles distance, where finding no comfortable conveyance, I proceeded in a cart, and stopped at a village about fifteen miles further. From this place I walked through a thick forest that stretches over a great tract of country. Here there was no regular road, and I repeatedly lost my way, being completely deceived by being told that the convent was at a short distance; at length, after much wandering about, I began to be apprehensive that I should be obliged to repose among the "woods and wilds." Fortunately, the deep tone of a bell, announcing vespers, intimated to me that I was drawing near to the abbey, and I afterwards came to a very high cross of wood, with an effigy at the top, and these words written below,

*C'est ici que la mort, et que la vérité,
Elévent leurs flambeaux terribles,
C'est de cette demeure, au monde inaccessible,
Que l'on passe à l'éternité.*

I next reached an enormous pile of building, inclosed with walls similar to a fortress. Over the great gate is the statue of a bishop, and that of a nun on each side.

* It is a striking fact, that the family of this regicide, and the inhabitants of the town who had co-operated with him in his scenes of blood, have been thrown into misery and extreme wretchedness, and experienced that punishment from him who has said, "Vengeance is mine, I will repay." It leads me to add, that I also found at Varennes a train of misfortunes had occurred in the family of Drouet, the post-master who stopped there the unfortunate Louis XVI. in his flight from Paris.

The solemnity and peculiar stillness of the place, embosomed in a wood, with the view of the lake below, lit up by the rich tints of the beams of a glorious setting sun, was highly impressive. It reminded me of those many beautiful sunsets I had witnessed in Judea with emotions of adoration and holy awe. And here I would ask, how it is possible for any one of a reflecting mind to behold an object so sublime, spreading light and joy over the face of nature, without being struck with adoration, and having his thoughts directed to the contemplation of Him who created the vast dome of heaven with its splendid sparkling orbs, which dazzle the very eyes, and display the glories of the great Creator of all things? If this sublime image of God gives us the very highest idea of his omnipotence and wisdom, let it be also considered, that it is the type of that splendid sun of righteousness which arose for the salvation of a guilty world, and visited us when we sat in darkness and under the shadow of death.

Meeting with a tradesman, I enquired of him if that was the convent of La Trappe, and how I could obtain admittance? But instead of replying he merely made a signal with his hand, pointing to the gate, and I afterwards found that strict silence was observed on the part of the inmates, and that this person was in a state of probation as a candidate for admission. On my ringing the bell, the gate was opened by one on whose tongue no embargo was laid, and he desired me to cross the court and enter the door of the monastery, where there was a solemn reverberation along its ghastly passages, occasioned by the wooden shoes worn by the monks, who walk slowly, and in a kind of melancholy attitude. Here I was accosted by one of the monks, who conducted me to a large apartment, where I found several persons who had also come as visitors or pilgrims. Shortly after refreshments had been presented to us, a venerable personage, whose age appeared to be upwards of three-score years and ten,

entered with great ceremony, and in his countenance there was a marked gravity. His head was shaved excepting a small tuft left on the crown; he had no beard; and wore a long loose flannel gown and hood, with a rope tied round his waist, and in his hand he bore a long staff, apparently as an ensign of his authority. After making his obeisance, he presented us paper, pen, and ink, and desired each to write down his name, that it might be submitted to the superior or grand friar of the monastery. When I wrote down my own, I added that I was on my return from the Holy Land, hoping that this might excite attention and recommend me to the monks.

The spacious apartment we were in was floored with brick, had large windows, and was adorned with paintings, pictures, and models.* There was also a table in the centre, on which was a large bible elegantly bound, and entitled, "The Old Testament, first published in the English college, Douay, A.D. 1609; and the New, first published at the English college, Rheims, A.D. 1582. London, printed at the Caxton press." † Besides this, there were many other books in the English and other languages, enforcing the necessity of a religious life. On the fire-board was a painting representing a crowd of persons standing upright, in flames of fire, surrounded with red-hot bars of iron, in the form of a kind of railing. On the mantle-piece were specimens of different kinds of grain and various articles made by the brethren, which were for sale.

Supper being announced, we retired to an adjoining

* Among these were, a likeness of Charles X., at the top of the room; a representation of Queen Antoinette, at mass in her dungeon; Lutworth Castle, Dorsetshire; and some trifling sketches made by the Duke of Bourdeaux and his sister.

† The first English edition of the Bible authorized was in 1536, and the present translation 1611. It appears that such was the scarcity, and of course the value, of this book, that in the thirteenth century the Bishop of Winchester borrowed a Bible from a monastery there, and granted a formal written bond to return it within a limited time.

room, which is also ornamented with pictures. One of these, with a full-length effigy of the Virgin Mary, is over the mantle-piece, and underneath "N. S. de la Trapa de Espana;" and around it, like a border, are small engravings representing the monks engaged in various acts of industry, and over each is a text of Scripture in reference. There was here a long table; every thing was laid out in the French style, and a bottle of wine set before each guest. This repast consisted of eggs, pancakes, milk, fruit, vegetables, and bread, but no butchers' meat or poultry. A gentleman presided who was a boarder in the convent, at an expense of, I think, from 25*l.* to 30*l.* In a small place adjoining, a kind of scullery, stood a domestic, (a native of Ireland,) who was dressed in a loose brown gown, having his head also shaven, and wooden shoes; and having occasion to put a question to him that he was unable to answer, he said, "I will go and ask my father," meaning the superior, who is so called by the monks, whom he considers as his family. The reverend guardian who attended us was joined by another, a very fine-looking man, with a noble countenance. The latter stood at the back of my chair, like a waiter, and was very attentive; indeed, I was ashamed to see him perform the lowest offices of domestics, even to wiping the crumbs from the table; nor could I possibly persuade him either to sit down with us or to take a glass of wine, it being most religiously abstained from by every one of the monks. My attendant, whom I could perceive to be a native of England, was communicative, and had all the air of a gentleman who had seen much of the world, and had had the benefit of an excellent education. Shortly after, the superior, who was in the same dress, entered, shook hands, and took a seat next to me, addressing me in the French language, and making many inquiries relative to the Holy Land, and as to what had occurred in the course of my travels, but he refused to partake of the entertainment. We remained here about

an hour, when the Irish attendant brought a lighted candle, which he gave the guardian, who desired me to follow him. He reconducted me up stairs, and thence through a long gallery, which was so similar to that of the Franciscan convent at Jerusalem that I might have supposed I had returned thither. Having ushered me into a chamber, he made a bow and retired. This room was well furnished, and ornamented with pictures; and a cup with "holy water*," and a crucifix, were suspended at the side of the door, and there was a most excellent bed. It was, in fact, the best place of the kind I had yet seen in any convent.

At seven o'clock next morning I joined the visitors at breakfast, in the same hall, where there was tea and coffee, eggs, and bread and butter; when we were waited on by the same persons as before. After this, my attendant, who admitted he was an Englishman, and was addressed as "Abbé Malachi," which surprised me, as I never heard of such a name in Britain, conducted me over this extensive establishment; of which my limits will not permit me give to so minute an account as I could wish.

We entered the church, over the door of which are these words,

O quam metuendus
Est locus iste!
Vere non est hic aliud,
Nisi Domus Dei,
Et Porta Cœli! †

The place is characterized by a most peculiar gloom, which has been evidently studied, and I found the monks arranged in double rows in their stalls, with their cowls thrown over their heads. At this time mass was celebrating, and the superior in his robes stood reading with his back to the altar, whilst the monks walked slowly past him saluting his hand ‡. There was no organ and only a single lamp; the superior's

* Crucifixes in churches and chambers were first introduced in 461; and holy water in 120.

† Gen. xxviii. 17.

‡ This reminded me of the Pope holding out to me his toe, that I

robes were not embroidered with gold, as those of Catholic priests are, but are made of silk, and were presented to him by the Duchess de Berri. His crozier was of ivory. A gallery is erected, where females are admitted, and there is a small chapel underneath it, with railings, in front of the altar. They are at liberty to engage in acts of devotion at the same time they are performed by the monks, who are distinctly seen.

The Abbé then led me into the *salle à manger* of the monks, where there is this inscription

Bonus est victus oleris ubi amor
Præ bove præsepis cum quo invidia. *

This refectory was extremely mean indeed, affectedly and unnecessarily so, and supposed to confer on them a kind of merit. It formed, indeed, a most marked contrast, as to furniture as well as the repast, to that in which we had been entertained; for it was just such a place as that in a workhouse or asylum. Here were two long tables covered with the coarsest cloth, and wooden benches. Along the walls are painted various extracts from the Scriptures. † A jug of water was set down for each monk, and a salt-seller, and wooden spoon. Their repast consists in general of vegetables, fruit, and coarse bread, but they never touch meat or eggs, butter or cheese, and, what is still more remarkable, not even fish. Wine is rigidly prohibited, unless prescribed medicinally. ‡ They have two meals daily, breakfast at twelve at noon, and dinner at six o'clock. On a board suspended upon the wall is written the regulations

should kneel and kiss it, which I begged leave to decline. This degrading custom was first introduced by Popes in 709.

* Prov. xv. 17.

† Among these were extracts from the following verses:—Prov. ii. 6. xv. 17. xvii. 1. xxiii. 17. xxvi. 15. Psalm cxxxi. 1. cxxxiii. Peter, i. 5. 8. 1 Tim. iv. 6. Matt. xxv. 40.

‡ Originally, wine was sold in England in 1298, by apothecaries only, as a cordial, or “for the stomach’s sake.”

for the week, such as the hours set apart for devotions and also those for working. After this, we proceeded to their dormitory upstairs, and, at entering, the Abbé desired me not to utter a word, as it was a positive law that no person who entered it, not even the brethren, should say a syllable. The place might be taken for a long stable with stalls; each of which measures about ten feet by four; and there are upright boards on each side as high as the head, with a bench for a bed. There is a single counterpane over it, and no mattress, bolster, or pillow. No distinction is here observed towards the superior; and all sleep in their clothes, which are used a fortnight without being taken off.

My conductor next showed me the surgery department, which resembles the shop of any London apothecary, and is well stocked. This appeared to me very extraordinary, since they really are not in absolute want, but on the contrary in good circumstances; and the very excellent bed I had, and entertainment I received, were proofs they might have had the same, if they chose. Here I saw an Englishman, who recognised me and mentioned my name, although I did not recollect having ever spoken to or been in company with him. I afterwards found, however, that he had been at one time an eminent merchant in London, who had retired to this place to end his pilgrimage in seclusion, and had thrown all his property into the convent treasury. From the surgery we proceeded to the milk-house, which is formed in a rock, and is one of the coolest places imaginable. The milk is kept in pans of lead made in England. In this place I found a fine young man, a friar, who received us politely, but observed a profound silence, although Abbé Malachi and myself entered into conversation relative to my journey in the Holy Land, which I could perceive was in the view of affording the young monk information, as he listened most attentively. I was afterwards shown the garden, and our visits ended with the churchyard,

and they are strictly watched, since the least suspicion as to their character, or any indiscretion on their part, would occasion an immediate dismissal. Youths are preferred, since they are supposed to be more easily trained to the necessary habits. Having passed through their probationary period, the ceremony of their formal admission takes place in the church, where they enter into additional vows, solemnly abjuring the world and their kindred, and even their connections by blood; they then drop their baptismal names*, and assume a scriptural one; and on hearing this the riddle was unfolded as to my countryman's new name; for you may find here Abraham, Jeremiah, Isaiah, Ezekiel, and, in short, all the prophets. I recollect the domestics of the convent at Nazareth in Galilee assumed the names of the apostles and evangelists.

