

J. GADSBYS
WANDERINGS.



RAR

915

GAD

v.1



RAR

915

GAD

v.1



LANDS OF THE BIBLE
WITH THE
COUNTRIES ADJACENT.

Railways shown thus
Scale of English Miles
0 50 100 150 200 250

Longitude East 20 from Greenwich

London: Published by John Galsworthy, Bouvierie Street, Fleet Street. January 1st 1855.
Price 4d. plain; 6d. colored.

MY WANDERINGS.

BEING

TRAVELS IN THE EAST

IN 1846-47, 1850-51, 1852-53.

BY JOHN GADSBY,

BIBLICAL AND ORIENTAL LECTURER,
AUTHOR OF "A TRIP TO SEBASTOPOL," &c. &c.

WITH MAP, NUMEROUS ENGRAVINGS ON WOOD,
AND
ILLUSTRATIONS OF 2,000 PASSAGES OF SCRIPTURE.

STEREOTYPE EDITION.

ELEVENTH THOUSAND.—REVISED.

LONDON:

GADSBY, BOUVERIE STREET, FLEET STREET, E.C.
1861.

Price in Cloth, with Colored Map, 4s.; in Half-Calf, 5s.; or on fine large paper, 6s.; Full Calf, 8s.

This Volume is complete in itself, but a Second Volume has been published, containing the Author's Travels in the East in 1855-56, 1859-60, with Illustrations of 2,000 additional Passages of Scripture and many Engravings on Wood.

RAR
915
GAD
VER



INDIRA GANDHI
NATIONAL CENTRE
FOR THE ARTS

ACC NO.....91-19290.....

DATE.....22.1.91.....



Indira Gandhi National
Centre for the Arts

CONTENTS.

CHAPTER I.—INTRODUCTORY.—Cause of my Travelling; Plan of the Work; a Word of Advice; Originality of the Work, 5-12.

CHAPTER II.—LONDON TO MALTA.—Folkestone; Boulogne; Amiens; Paris; Lyons; the Reformation; the Inquisition; Rivers in France; Avignon; Marseilles; the People; the Mediterranean, 12-27.

CHAPTER III.—MALTA.—Towns; Harbors; Religion, 29-51.

CHAPTER IV.—MALTA TO ATHENS.—Navarino; the Piræus, 51-54.

CHAPTER V.—GREECE.—History; Daniel's Prophecies respecting the He-Goat; the People; Festivals; Ancient Games; Athens, 54-68.

CHAPTER VI.—GREECE.—Athens (*Continued*); Ruins of Temples; the Acropolis; Macedonia; Thessalonica; Berea; Philippi; Neapolis; Amphipolis; Ægion Sea; Patmos; Achaia; &c.; Mars' Hill; Areopagus; Kalamachi; Ionian Isles; Cenchrea; Corinth; Paganism—Gods Many; Greek and Russian Religion; Baptism; Ceremonies, 69-92.

CHAPTER VII.—GREECE TO CONSTANTINOPLE.—The Archipelago; Chios; the Turks (Scythians); Mitylene; Samos; Patmos; Troas; Adramyttium; Plains of Troy; the Dardanelles; Gallipoli, 92-97.

CHAPTER VIII.—CONSTANTINOPLE.—The People, Bazaars, Mausoleums, Mosques, Dogs, &c.; Scutari; the Bosphorus; Bithynia; Galatia; Cappadocia, &c.; Black Sea; Sebastopol; Whirling Derwishes, 97-112.

CHAPTER IX.—SMYRNA.—Seven Churches of Asia, 113-121.

CHAPTER X.—SMYRNA TO EPHESUS.—Horses; Hierapolis; Laodicea; Bottle in the Smoke; Martyrdom of Philip, 121-124.

CHAPTER XI.—EPHESUS.—Ruins; Temple of Diana, 124-128.

CHAPTER XII.—EPHESUS TO SMYRNA, 129, 130.

CHAPTER XIII.—SMYRNA TO ALEXANDRIA.—Syra; Crete, 131-135.

CHAPTER XIV.—EGYPT.—Its Situation, History, Religion, &c.; Arabs; Turks; Ishmaelites; Saracens; Shem; Ham; Phut; Joseph; Moses; the Pharaohs; Fierce King; Edomites; Moabites; Amalekites, &c. &c.; Mahomet and Mahometanism; the Koran, 136-149.

