

CHAPTER XLIII.

Entering the Holy Land.

Approaching the Turkish Empire—The Harbor at Jaffa—Landing—Ancient History—Modern Features—Fruit and Flowers—People—Incident of Napoleon Bonaparte.

WHATEVER his creed, who can approach the borders of the Turkish empire without reverence for its domain, when he reflects that it contains the sacred places of Judaism, Christianity, and Mohammedanism? The first rays of dawn faintly illuminated the low shore as the *Senegal* drew near. We were upon deck before the stars were out of sight, and watched every movement upon ship, sea, and shore. As light increased the mountains of Judea held the gaze of all to whom the scene was new, until in the distance the lofty battlements of Jaffa (ancient Joppa) came slowly into view.

We came to anchor half a mile from shore, and were fortunate that we could land at all. Jaffa, though one of the worst in the world, is the only natural harbor in Palestine south of Haifa. If going from the south it is a common experience of travelers to be carried by to Haifa, or to Beirut; if going the other way, to Port Said. When the sea is entirely smooth without, it is often dangerously rough in this rock-bound, rock-divided harbor of irregular depth. The city lies at the foot of a rock one hundred and sixteen feet high, along the slopes of which are built houses of soft sandstone, light in color. These houses, rising one above another, present an imposing appearance, similar to that of the citadel at Quebec.

Baedeker places first, in his summary of works descriptive of Palestine, the Bible, "which [he says] supplies us with the best and most accurate information regarding Palestine, extending back to a very remote period, and should be carefully consulted by the traveler at every place of importance as he proceeds on his journey."

When the boatmen came on board a scene of excitement and

tumult began, the like of which we had not witnessed since arriving at Alexandria. Two rival tourist companies were represented by agents, who came to superintend the debarkation of passengers using their tickets. The advantage of being connected with one of these was soon seen. All trouble was taken by their agents, whose baggage boats were preceded by highly ornamented crafts in which they rode. They took charge of the luggage, drove back boatmen, and saw that their passengers were safely lowered. The yells and confusion were terrifying to the inexperienced.

Showers were falling as we landed, and magnificent was the spectacle of clouds, with intervals of blue sky and rainbows, and all the wondrous phenomena for which we had so long sighed under the hot, ever blue, dazzling sky of Egypt. The rain, however, had turned dust into mud, and as we ascended the hill along the narrow streets, encountering donkeys and troops of camels, it required skill and effort to climb the steep incline. At the summit we found carriages, which took us to our hotel outside the walls.

When Joshua divided the land of Canaan the seventh lot was for the children of Dan, and it ended with the territory before Japho (Joppa). Up to that time it had been a Phœnician colony. When Solomon sent to Hiram, King of Tyre, to procure suitable wood to build the temple, his specifications called for cedar, firs, and algum trees from Lebanon, and Hiram wrote: "We will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."

Five hundred years afterward, when the temple was rebuilt by Zerubbabel, the prophet Ezra tells us that the masons and carpenters of Sidon and Tyre brought "cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia." Jonah went down to Joppa and took passage from there to Tarshish, supposed to be Tartessus in Spain.

Here Dorcas lived and died, and hither came St. Peter in response to a sudden summons, and, when he saw the dead woman, "raised her to life." It was here that Peter tarried for many days with Simon the tanner, where was wrought the

miracle which taught Peter that his old exclusiveness was to be a thing of the past. From 1654 the site of the Latin convent is said to be the same as that of the house of Simon the tanner. The Arabs claim to have the true site beneath a mosque in a lighthouse. So careful an authority as Dean Stanley thinks that the present house of Simon the tanner shown to visitors, is upon the spot. He says: "One of the few localities which can claim to represent the historical scene of the New Testament is the site of the house of Simon the tanner at Joppa." The building is close to the sea; the waves beat against its courtyard wall; a tradition exists of its having been for a long time used as a tannery; in the center of the court there is a spring of fresh water necessary for such a business. We ascended to the flat housetop, and above was the same sky; before, the same sea and threatening rocks; in the background, the hills of Judea; fishermen could be seen in and upon the water, and camels, donkeys, sheep, and cattle in the streets and suburbs.

Wandering along the shore of the Mediterranean we saw countless scallop shells, recalling the fact that for ages past they were worn by pilgrims after their return as a mark that they had been to the Holy Land.

An interesting modern feature is the Mildmay Hospital, known as the Jaffa Medical Mission and English Hospital, founded by Miss Bessie Mangan. She labored five years in London as a missionary, and was known among the poor as "Our bright-faced lady."