In the course of my conversation with one of the brethren who was privileged to attend on visitors, I expressed my surprise to him, as I had previously done to the friars at Jerusalem, that they should live in profound seclusion from all intercourse with society, which, I stated, religion did not seem to enjoin, but which rather, indeed, was opposed to the spirit of universal charity and love for all men which breathes in the Gospel; nor did I conceive that so rigid and literal a mortification to all the innocent pleasures of life was at all essential to the highest attainment or the most perfect and pure enjoyment of spirituality; while it evinces more of contempt, surely, than of gratitude, so to despise and reject the gifts of God, as worthless and hurtful, not in their abuse only, but in the very use of them at

* Formerly, the appellation of persons were merely by their Christian names and places of their habitations, such as Robert of Park, James of Viewfield, &c. In Wales an odd custom exists at this day among the lowest classes, viz.; if John James has a son named David, he is called David John, and not David James, after his father's Christian name. It may be mentioned that originally surnames began to be used in England by the nobility in 1200.

all. The strongest and most sacred ties of nature bind us all to one another, and the blessed author of our holy religion, who felt in all their sinless energy in his own bosom the amiable humanities and tender sympathies of that flesh which he took upon him, said, ye are brethren; and spake that beautiful parable, which teaches his disciples that their kindred embraces all the sons and daughters of mankind; nor satisfied with a mere verbal exposition and enforcement of his doctrine, he likewise embodied it in the uniform and unwearied practice of his whole lifetime, so that he incurred the proud censure of his pharisaical enemies, that he was the friend of sinners, and a boon companion at the table of publicans. The Abbé assured me that we live in a world of sin and misery, on which the curse of an offended Deity has fallen, and possession of it been usurped by him who is worshipped as the prince of it, and by his children. Under the potent enchantments of that dire magician, it was filled with lying vanities, which every moment are forcing their way by the open portals of the senses into the soul, and enticing it, with a captivation which too often prevails, to render it a slave to sense, to sin, and to Satan. He argued, that we must not seek for temptation, and that if we did not shun it when it was in our power to do so, we were equally culpable; he further insisted that all great achievements in human learning were the fruits of solitude, and that much more did the study of divine and heavenly truths require uninterrupted and undisturbed devotedness to the contemplation of them. He contrasted with such religious houses as that to which he belonged, the wealthy foundations of our English Universities, and contended for a preference of the former, whose cloisters were not retreats of literary leisure and barren scholarship, but of prayer and praise, of reading and reflecting on the word of God, where celibacy was not enjoined for the

sake of exclusive dedication of the whole man to art or science, but of the whole heart to God, and where, instead of the pride engendered by lofty attainments in such carnal studies, the humbling and equalizing doctrines of the Scriptures formed the subjects of their continual investigation, not as affording room for the display of intellectual superiority or subtlety, but as improving the heart, as the rule and guide of life, and as alone able to make them wise unto salvation. True peace and the most unalloyed happiness which our present imperfect condition would allow, he assured me, from long experience, was to be found in these hallowed abodes. Their inmates have no care but of pleasing God, and making always nearer approaches to him in divine love and likeness, by which they were growing in conscious meetness for heaven, and the beatific vision of him who sitteth upon the throne, and of the Lamb for ever. Placed here, comparatively beyond the reach of sensible things, nought interposed between their faith and its objects, which are invisible. There was no distraction and no diversion here of their faculties and affections upon any but the most excellent things, which, like ourselves, are eternal. Their hopes, resting on the sure word of promise, and centred in those realities which lie beyond the region of death and the reach of chance and change, never meet with disappointment, but were always brightening as the morning light. Even the sages of antiquity reckoned it as the sole proper business of life to make preparation for death, and ceasing to live to the world, as they did, he conceived was doing this most effectually. In a word, his opinion regarding both conditions, the one he had abandoned and the one he had adopted, was expressed in this motto, which he took for his own:—

*Inveni portum ! Spes et fortuna valet,
Sat me lusistis, ludite nunc aliis.*

There are several men of rank here, altogether unknown to the world; and also many English, Irish, and Scotchmen; but the most inviolable secrecy is observed as to their former history and connections. On the death of any of the fraternity, his name is not mentioned in any written communication to his friends, but there is merely sent, in this mode, a notice to the friends that a brother has died, so they are left to find out if the intimation relates to their own relatives or not.

A singularly curious and interesting volume, or rather series of volumes, might be formed by any writer who could relate to the world the lives of some of the individuals who have sought an asylum in this death-like abode, where all human passions — all the fears and hopes of mortal existence, are entombed; the inmates of these melancholy walls have brought hither with them nothing but the memory of their former vanities, and their former frailties. Many have been driven hither by disgust, by remorse, by despair, nay, as I have occasion to know, by disappointment in their addresses to the fairest of the fair; and then, not a few, I fear, have moved in the gay circles of fashion and pleasure. What, then, must have been the contest in their hearts, ere they could renounce such alluring scenes, to immure themselves where existence is but protracted and self-elected mortification? The history of the brethren of La Trappe would be an important chapter in the history of men, a stumbling block to all philosophy and all theories, particularly to their creed who persuade themselves that the chief and sole end of this present existence is to enjoy.

Many persons visit the convent, and their contributions add to the treasury. In 1690 James II. paid a visit; and the duchess of Berri was a guest a few months before me. There is no idleness in this establishment, great activity being exercised; and when the monks are not occupied at their devotions, they are always engaged in some handi-

craft trade. There are ploughmen, gardeners, tailors, shoemakers, tanners, and various other trades, and many articles prepared by them are sent to Nantz for sale. Their labours in the fields are never allowed to be interrupted by any weather, either during winter and summer. These monks, who “venerate the plough,” are supposed to be more skilled in agricultural operations than any farmers in France, and their cattle is the best. The implements they use are brought from England; and the king has allowed them a sum of money yearly, to form a seminary for training young Frenchmen in these pursuits.

With respect to this monastery, it is sometimes called “La Trappe,” but more frequently “The Convent of Melleray,” and the monks date their letters in the latter mode. It is perhaps one of the most antient abbeys of the Benedictine order, and was established by Innocent II. in 1140. Some suppose it is called La Trappe from the difficulty of access to it, others think it was the name of the founder; and another opinion is, that the name “Melleray” was given to it because the place was so much frequented by bees. But, be this as it may, it is certain that no spot could be more completely shut out, as it were, from the world, it being enveloped in wood, so favourable to contemplation, and its very site calculated to nourish a disordered and a superstitious imagination, and to inspire the wildest fancies.

It is almost unnecessary to observe, that females are prohibited from entering this convent, which is also uniformly the case in every monastery in the east. Yet, about a quarter of a mile distant, on the side of the lake, there is a range of buildings, where female visitors may be accommodated, and attended by those of their own sex. At the time of the French revolution this establishment was transferred to Dorsetshire, where the monks were under the protection of Mr., now Cardinal, Weld; and on the

restoration of the Bourbons they returned to this religious abode, which had become greatly dilapidated.

After I had breakfasted, and bestowed on the brethren some relics from Jerusalem, which they seemed to consider altogether invaluable, I followed the custom here of putting a sum into the hands of the guardian for the use of the poor, a mode I always found observed by pilgrims in Palestine on leaving the convents. This being done, my most polite countryman, the Abbé, conducted me to the great gate, where we shook hands, and he gave me his benedictions*; when I found the same porter again who opened it. He was upwards of six feet, extremely elegant in appearance, and had been captain of the gens d'armes in Paris. I then departed for Nantz.

Saint désert, séjour pur et paisible,
Solitude profonde, au vice inaccessible ;
Impétueux torrens, et vous, sombres forêts,
Recevez mes adieux, comme aussi mes regrets !

* On returning to England, I learned that this most accomplished gentleman was a native of Scotland, and highly connected, but his real name I am not at liberty to mention. At one time he was colonel of a regiment of dragoons, and distinguished himself by his bravery in the Peninsula. As to the cause of his removing here I shall be silent, as it respects "a tender subject." I found that the venerable personage who first received me in the large apartment was a brother of Admiral Linois, who had been captured by our fleet off the Isle of France.

CHAP. XXIV.

DEPARTURE FROM THE CONVENT. — THE NETHERLANDS. — WATERLOO. — BUONAPARTE'S CARRIAGE. — PARIS. — INTERVIEW WITH THE KING. — GRAVES OF LOUIS XVI., HIS QUEEN, AND CHARLOTTE CORDAY. — DUNGEON IN WHICH HER MAJESTY WAS CONFINED. — ORIGINAL PAINTING OF MARY QUEEN OF SCOTS. — PERSONS SACRIFICED UNDER THE REIGN OF ROBESPIERRE. — DESCRIPTION OF A LADY TAKING THE VEIL. — REMAINS OF JAMES II. — HOUSE OF VOLTAIRE. — REVENUE OF THE ROYAL FAMILY OF FRANCE. — OTHER PARTICULARS RESPECTING THE CAPITAL. — DEPARTURE. — BOULOGNE. — ENGLISH CHURCH. — NAPOLEON'S PRAAM BROKEN UP. — ARRIVAL IN ENGLAND. — REFLECTIONS ON THE WHOLE JOURNEY.

ON leaving the monastery of Melleray, I retraced my steps to Nantz, and from thence proceeded to the Netherlands. The population of this country is 6,000,000. In my way I again saw —

The grave of France, the deadly Waterloo ;

which I had visited immediately after the sanguinary conflict, where British valour and firmness achieved what has been truly styled —

The first and last of fields ! King-making victory !

Here I again fell in with Napoleon's carriage, which he was forced to abandon for the speedier and more secret conveyance of horseback in his flight. I was extremely desirous to purchase this interesting relic of gigantic ambition which had overleaped itself, as well as most ingenious

piece of workmanship, but a large sum was refused, on the ground of it not being permitted to be taken out of the country. It may still be seen at Brussels; and was made a present to the Prince of Orange, as a trophy, with the plans of the action and the papers that had been found in it; although, notwithstanding this fact, of which any one may be convinced on application to Mr. Campernaught, coach-maker to the King of the Netherlands, to whose care it was entrusted, and who showed it to me, where it was brought from the field, a carriage was exhibited in England and other countries, some years ago, with a deal of trumpery, for this identical one, by which John Bull, and his more cautious sister in the North, as well as Jonathan, and many others, were completely gulled.