CHAPTER XV.—EGYPT (*Continued*).—Alexandria; Description; Pompey's Pillar; Cleopatra's Needles; Martyrdom of Mark; Fortifications; Ancient Library; Ruins of the Ancient City; Catacombs; Climate; the Plague; Hotels; Mosquitos; Plague of Frogs, 149-159.

CHAPTER XVI.—EGYPT (*Continued*).—Alexandria to Cairo; Egyptian Steamers; Mahmoudieh Canal; Sycamores; The Nile and its Floods; Untempered Mortar; Mahometans at Prayer, 159-173.

CHAPTER XVII.—EGYPT (*Continued*).—The Bible, 173, 174.

CHAPTER XVIII.—EGYPT (*Continued*).—Cairo; Streets; Donkey Boys; Water Carriers; Houses; Watchmen; Walls and Gates, 174-192.

CHAPTER XIX.—CAIRO (*Continued*).—The Citadel and Mehemet Ali; Massacre of the Mamelukes; Bucksheesh, 192-197.

CHAPTER XX.—CAIRO (*Continued*).—The Bastinado; Forty Stripes save One; Examined by Scourging; Turks and Arabs, 197-205.

CHAPTER XXI.—CAIRO (*Continued*).—Bazaars, 205-211.

CHAPTER XXII.—CAIRO (*Continued*).—Mosques; Desiring the Shadow; Slaves; Sarah; Hagar; Ishmael; Zilpah, 211-218.

CHAPTER XXIII.—CAIRO (*Continued*).—Hotels; Insects; Missionaries; Passengers for India; Dumb Dogs Cats; Tea-Bottles; National Copt Baptism; Miscellaneous, 218-229.

CHAPTER XXIV.—EGYPT (*Continued.*)—The People, their Customs, Language, Dress, and Ornaments; Magicians, 229-247.

CHAPTER XXV.—EGYPT (*Continued.*)—Hospitality; Food and Mode of Eating; Millstones; Salutations; Presents, 247-258.

CHAPTER XXVI.—EGYPT (*Continued.*)—Marriages and Funerals; Rejoicers and Wailers; Grave-clothes; the Hareem, 258-276.

CHAPTER XXVII.—EGYPT (*Continued.*)—Religious Ceremonies and Superstitions; Charms; Pilgrimages; Howling Derwishes; Feast of Lanterns; Juggernaut; the Doseh, 276-289.

CHAPTER XXVIII.—EGYPT (*Continued.*)—The Vicinity of Cairo; Houses of Clay; Untempered Mortar; Land of Goshen; Zoan; Memphis; Rameses; On; Bricks; Shoobra; Boulac; Petrified Forest; Old Cairo; Moses in the Bulrushes, 289-307.

CHAPTER XXIX.—EGYPT (*Continued.*)—Pyramids, 307-314.

CHAPTER XXX.—EGYPT (*Continued.*)—Cairo to Thebes; Winds and Storms; Boats and Boatmen; Pigeons and Fowls; Women with their Waterpots; Ploughing; Sowing; Irrigation; Corn; Threshing; Winnowing; Swift Runners and Dromedaries; Sugar, Indigo, Cotton, &c.; Crocodiles; Serpents; Temples; Chambers of Imagery, 314-341.

CHAPTER XXXI.—EGYPT (*Continued.*)—Thebes; Karnak; Luxor; Ancient Ruins; Tombs; Mummies; Monuments; Embalming, 341-352.

CHAPTER XXXII.—THEBES; TO ETHIOPIA.—Erment; Moses's supposed Birthplace; Esneh; Saints; Syene; the Cataracts; Exciting Scenes; Philæ; Nubia; Massacres; Doves; Queen of Heaven, 352-370.

CHAPTER XXXIII.—RETURN TO CAIRO.—Temples of Abou Simbel, Korosko, Dendoor, Kalabsheh, &c.; Derr; Nubian Women; Primitive Weaving; Elephantine; Shreds of Potsherd; Ancient Mirrors; Quarries; Manchester Travellers; Edfou; Dogs; Tricks of Boatmen; Minieh; a Friendly Sheikh; Eagles; Conscriptio; Lamentations; Crocodile Mummy Pits; Idolatry; Sacrificing to Devils; Russians, 371-401.

CHAPTER XXXIV.—PREPARATIONS FOR THE DESERT.—401-406.