In December, 1877, she went out to Jaffa to assist Miss Arnott, and in less than twelve months started a medical mission under a qualified native Christian doctor trained at the American College at Beirut. She went to Jaffa at her own charges, and was free to do as she pleased. When the hospital opened there were twenty patients, and the attendance soon swelled to one hundred. Jews, Moslems, Latins, Greeks, and Maronites listened to her words and received with love her womanly and Christly ministrations. "She never spoke to them of creeds, but simply of their sins and of the Saviour whose love had brought her there, and bigotry was silent before the truth thus tenderly and winningly displayed."

The Turks opposed the work, but its excellent results and

her persuasion in personal visits to Constantinople overcame the opposition, and, when the hospital was finally dedicated, Moslem and Jewish officials attended. The number of attendants at the Medical Mission amounted to eleven thousand one hundred and seventy-six in the thirteen months preceding December 31, 1886. During that time two hundred and thirty-one were nursed in the hospital, and one hundred and twenty scholars attended the Sunday school. The fund is collected from all parts of the United Kingdom.

Miss Arnott's school, to which Miss Mangan first went in Jaffa, is also a voluntary school, established in 1863. It has met with success, and sustains a school of fifty day pupils.

The immense size of the fruits and vegetables for sale in the market reminds one of California. We were there when the orange gardens were beginning to blossom, and the lemon, apricot, apple, quince, and plum trees were in bloom. Gardens and orchards are all about the city. The oranges are the best I have ever seen; they hang on the trees a great while, and are sold at the rate of ten for a Turkish *piaster*—about a cent each of our money. The people were obviously of a different type from those in other oriental lands.

In whatever part of the world one comes upon the track of Napoleon he is sure to meet some authentic history or probable tradition which exhibits him despotizing, and hesitating at no act of force, fraud, ingratitude, or cruelty necessary to accomplish his purposes; but everywhere displaying transcendent genius and overwhelming energy. In 1799 he stormed Jaffa, then surrounded with walls. A plague broke out among his soldiers, and the story is that he ordered them poisoned. One critic says that in this credulous land of traditions it is difficult to ascertain the truth of even so recent a circumstance. On the other hand Dr. Thomson, who resided in Jaffa as long ago as 1834, appears to believe it, and he had the opportunity of conversing with Mr. R. Anutun Murad, United States consul, whose father had been a resident of the country, and must have had knowledge of the facts.

CHAPTER XLIV.

"In the Way Going Up to Jerusalem."

The Road to Jerusalem—Plain of Sharon—Flowers—Road to Lydda—Tower of Ramleh—Gezer—Valley of Ajalon (Yalo)—Latrun—Amwas—Abou-Gosch—Mizpah—Jerusalem!

JAFFA is more than thirty miles northwest from Jerusalem; but the direct road is excellent for pedestrians, horsemen, or carriages. There are but two or three roads in all Palestine passable for four-wheeled vehicles, but this has been made in the French style, and displays fine engineering. We had bargained for a "carriage," and, when it appeared, saw a wagon of the roughest sort, as inconvenient and unpleasant as one would be likely to find on four wheels in any part of the world.

The orange and other orchards, through which the road winds at first, are surrounded by high cactus hedges, which are almost impenetrable. Here and there were fountains, and the road was frequently shaded by cypress and sycamore trees. In less than an hour we entered the plain of Sharon, which extends along the seacoast from Jaffa to Cæsarea, and is an expanse of sand covered in varying thickness with soil, beneath which is an inexhaustible supply of water. The soil produces abundant crops, springing up almost by magic after rains, or whenever artificially watered. The water wheels, unlike those we had seen in Egypt, give a picturesque aspect to the landscape. The supply is so accessible that the entire plain seems to cover a river filtering through the sand on its way to sea.

Watchtowers are frequent, and break the monotony. In the open country there are neither fences nor hedges, boundary lines being marked by stones as they were in Old Testament times. A farm used for the instruction of Jewish young men in agriculture was pointed out to us on the right. A fountain surrounded by sycamores and cypresses is said to

be on the site of the tomb of Dorcas. Spurious guides will say that "it is the tomb of Dorcas," or "the place where she was raised to life," whichever will please the traveler more. The plain itself was beautiful, for the recent rains had given life to every spear of grass, and myriads of flowers of the brightest yellow, the richest red, the softest blue, were blooming on every side.