Leaving this memorable spot, I directed my course to Paris, of which so much has been written, that I may confine myself to such incidents worth mentioning as happened to myself here, and to some particulars not generally known. Accordingly, I may observe, that I had the honour of a private audience of Louis the Eighteenth. On being shown into his chamber, the door was shut, and I found him seated before a large table, with numerous papers spread out upon it; and he entered, with much condescension and politeness, into conversation with me upon my journey over the Holy Land.

In a garden in the Rue d'Anjou, it was said, the ashes lay interred of Louis the Sixteenth and his consort, of the martyr of liberty and humanity, Charlotte Corday, and of another, whose name "shall rest unrevealed." It was extremely luxuriant, and crowded with fruit trees, with a corner of it railed off, where the former, I was informed, were interred, and none were allowed to enter except the Duchess d'Angoulême. The remains of the brave and beautiful assassin of Marat, I was farther assured, were deposited in the centre of this garden. I must own that I suspected

this to be a mere fable, as well as many other particulars which were added by the lady who was proprietor of this piece of ground, and the windows of whose house overlooked the grave of the king and queen; both of whom, she mentioned, she saw interred there by the regicides under a flourish of trumpets. At the period of my first being at Paris, it was in contemplation to remove the royal remains, which, however, was prevented by Napoleon's having decamped from Elba, and returned to that city; but on the subsequent restoration of Louis, after the decisive action of Waterloo, government bought the property, rooted out every tree, and disinterred the ashes of the unfortunate king and queen, which was done by torch-light, and a large tent spread over the spot. I now saw the open graves, which I leaped into and examined; when I observed, what seemed remarkable, that both of them were lined with bricks, which contradicts the common report, that instantly after the decapitation of the royal pair their bodies were thrown into a hole which had been hastily dug. Notwithstanding the distance of time from their death to their disinterment, my informer stated one rather singular circumstance, that a garter of the queen's was found in a state of entire preservation; and the head of the monarch was placed at his feet, or between his ancles. The remains were afterwards deposited in coffins, and taken into the house of the above lady, where mass was performed in presence of some of the royal family, when a grand procession took place from thence to St. Denis, where they were laid in the vault of the Bourbons, under the altar; and here a curious fact may be added, that Napoleon had at one time selected a place contiguous to this vault to receive his own body. A church has since been erected on the spot where the bodies were taken up, and the altar is exactly over the grave of the unfortunate Antoinette. After ransacking, I believe, every churchyard in Paris, I could not possibly succeed in discovering or in obtaining

the slightest information regarding the place where the Dauphin was interred; nor do I believe that the government has ever ascertained the spot. I went over the apartments in the temple whither the unfortunate family were conducted on their return from Varennes, where they had been captured, which are now converted into a nunnery, superintended by the Princess of Condé.

I visited the dungeon of the Conciergerie, which is many feet under ground, where her majesty was so brutally treated, previous to being led to the scaffold, by the blood-thirsty demagogues.

Fallen, fallen from a throne!
Lo! beauty, grandeur, power!
Hark 'tis a queen and mother moan
From yonder dismal tower.

I measured this place, which is twenty feet in length by eight in breadth, and now fitted up in the best manner, with an altar, over which is the following inscription:—

Hoc in loco
Maria Antonia
Josepha Johanna Austriaca
Ludovici XVI Vidua
Conjuge trucidato
Liberis ereptis
In carcerem conjecta
Per Dies 76 ærumnis
Luctu et squalore adfecta
Sed
Propria Virtute innixa
Ut in solio ita et in vinculis
Majorem fortunâ se præbuit
Et scelestissimis denique hominibus
Capite damnata
Morte jam imminente.
Eternum pietatis fortitudinis
Omniumque virtutum
Monumentum hoc scripsit
Die 16 Octr. MDCCXC.
Restituto tandem regno
Carcer in sacrarium conversus

Dicatus est
 A.D. MDCCCXVI.
 Ludovici XVIII. regnantis anno 22.
 Comite de Cazes
 A securitate publica
 Regis Ministro
 Prefecto ædilibusque curantibus.
 Quisquis hic ades
 Adora, admirare, precare.

Under an altar are these words : —

Extrait de la Lettre de la Reine à Madame Elizabeth.

Que mon fils n'oublie jamais les derniers mots de son pere que je lui repete expressement, qu'il ne cherche jamais à venger notre Mort. Je pardonne à tous mes Ennemis le mal qu'ils m'ont fait.

Communiqué par le Roi aux Deux Chambres le 21 Fevrier
 MDCCCXVI.

Among the many objects of art in this capital, perhaps no one is more striking, especially to Caledonians, than a full-length painting of the unfortunate Queen of Scots, who fell a sacrifice to the jealousy and ambition of Elizabeth, on whose memory it will ever remain an indelible stain. The tender youth and peerless beauty of Mary, especially as contrasted with her wayward fate and ungentle usage by the martial nobles and uncourtly divines of her native land, has thrown a veil over the deformities of her character and the darkest crimes, and shed a lustre which the lapse of above two centuries has not dimmed.

On the proud shrine of Elizabeth's glory,
 Dark shall the record remain,
 Till history — dead — shall leave the sad story
 To sigh in traditional strain :
 While Charity breathes, mankind will deplore
 The unhappy fate of Mary.

The history of this picture is, that about the period of the decapitation of Mary, in February 1589, she presented to Miss Elizabeth Curle, one of the ladies in waiting, her

miniature, with instructions after her decease to procure from it a full length likeness of her ; which was especially bequeathed by her to the Scots college of Douay in Flanders, she founded ; and which formed the peculiar object of her majesty's anxiety and regard. To this legacy she added a table-clock, one of the first which had been made at the time, and her prayer-book ; all of which accordingly were delivered to the college ; and it is a singular fact, as the title deeds of the college show, that in the event of this seminary being removed to any other part of France, these donations shall not be permitted to be separated from, but considered as part of the inalienable property which belongs to it.*

This picture was hung in the large dining-hall of the students, and looked upon as an object of veneration ; and the other relics were in possession of the president of the college for the time being. The last person who filled that office, and had the custody of them, was the Rev. Mr. Farquharson, who has often described them to me, with great feeling. At the period of the revolution, when institutions of every description connected with the interests of religion and science were denounced, and marked as objects of demolition, this gentleman fled 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, and he repaired to Glasgow, where he remained as head of a catholic chapel till the restoration of the Bourbons. The dreadful work of destruction speedily commenced, when not only these abodes of learning†, and

* Prior to the revolution youths were educated at the Scots college, including clothing, maintenance, wine, pens, ink, and paper, for 20*l.* yearly.

† How striking are the events of the lives of some of the mighty. Charles I. and Mary were both beheaded. Elizabeth died of a broken heart. Charles V. died a hermit. Louis, his sister and queen were guillotined. Cromwell fell a prey to anxiety. Gustavus was de-

their contiguous chapels, were ransacked and pillaged, without regard to any thing, however precious for its antiquity or hallowed by its use ; but records, public documents, books, manuscripts, pictures, and furniture, fell a sacrifice to the indiscriminate fury of the revolutionists. Nay, even the very walls of some of these ancient edifices were not permitted to remain to future ages as silent monuments, but on the breaking out of that scene of disorder and devastation, were pulled down with the most savage and satanic fury, and converted into one mass of ruins.

Under these circumstances, the invaluable papers and manuscripts which had so long pertained to the Scots college, and included the alleged original of the celebrated poems of Ossian, all of which this reverend gentleman, whose veracity I always held unimpeachable, assured me had been in his possession during the long period he presided as the head of the college, were lost or destroyed. What must be the feelings of the scholar and man of science, when told that one half of these papers were distributed to the citizen grocers, and the remainder used as materials for the making of ball cartridges ; while the books were piled in a heap in a square, and set in a blaze. Notwithstanding the sweeping destruction, however, during the reign of terror and bloodshed, this picture of Queen Mary almost miraculously escaped. I know not to whom the honour is due of saving it from the fangs of an infuriated mob ; but whoever he may be, there can exist only one opinion as to his boldness, since it formed part of the public law of that period, that the necks of all persons who were known to have concealed any article belonging to the colleges, should be laid under the

posed. Murat was shot. Napoleon died on a rock. And Charles X. of France has been obliged to fly from France in consequence of a revolution occasioned by his own folly.

axe of the guillotine. The canvas appears to have been taken out of the frame, to facilitate its removal; and when I was with my reverend friend 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 there, until it was ascertained whether that of Douay was to be restored to the exercise of its former rights and privileges.

This noble picture, hitherto so little known, is about twelve feet in height by six in breadth. Her majesty is drawn standing in a dignified attitude, dressed in a black gown with white sleeves, and a white robe underneath, a ruff round her neck, and a cap on her head somewhat 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; a figure of our Saviour on the cross hanging at her breast. On one side is a representation of her execution in the background; and the head of the queen is represented as laid on the block.* She is accompanied by her two maids of honour, dressed in black, with long white veils, and ruffs round their necks and wrists; and white handkerchiefs in their hands; and weeping at the lamentable catastrophe which they are called to witness. The executioner is in black, with a white apron, holding up the axe, and accompanied by four other persons in dresses of the same colour, with ruffles about their necks. One of these appears in the act of giving the word of command to strike the fatal

* A Northern bard has in his possession a picture representing the head of Mary in a charger on the day of decapitation; presented to him by a person in Prussia, in whose family it had been for upwards of two centuries.

blow, and another is writing notes of the incidents that occurred during this tragical scene. These, no doubt, are intended for the governor of Fotheringay Castle, and the commissioners who brought the death warrant of the hapless queen. Over the heads of the ladies are their names, Iohanna Kennethie, ELIZABETHA CVRLE; and underneath these words, —

REGINAM SERENISS^{ma} REGVM FILIAM
 VXOREM ET MATREM ASTANTIBVS
 COMMISSARIIS ET MINISTRIS R.
 ELIZABETHÆ CARNIFEX SECVRI
 PERCVTIT. ATQ. VNO ET ALTERO
 ICTV. TRVCVLENTER SAUCIATUM
 TERTIO ET CAPVT ABSCIDIT.

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 et Galliarū Regnorū Angliæ et Hyberniæ vere Princeps Legitima Jacobi Magnæ Britanniæ Regis Mater svis oppressa An^o Domini 1568 Auxilii Spe et opinione a cognata Elizabetha in Anglia Regnante P^rmissi Eo Descendit Ibique contra Ivs Gentium et Promissi Fidem Captiva Retenta Post captivitatis An^o. 19. Religionis Ergo Eivsdem Eliz. Perfidia et Senatvs Anglici Crvdelitate Horrenda capitis Lata Sententia Neci Traditvr Ac 12. Cal. Martii 1587. Inavdito exemplo et Servili et Abjecto. Carnifice Tetry () More Capite Trvncata est Anno Ætatis Regniqve 45.

At the foot are the following words, —

Prima Quoad Vixit Col. Scot. Parens et Fvnd. Ætatis Regniqve 45.