CHAPTER XXXV.—THE DESERT.—Cairo to Beersheba; Bedouin Arabs; Camels; Tents; Scorpions; the Red Sea; the Israelites; Pihihiroth; Etham; Wildernesses of the Red Sea and Shur; Marah; Elim; Mounts Sinai and Hor; Edom (Idumea); Petra; Caves; Ezion-Geber; Sand Storms; the Mirage; Pillar of Fire; Unpleasant Affair, 406-445.

CHAPTER XXXVI.—BEERSHEBA TO JERUSALEM.—Daheriyeh; Hebron; Esheol; Pools of Solomon; Bethlehem, 446-467.

CHAPTER XXXVII.—JERUSALEM.—467-488.

CHAPTER XXXVIII.—JERUSALEM TO JERICO.—488-501.

CHAPTER XXXIX.—JERICO TO THE JORDAN, THE DEAD SEA, BETHANY, AND JERUSALEM.—Mount of Olives; Predictions, 501-514.

CHAPTER XL.—JERUSALEM TO BEYROUT.—Emmaus; David and Goliath; Arimathea; Jaffa; Cesarea; Acre; Tyre; Sidon, 514-538.

CHAPTER XLI.—BEYROUT TO MALTA.—Quarantine, 538-542.

CHAPTER XLII.—MALTA TO ENGLAND.—Corsica; France, 542-545.

CHAPTER XLIII.—LONDON TO GIBRALTAR, &c.—Spain; Portugal; Gibraltar; Soldiers; Convicts; Gulf of Lyons; Storm at Sea, 545-557.

CHAPTER XLIV.—MALTA TO ROME.—Sicily; Syracuse; Catania; Mount Etna; Naples; Pompeii; Herculaneum; Civita Vecchia, 557-569.

CHAPTER XLV.—ROME.—Palaces; Temples; Museums, 569-580.

CHAPTER XLVI.—ROME TO FLORENCE.—Leghorn; Pisa, 580-584.

CHAPTER XLVII.—FLORENCE TO VENICE.—Pistoia; Mountains and Rivers; Bologna; Ferrara; Austrian Police; Padua, &c., 584-587.

CHAPTER XLVIII.—Venice; Verona; Milan; Lombardy; Piedmont; Turin; Genoa, 587-593.

MY WANDERINGS.

CHAPTER I.—INTRODUCTORY.

CAUSE OF MY TRAVELLING.

The question may be asked what could induce me, a husband and a father, blessed with every domestic comfort, to leave all that was dear to me on earth, and undertake the "Wanderings," of which I am about to give an account.

Now, as I write only for friends, and as I presume no one but a friend would take the trouble to ask the question, I can have no hesitation in answering it.

In the previous editions of this work, I entered fully into my case, and gave a long account of what I had to endure; but I have thought it advisable to omit all from this edition, except what is necessary to explain the cause of my travelling.

In August, 1843, I caught a severe cold, which settled on my lungs, causing me to expectorate blood. I consulted some of the most eminent medical men of the day, including Sir J. Clark, Dr. T. Watson, &c., and was by them pronounced to be in a consumption. I remained under their treatment for several months, and was then advised to go to Madeira, as the winter had overtaken me. My cough was exceedingly violent, notwithstanding that I regularly wore a respirator, was encased in flannel, and took as much care of myself as the most timid doctor could have wished; until I became so weak that I could scarcely dress myself.

This winter (1843) was unusually mild up to the end of the year. Dreading that the new year would bring with it severe weather, and not having courage to go to Madeira, I left home early in January, 1844, for Bath, where I remained until a severe domestic affliction (the death of my dear and highly-honored father) caused me to return to Manchester almost at a moment's notice. All my friends gave me up, and I had certainly the appearance of one whose days were numbered within the compass of *tens*. My cheek-bones became more prominent, my finger-ends more shrivelled, my knuckles more projecting. I was too weak and low to venture back to Bath.

Thus I went on until the autumn of 1844, when, as I became gradually weaker and weaker, I resolved, as a last human resource, to attempt a journey to Grafenberg, in Silesia, to see the celebrated hydropathist, or "water doctor," Priessnitz. This

journey I undertook, without a companion, and without knowing a word of the language except what I learnt on my way from my German and English dictionary; but, through the mercy of God, I arrived in safety, after travelling over Germany for 10 or 11 days.