As they passed we noted travelers of different nationalities. Here were two or three Jews going to Jerusalem, and a few minutes afterward we met Latin monks; then Moslems. This is the ancient thoroughfare from the sea to Jerusalem! Over this road filed the long processions carrying materials for the temple! Kings, prophets, apostles, and countless pilgrims have traversed it! Great armies, pagan, Jewish, Mohammedan! Pilgrims and Crusaders!

The general character of the plants and flowers is similar to that of Spain and Algiers. Tulips and anemones were profuse. The Song of Solomon says: "I am the rose of Sharon, and the lily of the valleys." But we saw no roses such as we are familiar with in America, and though there are thousands of sweet-breathed, dewy flowers, nowhere did I find anything that would have suggested to me Bishop Heber's simile:

"How sweet the breath, beneath the hill,
Of Sharon's dewy rose!"

Many a flower has been supposed to be the one meant by Solomon—the narcissus, the meadow saffron, and certain species of lily. Thomson testifies that he has seen thousands of Solomon's roses on Sharon, but that they are a species of the marshmallow, and says before we protest against degrading the poetic rose to the marshmallow: "Let me tell you that certain kinds of mallows grow into the stout bush and bear thousands of beautiful flowers."

There is, however, no dispute about the identity of the plain of Sharon, and it was sufficient for us to see it covered with the most brilliant and beautiful flowers. Those who go there in the autumn see only a barren wilderness.

The Mohammedan villages and the olive plantations interested us, but not so much as the traces of the primitive in-

habitants of the country. After traveling an hour and a half over the road to Lydda we turned to the left, when the town became plainly visible. It was there that Peter healed the paralytic Eneas when he was "passing through all quarters, and came down also to the saints which dwelt at Lydda." There, in 445 A. D., an ecclesiastical council was held for the trial of Pelagius on a charge of heresy.

We scanned the horizon to catch a glimpse of the celebrated Tower of Ramleh, and at last saw it. The Arabians say that the town of Ramleh was founded in the year 716. Formerly it had walls with twelve gates—four large, the others smaller. There is a tradition that this place is in what was called Arimathea in the New Testament. Professor Robinson examines the statement with his usual fairness and thoroughness, and comes to the conclusion that it has no foundation. Thomson, on the other hand, says: "I am unable to decide the question."

The Tower of Ramleh is undoubtedly of Mohammedan origin; and walking through olive plantations and between cactus hedges for a quarter of a mile, and then through an old cemetery, we found it to be part of an ancient mosque. The outer walls, about six hundred feet in circumference, can be traced; also the rooms in the recess, the gateways, and the fountains. The tower is about one hundred feet high, and is ascended by one hundred and twenty much-worn steps. From the summit one sees the entire plain of Sharon, with the mountains of Judea, Samaria, and the whole land from Mount Carmel, on the shores of the Mediterranean, all the way to the mountains of Samaria. The Mediterranean is visible, many miles away. Lydda, several miles distant, seems but a few hundred feet. Along the mountain sides villages glistened in the sunlight. Ashdod, Askalon, and Gath could be identified.

Beneath the tower are ancient vaults, and the Mohammedans represent that they contain the bodies of forty of the prophets. The Christian version is that they contain the bodies of forty Christian martyrs.

The route to Jerusalem from Ramleh was still to the southeast. We spent a little time in the village, but saw nothing

remarkable there except three monasteries, Latin, Greek, and Russian. The Russian National Church, since the time of Peter the Great, has not been in communion with the orthodox Greek Church. The Latin monastery in Ramleh is under the management of the Franciscan monks. Pilgrims were standing about who were remaining here over night in their journey between Jaffa and Jerusalem. The palm trees were insignificant compared with those in Egypt. In the valley is a cemetery for the common people; on the hills are the tombs of Mohammedan saints. They were shrines of devotion as well as burial places, and pious Mohammedans could be seen paying their vows.

Not far from Ramleh a belated farmer favored us with an exhibition of the old-fashioned Scripture plow. There were the poles, one attached to the yoke to pull with, one end of the other held by the driver, the other end serving as a plow-share. The process is a scratching rather than an upturning of the soil. A well-informed man told us that it is really better for many parts of the country than an American plow would be.

The identification of Gezer, the ruins of which are visible from the road, is a fact of importance to Bible students. There the Canaanites were so strong that Ephraim, of whose lot this was the frontier, in the time of the Judges, could not drive them out; but "the Canaanites dwelt in Gezer." 1 Kings ix gives a full account of the ruins and traces of the city boundaries; for a number of questions have been settled, and clear evidences found of a city built after the plan in Numbers xxxv.