Sic Fvnestvm Ascendit Tabulatvm
 Regina Qvondam Galliarū et Scotiæ
 Florentis^{ma} Invicto et Pio Animo
 Tyrannidem Exprobat et Perfidiam
 Fidem Cat^holicam Profitetvr Romanæ Ecclesiæ
 Se Semper Fvisse et Esse Filiam Palam Planeq. Testatur.

I shall not allude more minutely to all the horrors or unexampled atrocities of those revolutionary monsters, than merely to mention one circumstance, which is, that

Mr. Vieux Paul suffered by the guillotine, although his only crime was having a parrot whose chattering was supposed to sound like the cry of *Vive le roi!* The horrid machine now used for criminals is said to be the same that was employed in the decapitation of the King and Queen of France, and his sister the Princess Elizabeth; and the lead attached to the knife was made equal in pound weights to the number of departments in France, by a special order of that incarnate demon Robespierre. In the king's library * I was shewn a large book in print, where the names are entered of the unfortunate sufferers; by which it appeared that during eighteen months of the reign of terror three thousand persons had been led to the "National Razor," as it was termed by the regicides, independently of many more sacrificed by this bloodthirsty villain and his coadjutors. It long stood in the centre of the Place Louis XVI., where the illustrious martyrs were sacrificed; and a friend who had seen many decapitated pointed out to me a gutter which still remains on the right hand, leading from thence to the Thuilleries Gardens, where he often saw human blood lying in a coagulated state. The following curious anecdote was related to me, of a gentleman, whose name I shall not mention, who was attended by a curate for the purpose of confession, previous to which the wily ecclesiastic enquired if it was his intention to restore to the church some of the property he had purchased *bonâ fide* at the revolution. The reply was, he had no restitution to make, since he had become rightfully possessed of the property. On this the priest rudely departed from the bedside of the dying Catholic, exclaiming, "No restitution, no absolution!"

* This library is 544 English feet in length, 128 in breadth, and contains 450,000 volumes, and 77,000 manuscripts. In the British Museum there are 300,000 volumes; in Oxford 420,000, and 300 manuscripts.

Having had here an opportunity of seeing a lady take the veil, a short account of the ceremony may not be uninteresting.

This young female, dressed in her usual attire, was placed in an arm-chair in front of the altar, and surrounded by her friends, along with those whom curiosity had attracted to the spot. A priest ascended a temporary pulpit before which she was seated, and preached a sermon upon the vanities of the world, the nature of the vows which she had taken upon her, and the beneficial effects to be derived from contemplation in retirement. On this being ended, she betrayed a considerable degree of agitation, particularly on being handed by her father from the seat, and led out of the church, when she entered a contiguous convent, where were many of the filles repenties, and which had a window in front of the altar before mentioned, 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 several nuns, whose faces, as well as her own, were concealed by veils, and who walked along with her in procession round the place, one of them going first, who carried a crucifix, and all of them chaunting mournfully; which being ended, a curtain was drawn. Although a promise of this description has been made, yet a nun is allowed another year to deliberate; at the expiration of which she has it in her power to depart, and return to the world. During this period, 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 called taking the black veil, and constitutes a most effectual barrier to her quitting the convent for life.

St. Germain*, a short distance from Paris, was the last refuge of James II. of England in 1689, on being driven by his bigotry from the British throne; and his apartments are still shown there. This monarch had expressed a wish that he should be interred in a particular spot, which being refused by the king of France, he declared that his body should remain above ground, and his wishes were followed most religiously.

In a building near the Scots College, founded by the Queen of Spain in 1674, and formerly called the Convent of English Benedictines, his body, after being deposited in a coffin, was put on a bier, and laid on tressels in the church attached to the convent. There was also an impression taken of this king's face in wax after death, which was placed on a tablet near the altar.

At the time the allies entered Paris, I saw this church, which had been stripped of every thing at the revolution, and the king's body removed; and the building had been converted into a mill for grinding bark. The Rev. Mr. Parker, who had been curate of it, told me, that he took the opportunity, when the labourers employed to accomplish the work of destruction were one day at dinner, of looking into the coffin, which had been partly opened by them, and he had a full view of the monarch, whom he described as being tall and handsome. Perhaps part of the remains were transferred clandestinely, by some means, and deposited at St. Germain; for in excavating under a steeple belonging to the church there, a few years ago, three leaden boxes were discovered, with a plate, bearing this inscription: "Here is a portion of the heart, and the noble parts of the body, of the most high, puissant, illus-

* Louis XIV. had always an aversion to take up his residence here, because he had a view from it of the towers of the Abbey of St. Denis, where he was to be interred.

trious, and most excellent Prince James Stuart II., king of Great Britain, born 23d October 1633; deceased in France, September 16, 1701." These boxes were deposited under the chief altar. In the register of this church is the following entry, of the latter date: "The king died; his body was taken to the English Benedictines at Paris; his heart to the Ursulines of Chalôt; and part of his entrails, brains, and lungs, to the church of St. Germain, to be preserved in that place, in memory of so great and religious a prince." It may be added, that the king's daughter, Mary Stuart, died in April 1712, and his queen in May 1718.

It is a remarkable fact, that no person can, at any hour of the day or night, proceed along the Pont Neuf, without encountering either an ecclesiastic of some description, or a white horse; and this is not to be found on any other bridge here. There are 800 priests at Paris.*

Under the reign of Robespierre, the first church to which the vengeance of the mob was directed was that of St. Denis, where they commenced with demolishing the effigies of saints which decorated the interior of it; broke open the vault of the Bourbons, and threw out the bodies, which were buried in a contiguous garden, now ornamented with shrubbery. Such was the deadly hatred of the regicides against the catholic church, at a period when the Christian faith in general was denounced by them, and their desecration of the tombs containing the ashes of the departed, that it was declared, in a convocation of these ruffians, that "death was an eternal sleep!" I recollect one of the priests, in relating many of the horrors which occurred at this frightful period, mentioning that he saw a female, who was going into church to offer her devotions,

* It was calculated by Locke, during his residence in France in 1715, that the revenue was 24 millions sterling annually.

treated in a most indecent manner, and actually flogged on the threshold of the sanctuary.

At the interesting period when the allies entered the capital, one building, containing a museum, where perhaps were the finest models of gunnery in the world, was completely ransacked by Blucher, and these precious articles sent off to Berlin, besides many ingenious and beautiful models of towns and the neighbouring countries, that were in the Hospital of Invalids, which were most invaluable. Indeed, had this commander not been restrained by his superiors, not a doubt is entertained that he would have razed the whole capital to its foundations, which he conceived would have been a justifiable act of retaliation for the rapacity of the French when they took possession of Berlin; an event never forgotten, in the cherished hope of revenge, by the Prussians. At this time I saw formidable artillery charged, and placed on the other side of the royal bridge, pointing to the palace of the Thuilleries, with Prussian soldiers holding lighted matches, to discharge them in a moment, if any resistance was made by the Parisians.

On laying the foundation of the elegant bridge over the Seine, opposite the Champ de Mars, among other things, a gazette, containing an account of the battle of Austerlitz, was deposited under it.

The catacombs, sixty feet under ground, which were formally consecrated in 1786, are now shut up from the view of the public. The remains of 3,000,000 human beings, I was informed, are deposited in this prodigious charnel-house.

The celebrated horses which stood upon the triumphal arch in front of the Thuilleries, and which were stolen by Napoleon from the church of St. Mark at Venice, amongst his other acts of robbery, I saw taken down by British artillerymen, disguised as common workmen, and protected by a guard of 7,000 Austrian and Prussian cavalry.

These have now resumed their former situation, in front of a church there.

Before Saint Mark still glow her steeds of brass,
Their gilded collars glittering in the sun.

It may be observed, that they were seen to infinitely better advantage on the top of the arch.

The house of Voltaire, situated on the other side of the Seine, near the corner of the Rue de Bacque, which it was declared, by an extraordinary clause in his will, should be shut up for a certain number of years, the reason for which has not been assigned, was lately opened and repaired; but it does not appear to have contained any thing interesting.

Among the various benevolent institutions in this capital, which it would be tedious to describe, may be mentioned the Hospital for Lunatics. This particularly attracted the attention of the late Emperor Alexander, who considered it better regulated than any asylum of the kind that he had seen. There is a species of madness called monomania, which seems one of the most extraordinary and inexplicable classes of insanity, of which the following instance occurred whilst I was at Paris. A person who had been disappointed in love, having become affected with it, he entertained the extraordinary idea that he was commanded by the Almighty to convert mankind, which mission he thought he must fulfil by killing his fellow creatures, and so delivering them from the pollution of sin. On every other subject he was extremely correct, and of a mild disposition. In these houses, in France, the number of female maniacs in general exceeds that of males in the proportion of fourteen to eleven; and as one proof that all are most affected in a high temperature, the months of June, July, and August produce the greatest, and January, November, and May the smallest number of patients.

In the Place de Grave, at one period, was a fountain, of

which Louis XIII. laid the foundation, in 1621, with extraordinary pomp, and from which was a cascade of wine. This was intended for the populace at public rejoicings; and what is extraordinary, it was on the precise spot, where the blood flowed from the unfortunate criminals decapitated there.

The expence of the British embassy is 11,000*l.* annually; a splendid hotel is allowed our ambassador, and over the outer gate is displayed the royal arms of England.

There are 11,000 vehicles for the intercourse of the city, and 500 diligences. The yearly consumption is above 80,000 oxen, 400,000 sheep, and 10,000 fowls, besides birds. The number of frogs I could not ascertain. Each individual, it is supposed, one with another, drinks 120 bottles of wine and six bottles of brandy yearly.

In the Rue St. Jacques is an extensive building called the Scots College, founded by the bishop of Glasgow, with an inscription to that purport over the gate. This place was completely stripped of every thing, at the revolution, to bare walls. The merit of restoring it, particularly in repairing and decorating the chapel, is to be ascribed to the Rev. Mr. Farquharson, whom I formerly mentioned. In this chapel are deposited the ashes of many of the Scotch rebel peers, particularly the Duke of Perth, Marquis of Huntley, Lord Durnford, and others.

In a place where the forms of religion are so much venerated, gaming tables are innumerable, and yield to government the enormous sum of 7,772,000 francs yearly. In this capital the suicides may be calculated at 400 persons yearly; two thirds of whom are males, and one third females.

The Père la Chaise, or burying ground, at a short distance from Paris, so called after its founder, is one of the most picturesque and extensive cemeteries on the face of the earth; and I have only seen one to rival it, namely, the

“ Assistance Ground,” in the vicinity of Copenhagen. The former contains 26,000 monuments, many of them to persons distinguished for talents, rank, and the various important parts which they have acted in life; and also the ashes of many of our countrymen there repose. Perhaps of all the numerous inscriptions in the churchyards of Paris, to the memory of Englishmen, none is more affecting than one to the memory of that brave officer Captain Wright, who was murdered in the Temple; it is placed over his tomb in the cemetery of Vaugirard.