I found Priessnitz in his corn-field, hard at work with some of his patients. After a close inspection of me by his penetrating eye, he said my lungs were evidently in a very weak state, but he believed he had cured worse cases, and he advised me to try the milder parts of the treatment, at some establishment nearer home. Sweating and plunging I was *by all means* to avoid. Having taken a brief inspection of his immense establishment, in which there were upwards of 500 patients, I returned home with all due speed, my mind being made up to try the water. Accordingly, a few days after my arrival, I went to an establishment,* having been previously told by two medical men that, in my case, it was a very ill-advised step, and by one that I should never come back alive, he, at the same time, confessing that *he* could not cure me.

I remained there during the months of October and November, and my recovery was so rapid as to astonish all who knew me. My cough entirely left me, the expectorations nearly ceased, night perspirations disappeared, the pain in my chest rapidly diminished, and I was, in fact, another man. My eyes were opened to see the *uncertainty* of the faculty, and how much the Lord, in his providence, could bless even the simplest means.

From this time to June, 1845, I cannot remember that I suffered from any particular ailment, excepting that I was never very strong; but at that time, owing to my exertions in the cause of free trade, I was again prostrated, my old symptoms, from cold and exhaustion, returning upon me in an aggravated form. I made all possible haste to —, and water and its accompaniments were again the means of restoring me.

I now continued gradually to gain strength, until September, 1846, when I again took cold, while travelling on a railway. As my old symptoms returned more violently than ever, and as I was unable to leave my bed, I resolved upon consulting Dr. Roots, of London, where I then was, of whose ability in chest ailments I had heard much. On his arrival, I insisted upon his giving me his candid thoughts. He hesitated, and said it was "a very serious question." I told him I knew it was; but, as I had sent to him for the purpose, I must press

* I omit the name of this establishment, as it is now in the hands of a doctor whom I could not recommend any one to consult. Centre for the Arts

for his answer. He paced the room, again examined my chest, and then said, "There is that on your lungs which will prevent your living many years. There are tubercles on one of your lungs, but they have not yet become soft." I asked him which lung. "The *left*," he replied emphatically. I then told him that Sir James Clark, two years before, had pronounced my *right* to be the worst. He seemed astounded, and was for a short time silent, but at length said, "It is not the first time that I have had occasion to differ from Sir James. I have been for 40 years connected with the hospitals," (so I understood him to say,) "and have seen disease in all its forms in innumerable cases; and I stake my reputation on the correctness of the opinion I have now given." After some other conversation, he left, saying, as he departed, "I advise you to go to Malta." On arriving at the bottom of the stairs, he was, of course, assailed by my dear wife; but he desired her not to alarm herself, as there was no *immediate* danger. She told him I was very susceptible of cold, and that riding in an open carriage, which some doctors so strongly recommended, frequently gave me cold. "Then," said he, "he must not do it."

As soon as able, I again went to the water establishment. The disease had, however, evidently increased; and, as the winter was close upon me, the doctor thought I could not do better than have a six months' tour, as recommended by Dr. Roots.

Now, though it was to my mind clearly as much my duty to go to Malta, under the advice of my doctors, as to do any other thing which they might deem necessary, yet, as the sea never did agree with me, and as I could foresee a thousand annoyances, I was quite determined not to go if I could help it. However, I felt that it was too important a step to decide upon from my own inclination merely; therefore I ventured to ask counsel of Him who alone can guide aright; and, while on my knees before him, the words, "My presence shall go with thee," came with such power to my mind that my way was made clear, and I had not afterwards the slightest misgiving on the subject.

My partner in life readily gave her consent, and thus I undertook my *first* tour.

In 1849, my premises in London were burned down. I was much amongst the ruins, and again took cold. Though up to that time, from my return from Egypt, I had been favored with better health than I had ever enjoyed before, yet now my old symptoms, with spitting of blood, &c., returned with as much force as in 1846. As soon as I had made the arrangements necessary after the fire, I went to Malvern, and

placed myself in the hands of Dr. B. Under his treatment, (water,) and the blessing of God being again bestowed upon the means, I soon gained strength; but *he* also advised me not to risk the winter in England, but to depart for a milder climate. This, then, was the cause of my *second* tour.