From the summit of a hill we looked forward to the valley of Ajalon, now known as Yalo. When we crossed it we passed over the spot where Joshua conquered the Amorites, and, according to the tenth chapter of the Book of Joshua, the miracle occurred when he exclaimed, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." How many disputes have been held as to whether that ever occurred! "It is not the sun that moves, but the earth," says one. "Neither the earth nor the sun could be stopped without disarranging the whole solar system," says another. The third exclaims, "How absurd to suppose that for an in-

significant battle the heavens would be disturbed." "Joshua was not inspired, or he would have known better than to command the sun and the moon to stand still; he would have used scientific language."

Nautical almanacs, scientifically constructed at the present day, use the ancient phrase, "Sun rises and sets."

The history details miraculous or natural events. If the former, it is as easy to believe that God prolonged the light as to believe anything else told in the book.

The five kings fled over the hills and hid in a cave, and the route they must have taken was plainly before our eyes.

Refreshing springs were frequent, and as a rural scene the country was charming. But after a time long mountain ranges appeared, and slowly we toiled up the slopes of the first mountain of Judea. The road here rose and fell, making a figure of the letter S on the side of every high hill. Villages of historic interest occupied our attention, but only the more important can be mentioned. We had farewell glimpses of the plain of Sharon, whose green turned to blue in the distance, and came to the village of Latrun, the meaning of which is robber. One of its legends is that the penitent thief, spoken of in these myths as Dimas or Dismas, was born there. A later tradition is that when Joseph and Mary went down to Egypt with the infant Christ they passed through that place, and Dismas and the other thief attacked them, and that the one who became penitent subsequently protected the Son of Mary from the violence of the other, and that on the cross, when he threw himself on the mercy of Christ, this was remembered to his advantage. This is nonsense throughout, for St. Luke says that this thief at first participated with the other in railing at Christ on the cross.

Two hours' journey farther there is a place called Amwas, believed from the third to the thirteenth century to be the Emmaus mentioned in Luke; but that is now held to be impossible on account of its not corresponding with the distance. Most objects in this region bear names derived from Bible characters, often without reason. We passed Job's well, and not far from it Job's monastery.

Now the road became steep; the horses panted as they

dragged the wagon up the narrow defile. We were surrounded by hills, some overgrown with stunted trees, others as devoid of vegetation as the hills of Norway north of the arctic circle. Where there was anything for them to eat, herds of goats and flocks of sheep were feeding under the care of shepherds. On reaching the summit we could discern the sea and the coast as far back as Jaffa, including Ramleh and the plain of Sharon. Along the road were olive trees, and among them the carob, supposed to be the tree which produced the beans, the husks of which were the food mentioned in the parable of the prodigal son.

The village of Abou-Gosch dates back to 1813. A Sheik of that name, having six brothers and eighty-five descendants, ruled the whole region despotically, and sallied forth, like the old robbers on the Rhine, upon passing pilgrims. During the Egyptian supremacy they were suppressed; but, like the descendants of the Algerine pirates, they retain their wealth. Abou-Gosch is buried there in a large mosque. The region has been identified, by Professor Edward Robinson, with Kirjath-jearim, scholars generally accepting the conclusion. Hence men went to receive the ark of the Lord when the terrified Philistines brought it back; and they placed it in the house of Abinadab. When David had fixed his capital at Jerusalem, he went to Kirjath-jearim to bring the ark to Jerusalem, but violated the law; bringing upon Uzzah, who attempted to steady the ark, the punishment described in the Book of Numbers. After it had remained at the house of Obed-edom three months, it was carried to Jerusalem by the Levites, according to the law.

In about an hour we reached a summit from which we could see Neby Samwil, where most traditions unite in saying that the prophet Samuel was buried. It was Mizpah, the city of Benjamin. Here on this solitary mountain peak, six hundred feet above the plain of Gibeon, and three thousand above the sea level, during the time of the Judges, were held the national assemblies of the tribes of Israel. Here the Crusaders built a church. In the valley of Kolonieh is a village, surrounded by olive and fig orchards, held to have been the birth-place of John the Baptist. This is based on the fact that his

father was a priest, and would therefore live near Jerusalem, and that, in Luke i, 39, he is said to live in "the hill country, . . . a city of Juda." Kolonieh, a charming village, is



Mizpah.

another of the numerous competitors for the site of Emmaus, but cannot be harmonized with the statement of Luke that the place was threescore furlongs from Jerusalem.