Here lies, murdered,
 John Wesley Wright;
 By birth an Englishman;
 Captain in the British Navy;
 Distinguished, both among his own countrymen and foreigners,
 For skill and courage;
 To whom,
 Of those things which lead to the summit of glory,
 Nothing was wanting but opportunity.
 His ancestors, whose virtues he inherited,
 He honoured by his deeds.
 Quick in apprehending his orders;
 Active and bold in the execution of them;
 In success modest;
 In adverse circumstances firm;
 In doubtful enterprizes wise and prudent;
 Awhile successful in his career;
 At length, assailed by adverse winds, and on a hostile shore,
 He was captured;
 And being soon after brought to Paris,
 Was confined in the prison called the Temple,
Infamous for midnight murders,
 And placed in the most rigid custody.
 But in bonds,
 And suffering severities still more oppressive,
 His fortitude of mind and fidelity to his country
 Remained unshaken.
 A short time after,
 He was found, in the morning, with his throat cut,
 And dead in his bed.
 He died 28th October 1805, aged 36.
 To be lamented by his country,
 Avenged by his God!

There are upwards of 300 professors here, and about 20,000 students; besides 29 schools on the British system, affording education to 5,000 children*; but notwithstanding all these, of 20,000,000 of inhabitants, which France contains, 15,000,000 can neither read nor write.

The taxes amount to 112,043,600 francs, or 165 per head. In reference to what I formerly stated respecting Viscount Chateaubriand, a knight of the Sepulchre at Jerusalem, and whom I addressed in his public capacity of minister, at the time I was here, to render assistance to the poor monks in the Franciscan convent, I may here add, that in the course of my investigations I heard some curious particulars with regard to the sums received by him in that character, in 1823 and 1825, besides secret service money. It appears that the French minister for foreign affairs, in 1821, had at his disposal 8,654,851 francs; and in 1823 and 1824, when the viscount held that office, he received 9,862,899 francs for foreign, and 700,000 francs for secret service. Feeling so greatly, as he professed, for the monks of Jerusalem, I own it is altogether extraordinary, that when the viscount enjoyed such a "golden opportunity" he did not suggest to his sovereign the propriety of making them a grant of money; as it will be recollected, the letter I then brought him from the oldest friar contained remonstrances, and representations of their not having received a sous from France. Besides these sums, 150,000 francs were allowed him yearly for houses, domestics, furniture, and public entertainments. On the 10th of January 1829, the sums expended for all the services of France was 986,534,761 francs. In addition to the above-mentioned particulars, I found, that besides palaces, forests, and diamonds, the royal family have, in francs, about 32,000,000. During one year

* This system has been greatly patronized by the King of the French, and when he was Duke of Orleans, at the earnest solicitation of his friend the late Duke of Kent.

the gold coinage amounted to 158,560,200 pieces of forty francs each, and of twenty-franc pieces to 767,649,220, making a total of 926,209,420. There were, besides, of five-franc pieces 84,055,665; of two-franc pieces 8,941,650; of one-franc, 39,622,321; of half-francs, 16,839,851; and of one-fourth francs, 702,877; being in all equivalent to 1,937,115,364 in francs. The grand total, in gold and silver, was 2,883,124,784; and in ten centimes, 3,462,665. In 1827 there was imported, in foreign specie and bullion, the value of 187,049,096 francs. Of this, 73,784,645 francs were from England, and from the Pays Bas 40,483,532 francs. In 1828 the importation amounted to 208,101,075 francs; of which 84,231,155 were from England, and from the Pays Bas 47,540,311.

The Protestants compose one-fifteenth part of the population of France, and possess more than an equal proportion of commercial wealth, manufacturing industry, and intellectual acquirements. My limits will not permit me to enter into an explanation here of the different rules of discipline laid down by the reformed churches, and therefore I shall refer to an important document in the appendix, which cannot fail to be highly interesting to every one who professes the same faith. The bible society established by them has, since its foundation a few years ago, distributed upwards of 100,000 copies of the Scriptures.

The number of letters received yearly in Paris, from the departments, is 9,212,900; those in the boxes corresponding to the London twopenny post amount to 5,280,000.

The principal telegraphs are three. Intelligence is received from Calais in three minutes, by 27 telegraphs; from Strasburgh in six minutes, by 46; from Lyons in two minutes, by 15; from Bayonne in fifteen, by 86; and from Brest in eight, by 80.

On leaving this giddy capital, where *vive la bagatelle* appears to be the order of the day, I proceeded to Boulogne.

This was an ancient Roman station, and, in various excavations, there have been discovered some interesting relics of Roman masonry, glass, pottery, and other utensils. Among the coins and medals of silver and bronze which have been dug up, there is one of Trajan, in a perfect state of preservation. Human skeletons have also been found, some of them with bracelets on their wrists, and others with children in their arms. It is a curious fact, that Cæsar should have sailed from this place to invade Britain, and Napoleon also have projected a similar enterprise. When I was here, the last of the *prâams* or flotilla which had been built for the exclusive accommodation of the French emperor, in this Bobadilian enterprise, was broken up for fire-wood, and I was so fortunate as to get a piece of the keel. Numerous distinguished Englishmen have taken up their residence in Boulogne; and after the restoration of the Bourbons, a small English church was opened by a licence from the bishop of London, thus placing the establishment in connection with the church of England. In consequence of the great influx of our countrymen, another, upon a large scale, has been opened, capable of holding 1000 persons; and of both the Reverend Mr. Symons is the clergyman, a gentleman highly esteemed, both for his ministerial labours and his active zeal in the cause of benevolence, especially in the relief of the destitute and friendless of our countrymen who may happen to be in or to pass through this city. On seeing the church, I regretted to find no accommodation for the poor, which ought not to be lost sight of in every place of worship indiscriminately, since the command of the Great Head of our church is imperative, that the "Gospel should be preached to the poor." I am also disposed to think that bad taste is displayed in the gaudy decorations of the altar, as well as in the names of persons being placarded and gilded on boards, not at all corresponding with that simplicity becoming the house of

prayer. It would occupy more space than I can command to enter into a detail of those indefatigable exertions made by the pastor, and many British, here in the career of usefulness. One institution, however, founded by them, must not be overlooked. This is a society for recovering persons from suspended animation, which was originally projected by John Larking esq., formerly high sheriff of Kent, and the oldest resident here. It is the first of the kind which has been formed in this country, and has received the sanction of the French government, and a place has been granted for its operations. It has been most eminently successful in a variety of instances in saving valuable lives, and reflects the highest honour on our countrymen. This most admirable institution is supported by the French, and jointly conducted by a committee of both nations*, which has in a most essential degree contributed to cement an amity between the English and French. The mode of defraying the expenses is by annual subscriptions of the inhabitants, and by sermons delivered in the English church.†

* The mayor and Mr. Larking are presidents, and the Rev. Mr. Symons, secretary.

† I never hear of an institution of this godlike nature without recollecting the heartfelt interest which the late Duke of Kent took in that distinguished one in London, of which the Duke of Northumberland is president, and has produced such incalculable good, and those most feeling and powerful addresses which he made at its anniversary. I happened to be present on an occasion when, for the first time, I heard his royal highness plead, in eloquent, glowing, and most powerful terms, in its support, when thirty-five individuals, fathers, mothers, and children, who had been saved from drowning in the most miraculous manner, walked round the hall, each with a Bible in hand, preceded by a person with two flags; on one of these was inscribed, "Animation and population are the sources of national prosperity;" and on the other, "We praise God, and we thank you." On this most interesting occasion, when they passed the Duke, in a second address he uttered these words:—"Gentlemen, O think of these persons who have now passed before us, rescued, for the present, from an eternal world; and for myself let me observe, that I do not know a sight which goes more to the heart of a man than seeing his fellow creatures come forward to

I embarked here, and was delighted when I again beheld the cliffs of Albion. On my arrival in London I received the congratulations of my friends; and would now gratefully acknowledge the mercy of that Almighty Being who, I may truly say, had made a path for me, and led me in a way that I knew not.

Having brought my reader to the conclusion of this long narrative, I will now detain him for a few moments only, whilst I enumerate some of the motives which prompted me, and that may induce others, to undertake this journey. The views of some in making it have been to ascertain the degrees of temperature, of atmospheric gravity, and the purity of the air, or the invisible and seemingly inscrutable nature and causes of the plague; while others have directed all their attention to the indigenous plants and minerals, or to the remains of architecture, inscriptions, and excavations, with the other most interesting relics of remote ages, which hallow the very dust of Judea, but which time, and the more destructive hand of Turkish barbarism and bigotry, are diminishing in their numbers daily. I had a different object in view from all these, which was to traverse, with the Word of God in my hand, those places which it describes as the scenes in which the history of the redemption was from beginning to end transacted, for the purpose of comparing these, together with the customs and manners, the mode of living, and the appearance of the inhabitants, with the scriptural account of them.

The biblical history concerning the fall of man, the antediluvian and patriarchal ages, the particular providence and miraculous interpositions of God in the government of his ancient people, the promulgation of the divine law upon

thank others for being the honoured instruments in rescuing them from a watery grave, thus extending their lives, and affording them a further opportunity of preparing for that final hour for which, Gentlemen, we ought all to prepare."

Mount Sinai, the details given by the prophets, and the predictions delivered by them of a scheme which infinite wisdom and mercy had framed of man's recovery by the mercy vouchsafed to him in the Gospel; the divinity of our Lord Jesus Christ, his mission upon the earth, and ministry among the cities, hamlets, and families of this highly favoured land, where he at last expired under the bitterest agony on the cross as a sacrifice for sin; his ascension from one of its hills to heaven; the signs and gifts of the Holy Ghost which ensued thereupon, together with the consequent proceedings of his ambassadors, who were sent forth by him to teach all nations; — the combination of all the most stupenduous events which are of such vital importance to the human race, added to a voice which seemed as it were to sound in my ears “Go! walk through the land, and describe it,” made so deep and powerful an impression on my mind, as to excite an unquenchable desire in me to visit these illustrious regions, in which alone there had been made an authentic revelation from heaven, and an immediate and direct intercourse had existed, as though Jacob's ladder were no more a vision, but a waking and common reality.

In the contemplation of this journey, I had long been in quest of some person who might be similarly disposed, and had even advertised to this effect. As, however, I did not succeed in finding a suitable companion, I resolved to proceed alone. I accordingly quitted the British shore, having taken leave of my lamented patron and friend the Duke of Kent, who so greatly facilitated the accomplishment of and promoted this object, together with many other acquaintances, being almost disposed to think it might prove a final adieu, from the calculations I had been led to form of the difficulties and dangers which I should encounter. In the course of this journey, I found ample reason to say, in the language of the wise man, “That I saw many things,

more indeed than I can express;" nor was I deceived in my apprehensions, having been exposed to many perils by land and sea, from robbers and from the heathen, as well in the crowded mart as in the solitary wilderness. Hunger, thirst, weariness, watching, besides numberless other discomforts, privations, and bodily pains, were among the lesser evils of my pilgrimage, which however, by their frequency, occasioned almost insufferable distress, and presented almost insurmountable obstacles to my progress.

Arduous, however, as my task was, I experienced in its performance the highest enjoyment of which the human heart is susceptible; the remembrance of which I shall ever cherish whilst I live.

Having surveyed many countries, I would observe, that, in comparison with any which I have seen, Palestine may still assert its claim to be described as a goodly land, abounding in rich pastures and corn fields, in picturesque beauty and sublimity. Its prominent features are those of a hill country, enough so as to exclude tameness, and not so much so as to be incompatible with a very remarkable degree of fertility. The road I pursued was ever winding around and amidst romantic undulations of scenery, that shifted at every turn, presenting in quick succession landscapes in which the poet or the painter might have been wrapt in wonder and holy admiration. It is, however, the "thick coming" associations, which, above all others, endear such hallowed spots of earth; for scarcely the smallest elevation that raises its head in the desert but has been a witness to deeds of deathless fame, which its presence seems to vouch, as the glory which for centuries they have shed upon it still marks it out to the traveller's gaze, and inspires his veneration.

Here did I travel where prophets lived in immediate and intimate communion with the Father of spirits, where holy patriarchs of old had talked with God as a man does

with his friend, and had gazed on the symbols of his visible presence. Wherever I went, some glorious manifestation of Deity had set up, as it were, Jacob's pillar in the midst of the landscape. My feet have trodden that sacred soil, and my eyes beheld many of those places so eminently honoured and sanctified by the residence of the Son of God in the days of his humiliation. There it was that he raised the dead, opened the blind eyes, made the dumb speak, and the lame walk. There was he buffeted, insulted, scourged; led to the cursed tree, on which he shed his most precious blood as a voluntary sacrifice to satisfy divine justice, and bring in everlasting righteousness.

I wandered among those mountains where the early disciples of Jesus had before, and entered the caves in which they concealed themselves from those who sought their lives, and which many of them did lay down for the testimony of the glorious Gospel.

In this land of promise I had occasion to remark very many of those peculiarities, in the circumstances of the natives, alluded to in the inspired volume, and which appear to have undergone little variation since it was penned; thus affording a signal and unobjectionable evidence of its authenticity, and which, impressed as I was on witnessing a coincidence in the number, minuteness, and exactness of its details, far surpassing what I had anticipated, had upon my mind all the force of demonstration. The religion of Christ Jesus, then, being of a nature so congenial to the condition and constitution of mankind — so well adapted to the sufferings and wants of his present fallen and fugitive estate, as well as to the hopes and fears and insatiable desires of the human soul, of which my own experience had instructed me, and which had endeared it above my chiefest joy, even this incidental corroboration of its divine authority was precious to me, and rejoiced my

heart in God my Saviour. I was happy to believe that the same divinely revealed book which had so well conducted my footsteps, and supplied me with unerring information, as I sojourned to the earthly Canaan, would prove a no less infallible guide and monitor in leading me to the heavenly.

The histories of other countries, it is remarkable, have been suffered to be lost in oblivion, to evince, as it were, to the world, that, with all the care which has been bestowed on their literature and antiquities, they dwindle into nothing when weighed in an even scale with those of this consecrated spot of earth. On the contrary, so simple is the chain of illustrations running through the whole of the sacred writings, a few links of which I have pointed out, that they must be accounted a perpetual miracle, planned in celestial wisdom, for this express purpose; and this appears the more strikingly so, when it is considered that the inhabitants of Judea 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, mingled with delight; and can hardly perceive a single verse of Scripture, without its bringing to my recollection some place, custom, ceremony, or incident which has fallen under my observation in the course of it, all tending to establish the truth of revelation.

Previous to concluding, I would briefly address myself to two descriptions of persons.

To believers in the Gospel I would avail myself of this apostolic language:—“ I write unto you fathers, and young men, that you may yet more exceedingly rejoice in the certainty of its divine origin from the Father of lights and God of love, whose inestimable gift, worthy of

all acceptation, it is to you and your children. I therefore call upon you, if you have tasted the good word of God, and known the powers of the world to come, to stand fast in one spirit and one mind, striving together for the faith of this Gospel, and in nothing terrified by your adversaries. Be strong in the Lord, and in the power of his might; for he that is with you is more than all who are against you, that glory may dwell in our land. See that no man take your crown, but go on in your pilgrimage resting on the great Bishop of souls; and may your latter end be that of peace; and may you afterwards enter into that rest which remains for the people of God."

On the other hand, when I reflect on the present age of infidelity, which stalks about with gigantic pride, and is putting forth all its might, if by any means it were possible to strip the very people of God themselves of their confidence in him; or, to use the expressions of a prophet, when I contemplate this day of trouble, in which publications of deadly poison are circulated with unremitting exertion and unparalleled effrontery, in every artful shape which satanic imaginations can suggest, not only in defiance of the tremendous judgments of the insulted majesty of heaven, but of the established laws of the land, whereby the enemies of souls have attempted to shake the tenets of Christianity, in lieu of which fallacious systems of human reasoning are daringly substituted and insidiously disseminated* ; — thrice happy should I be were my labours successful in adding one stone, however small, to beautify or strengthen the walls of our Zion, or to assist in checking

* A magistrate of the English metropolis, 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 that we have now to deal with crimes which used formerly to be of rare occurrence!

this overflowing stream of scepticism, sin, and folly; deeply sensible that in such a crisis it becomes the paramount duty of every individual to raise his voice and arm, to expose and resist such a torrent of iniquity. To those deluded and infatuated men who are the masters and disciples in this lore, which is not of good but evil, I would say, "O foolish infidel! who hath bewitched you, that you should not obey the truth, before whom Jesus Christ hath been evidently set forth crucified among you, with frequent recurrence during many years? I conjure you, then, by the sacred authority of that Almighty Being who cannot lie, by the love of our adorable Redeemer, by the strivings of the Blessed Spirit, by the wants of an immortal soul, which your frail and fast crumbling tabernacle of clay will soon leave naked, by the brief uncertainty of your lives, by an ever impending and inevitable death, by the dread tribunal and inflexible judgment of God, and by the hopes and fears of an eternal existence of infinite bliss or woe — at least examine, with dispassionate calmness and deliberation suitable to its importance, that book, which not only claims to be received as the Word of God, but has been for ages deemed so by the best and wisest portion of mankind. Mark, then, the purity of its doctrines, the accomplishment of its predictions, which have been so exact and entire as to make the history of them by the evangelists an echo of the prophets under the former preparatory dispensations, and what, I ask, do you make of these, if they be not inspired by the spirit of holiness and truth? Compare its account of our nature with your own experience of it in the world, in your own lives, in your most secret consciousness of evil, and who but the Reader of hearts alone, and the Author of our being, the all-wise God, could thus unerringly discover and describe their most hidden parts? Consider, again, the perfect and most precious remedy for sin and restoration to holiness provided in and by the sacrifice of the Redeemer, with atonement

such as your guilt demands, obedience such as your obligations and allegiance to God enjoin, and a happiness which can alone exalt and bless our spiritual and immortal part; and say, if God should condescend to vouchsafe a revelation of himself, or to propose a method of salvation, can your imagination, in its utmost stretch, conceive one more suitable to your case, or worthy of the supreme Jehovah, the father of all men and of all mercies, but who is of purer eyes than, without infinite abhorrence, even to behold iniquity. At once, then, abandon your prejudices and presumption, and you will speedily find, that in rejecting the Word of the Almighty as an imposture, you display a far greater credulity than believers do in receiving it. Again, therefore, I call upon you that you no longer turn a deaf ear to his beseeching voice, nor shut yourselves out from the sure hope of the Gospel, which is not indeed the word of man, but of God, and effectually worketh in them that believe. Carry forward, then, your views to that decisive and most awful day, when he shall be again revealed; but, ah! in how different a manner — in flaming fire, taking vengeance on the wicked that know him not, but despise his offered grace; and think how dreadful it is to fall into the hands of the living God. The religion of Jesus can alone prepare you for this dread consummation; so that you shall no more have cause to fear it, as now, but will even look forward to it with holy confidence and joy, earnestly desiring and praying for its realization. Be it also engraven upon your hearts, as with the pen of a diamond, that it is by the standard of that righteousness commanded and provided for us in it, that you will be condemned or acquitted at the last great and general assize. Farther, may such considerations have the effect of pricking you to the heart, that you may be led to cry out, “What shall I do to be saved?”

In fine, without detaining the reader any longer, I would merely observe, that although the foundation of the truth, as it is in Jesus, will remain as a rock in the ocean sure and steadfast, as unshaken by the most furious assaults of Satan and his emissaries as by their impotent rage, and the sun of righteousness will shine yet more and more, with healing under his wings, upon all the nations who still are involved in darkness; and although the internal and intrinsic evidence of the Scriptures does not stand in need of any confirmation by mere mortals; yet let me repeat, with solemn assurance, to such men as charge with falsehood Him who cannot lie, inasmuch as they disbelieve his word, and testimony concerning his own son, that in the course of the journey I made over the Holy Land, I bestowed the greatest care and attention in comparing the Scriptures with it, and the customs which still obtain, and in both particulars I found them, without one exception, literally accurate and unimpeachably faithful, so that even if those appearances of external nature and manners of social life had been miraculously preserved unchanged, for the sole and special purpose of furnishing this proof, it could not possibly be more striking or satisfactory. May I then express a hope, that, convinced of the reality of this Word, such persons may experience in their own case the same happy conversion as was exemplified in that of the great apostle of the Gentiles, who, like them, had been at one time not only an unbelieving blasphemer, but a violent persecutor of the Lord of Glory and his followers. Give then, I pray, the most earnest heed to the things belonging to your everlasting peace, which were declared by its divine author, and substantiated by the concurrent testimony of those who heard the gracious doctrines which proceeded from his blessed lips, and were eye-witnesses of those miracles which he wrought in attesta-

tion of them. And may all soon arrive at this conclusion, that there is no other name under heaven by which we must be saved from the wrath of Almighty God, than the name of the Lord Jesus Christ.

'Tis *this* can streak life's morn celestial bright,
This gild the horrors of the darkest night :
 When earthly hopes and joys wax faint and few,
 When friends prove faithless or when foes pursue,
This stays the blow or stills the venom'd dart,
 Disarms affliction or repels its smart ;
 Within the breast bids purest raptures rise,
 And smiling conscience spread her cloudless skies.
 Nor this alone : but when the narrow span
 Is o'er which bounds his pilgrimage to man,
 'Tis *this* can chase the midnight of the tomb,
 And Nature's pall of universal doom,
 Beyond that Jordan shed a quenchless ray,
 The heavenly Canaan's blissful sabbath day.

Should even one infidel, on reading this work, be converted to the faith as it is in Jesus, what an unspeakable comfort would it impart to me during the remainder of my journey through life, and even upon the bed of death.