From this point it is a steady climb of four and a half miles to Jerusalem. Higher and higher, rougher and rougher grew the road, and slower the pace of the horses, till it seemed, in the darkness of the evening, as though we should never reach our journey's end.

When we saw the lights in the suburbs of Jerusalem it was a moment of delight, of solemnity, and of sublimity. For of it the greatest of the kings of Israel said: "If I forget thee, O Jerusalem, let my right hand forget her cunning." To it the Son of God said: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And it became a type of heaven, for Paul said: "Jerusalem which is above is free, which is the mother of us all;" and John saw in the spirit "that great city, the holy Jerusalem, descending out of heaven from God." And I stood at the gate of JERUSALEM!

CHAPTER XLV.

Jerusalem.

Situation—History—Population.

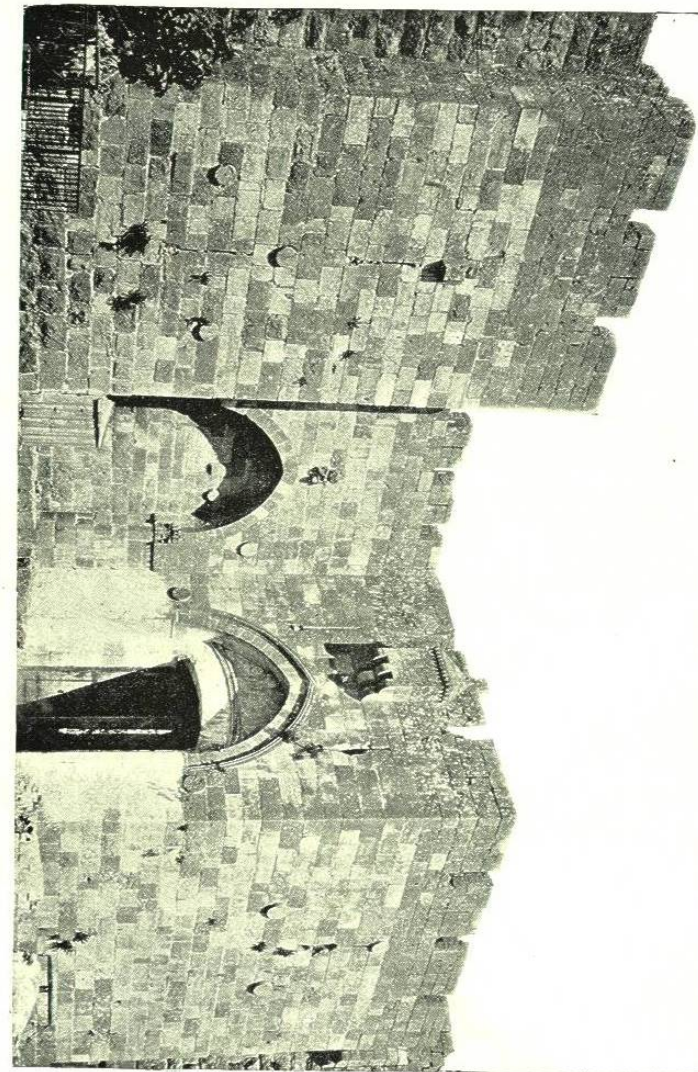
THE situation of Jerusalem made its history, the two being so inseparably connected that one cannot be understood or interpreted without the knowledge of the other. The dimensions of this city varied greatly in different ages; but its nucleus remained unchanged, and that central area stands forth unquestioned as the rock to which every reasonable hypothesis must be fastened, and to which every explorer must return for a new start. Our hotel was just outside the Jaffa Gate, and from that point, after a short excursion within the walls, we ascended the neighboring hills in order to observe the situation of the Holy City.

Far up on lofty hills, separated on the west and south from the surrounding territory by deep ravines and rugged valleys, its foundation being a vast plateau of limestone, on the north attached to the mountains of Palestine, Jerusalem presents, "beyond any important city that has ever existed on the earth, the aspect of a mountain city."

This situation explains most of the references in the Bible: "As the mountains are round about Jerusalem, so the Lord is round about his people."

When the chosen people conquered Palestine the Jebusites were settled in this region. Their capital was Jebus, and there their king lived. Within its walls they retired when pursuit became hot. The triumphant list given by Joshua of the kings he conquered and of the territories which he occupied is brought to a humiliating close by the confession: "As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out."