APPENDIX.

LETTERS ADDRESSED TO THE AUTHOR ON A FORMER EDITION OF THIS WORK.

No. I.

Letter from the King of Prussia.

MONSIEUR,

J'ai reçu l'intéressant ouvrage que vous m'avez envoyé. Je vous en remercie, et vous félicite du moyen que vous avez choisi pour répandre des notions d'une utilité générale. Tel est, sans doute, le caractère sublime qui est imprimé à notre sainte religion, qu'il suffit de la connaître pour sentir la vérité; comme cependant des écrivains infidèles, qui ont eu le malheur de la méconnaître, ont reproché aux Saintes Ecritures de prétendues contradictions avec l'histoire et même avec les lois de la nature, il étoit à désirer que des hommes vraiment instruits fissent voir, que sous ce rapport aussi, il règne la plus grande conformité entre ces livres et la nature. C'est une tâche que vous avez remplie avec succès.

Potzdam.

FREDERIC GUILLAUME.

A Monsieur William Rae Wilson.

No. II.

Letter from Count Nesselrode, Minister of the Emperor of Russia.

MONSIEUR,

L'Empereur a reçu l'ouvrage que vous lui avez envoyé.

Les motifs qui vous ont engagés à visiter le berceau de la religion Chrétienne ne pouvaient qu'être appréciés par Sa Majesté Impériale, et vos observations sur la Terre Sainte étaient

faite pour exciter tout son intérêt. L'hommage que vous lui avez offert a donc été pleinement agréé, et je me félicite de vous en prévenir.

Recevez, Monsieur, l'assurance de ma parfaite considération.

Petersburg.

LE COMTE DE NESSELRODE.

A Monsieur Wilson.

No. III.

Letter of Prince Christian of Denmark, Heir Apparent.

MONSIEUR,

J'ai reçu avec beaucoup de plaisir l'Exemplaire de votre intéressant voyage en Egypte et la Terre Sainte, que vous avez bien voulu m'adresser, et je m'empresse de vous en exprimer toute ma reconnaissance.

Le pays natal étant celui auquel on s'intéresse le plus et qu'on connoit le mieux, je suis bien aise d'apprendre que vous allez publier vos voyages en Danemark et en Suède. Je serais charmé, que le séjour que vous avez fait en Danemark, vous eût mis à même d'en offrir un tableau à l'étranger, où parfois l'on se fait des idées assez singulieres de la nature de notre sol, comme de nos mœurs, et nos institutions.

Recevez, Monsieur, l'assurance de ma considération très-distinguée.

Copenhagen.

CHRISTIAN FREDERIC.

A Monsieur William Rae Wilson.

No. IV.

Letter from Admiral Donally to the Author, as to the Mode to be adopted to remove the Needle of Cleopatra to England.

MY DEAR SIR,

Sussex House, Hammersmith.

You have desired me to give you my opinion of the fallen obelisk of Cleopatra's Needle at Alexandria, 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 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 that a subscription had been made to remove it, and a Venetian frigate, captured from the French at Alexandria, 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 of 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 to approach the pier. In this state it must have been conveyed into her stern or bow on rollers; but as its weight would immerse 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 any transports. To this I objected, that if, with our boasted knowledge of mechanics, we could not remove it wholly, its being put up in 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; and 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,

Yours very truly,

William Rae Wilson Esq.

R. DONALLY.

No. V.

Translation of an Answer by Father Monon, upwards of Eighty Years of Age, and the oldest Monk at Jerusalem, to a Letter I received from Viscount Chateaubriand, and addressed to him.

Jerusalem, Convent of the Holy Saviour.

I wish to give you some knowledge of our situation at this moment. The Holy Land is in debt to Turks, Jews, Schismatics, and Heretics, 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.

* The value of a piastre in Jerusalem may be equal to from sixpence to eight-pence sterling.

For many years I have not seen one 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.

No. VI.

Letter of the British Ambassador, Constantinople, in favour of the Author, to the Monks of the Holy Land.

L'Ambassadeur de Sa Majesté Britannique a l'honneur de presenter aux Très-Révérands Pères de la Terre Sainte le porteur du billêt, Monsieur Guillaume Rae Wilson, voyageur Anglais, auquel il prend un intérêt particulier, et lui recommande à leurs attentions et toutes ordinaires.

R. LISTON.

No. VII.

Copy of an Attestation, presented to the Author on his departure from Jerusalem, of having visited the different places referred to in the foregoing Journey; (this was again transcribed at Nazareth, when were added those he had visited there and in Galilee,) and subscribed by the Superior or Grand Friar of the Convent at Jerusalem, whom the Author 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 Aggregatus, jam Definitor totius Insulæ Melitæ Terræ S'ctæ, Commissarius Sacræ Congrega-

tionis de propaganda Fide, Responsalis Missionum Ægypti et Cypri, Præfectus in Partibus Orientis, Commissarius Apostolicus, totius Terræ cum plenitudine potestatis Custos [*illegible*]. Visitator et humilis in Deo servus. Universis et singulis presentes litteras visuris fidem indubiam facimus atque testamur quatenus Illustrissimum D^{nm} Gulielmum Rae Wilson, &c., qui ex Angliæ Regno devotionis gratia sanctorum locorum peregrinatione suscepta die 1^{mo} mensis Februarii anni 1819, *Jerosolyman* 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 utpoté; *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 januis clausis post suam resurrectionem apparuit, Thome [*the words here illegible*] misericorditer ostendit, et Spiritus Sanctus in igneis linguis descendit; *Sepulchrum Virginis Mariæ* unde ad cœlos assumpta est gloriosa; *Montem Oliveti* ubi videntibus discipulis ad cœlos ascendit Dominus suarum pedum vestigia in æternam relinquens memoriam; *Bethaniam* ubi Lazarium quatruiduanum à morte suscitavit; *Hortum Getsemani* ceteraque alia in et extra Jerosolyman constituta; Item in *Bethlehem* ubi idem Salvator Mundi de Virgine Mariâ nasci, in præsepio collocari, à brutis caleferi, à pastoribus venerari, à stella indicari, à magis adorari, et modico lacte pasci, 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 continentur; 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 baptisate consecravit; *Sacrum Montem* quarantano ubi suo sancto jejunio nostras epulas damnavit demonumque astutias propria superavit

virtutè; denique, quæ in universa Judea et Galilea continentur, gressibus Domini ac beatissimæ ejus matris consecrata, et à peregrinis *omnibus visitari solita, pie ac devote visitasse.*

In quorum omnium et singulorum fidem has manu nostra subscriptas, et sigillo majore officii nostri munitas, expediri mandavimus.

Datum Nazareth in Mon. Sanctæ Visitationis die 25 Feb. Anni 1819.

Fr. Salvat^r. Anty. à Melita S. M. Sion,
et S^s. Sepulchri D. N. J. C. Guardianus.

The original



bears

a large

seal here.

Mandato R. in Christo Patris.—Franciscus Xaverius à Melita Terre Sancte Secretarius.

No. VIII.

Indorsation, in English, upon the Firman from Constantinople, in the Turkish language, and superscribed by the Grand Signior, transmitted to the Author, at St. Jean d'Acre, by His Britannic Majesty's Minister.

Travelling Firman for William Rae Wilson, Esq., to go with a Tartar and two servants from St. Jean d'Acre 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. IX.

Certificate by Friar Francus Vilardell, Superior of the Convent at Damascus, 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 Apostolus Paulus à Deo vocatus Christi fidem confessus est.

In quorum fidem, &c.

Dat. *Damasci*, 3 Martii 1819.

FR. FRANCUS VILARDELL,

Prs. *Damasci*.



This represents the Apostle Paul falling off horseback at the appearance of the vision.

No. X.

Translation of a Letter from His Highness the Grand Vizier, Constantinople, to the Governor of Sidon Suleiman, forwarded to the British Ambassador.

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 Vayvode 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 Vayvode 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 Vayvode above mentioned was contrary to the will of the Sublime Porte, if this Vayvode 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. XI.

In reference to the journey I have described in the preceding pages, I would suggest certain articles I apprehend necessary for persons to provide themselves with, which I had occasion to write down during it.

Provide a light iron bedstead, which can be put up in a small compass, inflated mattrass and pillow, both of leather.

Musquito curtain.

Canvass tent.

- Pistols and sabre.
 Oil lamp.
 Portmanteau.
 Bible, with marginal notes.
 Small saddle and bridle; also a long whip, as the dogs are troublesome.
 Thermometer, and a second in case of accident.
 Umbrella.
 Lamp and spirit of wine for cooking.
 Telescope and compass.
 Foot rule.
 Pair of compasses.
 Small canteen, containing articles for use at breakfast and dinner, table cloth, towels, Windsor soap, lavender, and eye water, and aromatic vinegar, laudanum, Seidlitz powders green spectacles.
 Straw matting to lay on the ground.
 Tea, essence of coffee, and wine.
 Portable soup.
 Maps of the countries.
 Flannel jackets, a few shirts, drawers, stockings, nightcaps, and gloves.
 Invariably adopt the costume of the country.
 Sponge.
 Liqueurs.
 Tinder box and flint.
 Looking-glass and convex mirror.
 A light gun.
 Lancets, small scales and weights.
 Lint bandages and court plaster.
 Rhubarb, salts, opening pills, calomel, and bark.
 British cutlery, trinkets, telescopes, &c., and trifling articles, for gifts to persons in superior and subordinate capacities, to facilitate the journey.
 Letters of credit. The bills of Hammersley extend to Alexandria and Grand Cairo.

And in addition to all these, I would recommend a traveller to make his will, and to set out in a sound state of health, with a stock of good humour, patience, fortitude, and resolution to submit to many privations.

No. XII.

Letter by the Author to Sir Everard Home, referred to in the foregoing Work, as to the Bones found in the Pyramid, and in confirmation of the Authenticity of his Statement.*

DEAR SIR,

I beg leave to inform you, that in a volume of travels I have 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 were not the parts of a human being; and doubts have been expressed as to the correctness of the assertion in a review of my work in the Literary Gazette.†

Under these circumstances, and understanding the bones were transmitted to you for examination, it will be obliging that you state the opinion you formed on this subject.

I am, dear Sir, yours truly,

Sir Everard Home, Baronet.

WILLIAM RAE WILSON.

DEAR SIR,

The bones which I examined from the tomb entered by Belzoni were those of the ox kind.

Yours truly,

William Rae Wilson, Esq.

EVERARD HOME.

No. XIII.

Regulations or Ecclesiastical Discipline of the French Protestant Church.

1. Aucun ne sera reçu à la communion de l'église, qu'il n'ait préalablement renoncé publiquement à toutes les idolatries et à toutes les superstitions de l'église romaine, particulièrement à la messe.

2. Il n'est point permis à l'homme fidèle de se mêler d'aucune chose où il y ait de l'idolatrie conjointe, comme de ce qu'on nomme la baise-main ou le dedans de l'église, faire des messes, vigiles, et nourrir les Moines, qui ne sont ordonnés que pour servir à cela; mais de tenir prieurés, censes, rentes, chapelanies, et dîmes, pour en rendre le revenu aux ecclésiastiques en tant qu'ils en sont seigneurs temporels, c'est chose

* Vol. I. p. 127.

† 22d March 1823.

indifférente et en la liberté de ceux qui le voudront faire ; néanmoins les fidèles sont avertis de ne se mêler de telles choses s'il s'y trouve des abus, et s'il y a apparence de quelque conséquence mauvaise ; de quoi les consistoires et les colloques jugeront prudemment.

3. Ceux qui, par des moyens illicites, comme par des bulles du pape, ou achat des déniers, tiendront les bénéfices, et pareillement ceux qui entretiendront l'idolatrie directement ou indirectement, sont déclarés indignes d'être reçus à la communion de la sainte cène. Quant aux bénéfices desquels on pourvoit quelqu'un par droit de patronage, soit par provision du seigneur patron laïque, soit par collation de l'évêque, les fidèles sont aussi avertis de n'en recevoir aucun qu'on leur veuille donner, sous condition, tacite ou expresse, de quelque service dédié à l'idole.

4. Les imprimeurs, libraires, peintres, et autres artisans, et en général tous fidèles, notamment ceux qui ont charge dans l'église, seront exhortés de ne faire aucune chose à leur métier qui depend directement des superstitions de l'église romaine, et quant aux faits particuliers et à la correction qui y échêt, ce sera au consistoire d'en juger.

5. Les notaires, secrétaires, et autres, qui, par le dû de leurs chargés, sont obligés à signer et sceller indifféremment les choses qui leur sont présentées, ne seront repris pour avoir reçu testamens, passé contrats, et expédié lettres de choses qui concernent l'idolatrie, ni les juges pour avoir jugé des causes concernant les biens ecclésiastiques et l'exécution de l'édit.

6. Les arbitres ne se mêleront aucunement des choses concernantes l'idolatrie, directement ou indirectement.

7. Les avocats et procureurs ne pourront postuler dans les causes qui tendent à ôter le prêche et etablir la messe ; et en général, il ne leur sera point permis de donner conseil aux ecclésiastiques romaines dans les causes qui tendent, directement ou indirectement, à l'oppression de l'église.

8. Ni les évêques, ni les officiaux, ni les archidiaques, tels qu'ils sont à présent, n'ont, de droit, aucune juridiction ecclésiastique ni civile ; toutefois, parce que les fidèles sont quelquefois contraints d'aller par-devant eux pour obtenir leur droit, lequel autrement ne pourrait être obtenu, ils s'y pourront adresser, y étant renvoyés par le magistrat, auquel premièrement ils s'y adresseront.

9. Les avocats fidèles ne doivent postuler aucunement, ni plaider, devant les officiaux, sinon dans les cas pour raisons desquels on peut poursuivre son droit devant eux, suivant l'article précédent.

10. Ce n'est pas chose illicite de soi d'exercer les juridictions civiles et procurations sous les ecclésiastiques, lesquelles ne touchent rien à ce qu'ils appellent la spiritualité.

11. Les fidèles ne pourront obténir ni faire jeter monitoires ni excommunications de l'église romaine.

12. D'autant qu'il n'est ni licite ni expédient d'aller ouïr les prédicateurs de l'église romaine, ou autres qui se sont ingérés sans aucune légitime vocation, les troupeaux seront empêchés par leurs pasteurs d'y aller, et ceux qui y iront seront appelés au consistoire, et censurés selon l'exigence du cas.

13. Les seigneurs, gentilshommes, et autres seront exhortés de n'entretenir dans leur maisons des personnes scandaleuses et incorrigibles, et surtout s'ils y souffrent des prêtres chantant messe ou dogmatiste pour débaucher leur domestiques, ou si de nouveau ils en prennent et reçoivent à leur service.

14. Les pères et mères seront exhortés de prendre soigneusement garde à l'instruction de leurs enfans, qui sont la sémence et la pépinière de l'église ; et ceux qui les enverront à l'école des prêtres, des Moines, des jésuites, et des novices, seront exhortés ceux qui mettent leurs enfans pour être pages ou autrement dans les maisons de seigneurs et gentilshommes de religion contraire.

15. Ceux qu'auront des frères, des sœurs, ou d'autres parens, ayant quitté leur monastère pour servir Dieu en liberté de conscience, seront exhortés de les assister et de leur subvenir, selon le devoir d'humanité et de parentage.

16. Les ministres ni autres de l'église ne pourront faire imprimer des livres composés par eux ou par d'autres, touchans la religion, ni autrement les publier, sans les communiquer au colloque, ou, si besoin est, au synode provincial, et en cas que la chose presse, aux académies, ou à deux pasteurs qui seront nommés par le synode, et qui attesteront de l'examen par eux fait desdits écrits.

17. Ceux qui mettent la main à la plume pour traiter en poésie les histoires de l'Écritures Saintes sont avertis de n'y mêler les fables poétiques, et de n'attribuer à Dieu le nom des faux dieux, et de n'ajouter ou diminuer à l'Écriture Sainte, mais de se tenir à peu près à ses termes.

18. Les livres de la Bible, soit canoniques ou autres, ne seront transformés en comédies ou tragédies.

19. Les églises où il y a aura des imprimeurs, les avertiront de n'imprimer des livres qui concernent la religion ou la discipline ecclésiastique, sans premièrement les avoir communiqués au consistoire pour les inconvéniens qu'en sont arrivés; seront aussi exhortés les imprimeurs, les libraires, et colporteurs de ne vendre des livres appartenans à l'idolatrie scandaleuse, contenans impiété, et qui pourraient corrompre les bonnes mœurs.

20. Encore que les prêtres s'usurpent faussement les dîmes, à raison de leur administration; néanmoins elles doivent être payées, eu égard au commandement du roi, et pour éviter sédition et scandale.

21. Les fidèles seront exhortés de ne commettre aucun scandale en travaillant aux jours chômables suivant l'édit.

22. Toutes usures seront très-droitement prohibées et réprimées, et on se règlera, en matière de prêt, selon l'ordonnance du roi, et selon la règle de la charité.

23. Toute violence et parole injurieuse contre ceux de l'église romaine, même contre les prêtres et les Moines, seront non seulement empêchées, mais aussi réprimées tant que faire se pourra.

24. Les jureurs qui, par colère ou légèreté, prennent le nom de Dieu en vain, et autres qui déchirent la majesté du Seigneur, seront grièvement censurés, et apres une ou deux exhortations, s'ils ne se désistent, ils seront suspendus de la cène; et les blasphémateurs outrageux, comme aussi les rénieurs et semblables, ne seront point tolérés en l'église, mais dès la première faute ils seront censurés jusqu'à la suspension de la sainte cène; et s'ils continuent, ils seront publiquement excommuniés.

25. Les églises exhorteront les fidèles, tant hommes que femmes, d'avoir la modestie recommandée, et singulièrement, dans leurs habits, et donneront ordre de retrancher les superfluités qui s'y commettent; toutefois les dites églises n'en feront point ordonnance comme de chose appartenante au magistrat; mais elles feront, par toutes sortes de remonstrances, que les ordonnances du roi sur cela soient diligemment observées.

26. On ne pourra priver personne de la communion de la sainte cène pour quelque façon d'habit, laquelle serait ordi-

naire et accoutumée en ce royaume ; mais en ce rang on ne doit comprendre ceux qui portent notoire marque d'impudicité, dissolution, nouveauté trop curieuse, comme fard, ouverture de sein, et choses semblables. Les consistoires feront tout devoir de réprimer de telles dissolutions par censures, et ils procéderont contre les rebelles jusqu'à la suspension de la cène.

27. Les danses seront réprimées à ceux qui sont en état de danser ou assister aux danses ; après avoir été exhortés plusieurs fois seront excommuniés quand il y aura pertinacité et rebellion ; et les consistoires sont chargés de bien pratiquer cet article, et d'en faire lecture publiquement au nom de Dieu, en l'autorité des synodes ; et les colloques exhortés de bien prendre garde aux consistoires, qui ne se mettront pas en devoir et de les censurer.

28. Les momeries et bastelleries ne seront point souffertes, ni faire le roi bois, ni le mardi-gras, ni aussi les joueurs de passe-passe, tours de souplesse, marionnettes ; et les magistrats chrétiens sont exhortés de ne les point souffrir, parce que cela entretient la curiosité, et apporte de la dépense et perte de temps. Il ne sera aussi permis aux fidèles d'assister aux comédies, tragédies, farces, moralités, et autres jeux joués en public ou en particulier, vu que de tout temps cela a été défendu entre les Chrétiens, comme apportant corruption de bonnes mœurs, mais surtout quand l'Écriture Sainte y est profanée ; néanmoins, quand dans un collège il sera trouvé utile à la jeunesse de représenter quelques histoires, on le pourra tolérer, pourvu qu'elle ne soit comprisé en l'Écriture Sainte, qui n'est pas donnée pour être jouée, mais purement prêchée, et aussi que cela se passe rarement et par l'avis du colloque, qui en verra la composition.

29. Tous jeux défendus par les édits du roi, commes cartes, dés, et autres jeux de hazard, et ceux où il y aura avarice, impudicité, perte notoire de temps, ou scandale, seront réprimés, et les personnes reprises et exhortées au consistoire, et censurées selon les circonstances. Les blanques aussi ne peuvent être approuvées, soit qu'elles se passent par la permission du magistrat ou autrement.

30. Assister aux banquets et festins de noces, mariages, et naitivités, qui se font par ceux de l'église romaine, est de soi indifférent ; toutefois les fidèles sont avertis d'en user à edification, et de bien sonder s'ils seront assez forts pour résister

aux dissolutions, et autres maux qui s'y peuvent commettre, et même les reprendre ; auxquels festins ne sont compris ceux que les prêtres font à leur première messe, auxquels il n'est pas permis d'assister.

31. On n'assistera aucunement aux noces et banquets de ceux qui, pour épouser une partie de contraire religion, se révoltent de la profession de l'évangile ; quant à ceux qui seraient révoltés de longue main, ou seraient au tout papistes, il demeure en la prudence des fidèles de considérer ce qu'est expédient.

32. Ceux qui appellent ou font appeler en duel, ou qui, étant appelés, l'acceptant, même tuent leurs parties, quand bien depuis ils en auraient obtenu grâce, ou auraient été autrement justifiées, seront censurés jusqu'à la suspension de la sainte cène ; et en cas qu'ils veuillent être reçus à la paix de l'église, ils feront reconnaissance publique de leur faute.

33. Ces articles qui sont ici contenus touchant la discipline, ne sont pas tellement arrêtés entre nous, que si l'utilité le réquiert ils ne puissent être changés ; mais il ne sera pas en la puissance des ministres, des consistoires, des colloques, et des synodes provinciaux d'y ajouter, changer, ou diminuer sans l'avis et consentement du synode national.

THE END.

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