As it was at that date it remained, threatening the children of Israel and defying their power, until four hundred years after Joshua; then David determined to take away the re-



Jaffa Gate.

proach, and punish the people for their past misconduct. Flushed with previous victories he approached their city, and fancying themselves secure in their impregnable fortress, they taunted him, satirically suggesting that the blind and the lame could keep his army out. To stir the people to deeds of heroism David said: "Whosoever getteth up to the gutter, and smiteth the Jebusites, . . . he shall be chief and captain." It was this which gave Joab, the son of Zeruiah, "the opportunity of his life," and "David took the castle of Zion" and "dwelt in the castle; therefore they called it The city of David."

Thus it came to pass that Jerusalem was not the capital of the country from the beginning, as was the case with Rome, Athens, and Thebes, but the nation was four hundred years old before its permanent capital, which had been at different times Hebron, Bethel, and Shechem, was established.

Its capture by the Arabians and Chaldeans is described in the Bible.

When Alexander the Great appeared before Jerusalem it surrendered. The Ptolemys took possession of it in the year 320 B. C. Afterward came the long struggles, triumphs, and defeats of the Maccabees.

Such were the internal troubles of that region so remote from Rome that the Parthians took possession of the city, but in the time of Herod it was recaptured; then followed the brief period included in the life of Christ. The disturbances after his crucifixion between the fanatics, led by Eleazar, and the conservatives, resulted in a temporary triumph over the Romans, which so intoxicated the Jews as to lead them to attempt to achieve independence of Rome. Then the empire awoke and sent Vespasian with sixty thousand men, who subdued the country; delaying, however, his advance against Jerusalem, he finally returned to Rome, leaving the victory to be completed by his son Titus.

That famous siege is an important part of Roman history. Having seen the Triumphal Arch of Titus in Rome, I viewed with peculiar interest the scenes of his exploits. The forces of Titus were massed on the west and northwest, while one legion of six thousand was on the Mount of Olives. The siege

began about the first of April, A. D. 70. The action was intermittent, but about the twenty-third of the month the engines were brought up to near the very spot occupied by our hotel. Famine within and destructive operations without reduced the Jews to a terrible condition; but their courage did not fail. Not till the fifth of July was the castle stormed, and on the tenth of August the temple was fired. This is said to have been contrary to the orders of Titus. By the seventh of September the whole city was a mass of ruins, and was practically extinct for fifty years.

It was then rebuilt by Hadrian, passed through various vicissitudes in connection with the pagan and Christian history of Rome, was conquered by the Persians in 614, and in 637 fell into the hands of the Mohammedans, who held it for four hundred years. Then came the Crusaders, who maintained their power for eighty-eight years, when Saladin wrested it from them, and strongly fortified it. Forty-two years later the Christians again conquered it, but since the middle of the thirteenth century it has been under the sway of the Mohammedans.

One purpose of this sketch is to remove from the mind of the reader the idea that the Jerusalem of which the Bible speaks is to be seen by the traveler. It is not there. None can be sure that there is standing on the site of Jerusalem a single building or tower upon which Christ or any of his apostles looked.

Jerusalem was founded on four hills. In ancient times these were separated by very deep valleys, but the rubbish of the successive destructions of the city, more than sixteen in number, has filled the valleys so that the hills seem much lower than formerly; but Zion still towers more than three hundred feet above the valley of Hinnom, and more than five hundred feet above the valley of Jehoshaphat. The valley of Tyropœon, or of the Cheesemakers, separates Zion from Akra and Moriah.

Jerusalem was "compact together," for it was impossible to build across the deep valleys that surround it on every side except the northwest.

In the days of Herod the city had sixty towers, and a reason-

able estimate assumes a large ordinary population, which in festival times was increased to millions. Formerly I doubted the estimates given by Josephus of the number of persons present at the festivals; but on visiting the great fair at Nijni Novgorod, and finding about two hundred thousand persons quartered in a town that ordinarily had a population of less than twenty thousand, and ascertaining that they had a system of computing the population by requiring the bakers to give an account of the number of loaves of bread sold each day, it having been discovered that a correct estimate could be made in this way, I could see how the paschal lambs sold might show with tolerable accuracy how many persons were present.

One thing was clear to me: there was no impediment in the way of the extension of the city to the north; and if it were said that the city once had a population as large as Vienna or Paris, or even London, no presumption could be drawn against it from the fact of the configuration of the eastern and southern boundaries, while the north admitted of indefinite expansion. To this day all over the ground for miles lie numerous ruins and cisterns.