On my return, I went to Malvern, and again saw Dr. B. He was, he said, surprised at the great improvement in my lungs, and recommended me to go for two or three successive winters to the same parts, strictly adhering to hydropathic rules in the interim, as well as during the time that I was away. The following winter, however, I remained at home. It was throughout exceedingly mild, and I was carried through it far better than I had any reason to hope.

In November, 1852, I for the third time left for Egypt; and I earnestly desire that it may be the last time I shall have to leave my native land, though I shall not hesitate to travel again if to do so should appear desirable. It may be all very well to visit those spots of sacred history *once*, as the pleasures afforded may counterbalance the annoyances; but to go again and again, not from choice but compulsion; to be worried with fleas and mosquitos, constantly searching your clothes for vermin of even a worse description, surrounded with filth, smothered in sand, perpetually tortured and thrown out of temper with myriads of flies, separated thousands of miles from all that is dear to you, and, above all, to have no friend near to whom you can open your heart either on temporal or spiritual matters, is a greater trial than I wish to have repeated. And those who think they could endure it without murmuring are quite at liberty to make the experiment.* For myself, I can only say that, though I have penetrated into Nubia, the ancient Ethiopia; though I have traversed the length and breadth of Egypt, and have gazed with wonder upon the ruins of her monuments, those "relics of departed greatness" and the existing witnesses of the truth of Scripture prophecy that Egypt should become the "basest of kingdoms;" (Ezek. xxix. 15;) though I have crossed the dreary desert, and visited the Holy Land (Zech. ii. 12) and carefully examined many of her sacred spots; though I have stepped into Turkey, and have beheld her marble palaces and glittering mosques and minarets; though I have wormed my way amongst the graceful ruins of ancient Greece, and have stood on Mars' Hill at Athens; though I have wandered from north to south and

* It will be seen from my Second Volume that I have been twice to Egypt since this was written, and now know how to protect myself.

again from south to north of Italy, where alabaster and marble, of every possible shade and vein, are so plentiful that they may be said figuratively to run down the streets like water, and where monuments, statues, paintings, and noble churches and cathedrals, (their altars groaning under the weight of silver and precious stones,) are as thick comparatively as daisies in a meadow; though I have passed along roads lined with myrtles and fragrant with fruits, have revelled in enrapturing gardens and promenaded mid numberless orange groves; though sumptuous palaces, curious museums, and gorgeous galleries have all passed under my eye; yet for the whole, nay, for *ten times* the whole, I would not give up my own dear country, or ever again quit its shores, unless necessity compelled me, or except on a tour of recreation. Nevertheless, I am bound to say that my "wanderings" have been wonderfully blessed to me, as I shall more particularly hereafter show.

PLAN OF THE WORK.

An architect who began a work without a plan would be considered to be almost as foolish as the man who built his house on the sand; yet I am bound to confess that though I have commenced *my* work, I have been unable to fix upon any plan on which to proceed. At first I thought I would write in the form of a diary, describing the respective countries in the order in which I visited them, and relating the various incidents as they occurred to me; but I soon found that this plan would be an imperfect one, and be attended with many inconveniences; because, as I had visited some of the places to be described, Malta for instance, five or six times, and as I had on each visit made myself more and more acquainted with the peculiarities of the people and with most other matters worth recording, I should only confuse my readers unless I completed my remarks on one country before I turned to another. Then I thought I would discard my journal altogether, and, taking the respective places in alphabetical order, content myself with describing them, without saying much about the intermediate parts of my journey; but on naming this plan to several of my more immediate friends, at whose especial request this work is published, I was not long in ascertaining that it would cause them great disappointment, as it would necessarily exclude many little "incidents of travel," anecdotes, &c., in which, for friendship's sake, they would feel as much interested as in any other part of the work.

My present mind, therefore, is, to lay as a foundation the journal of my first tour; to describe the various countries,

cities, people, &c., in the order in which I first visited them, incorporating with my remarks the results of my subsequent visits, so as to thoroughly clear my way as I go on; and to record, as I proceed, those incidents that occurred to me which I think will interest, instruct, or entertain my friends. But from even this plan I shall not hesitate to deviate whenever I think it can be done with advantage. I may, indeed, find it desirable to abandon it altogether before I have gone half through the work. My object will be to compress the largest amount of information into the smallest possible space; to insert in one volume incidents, descriptions, manners and customs, history, religious ceremonies, superstitions, prophecies, illustrations of Scripture, &c., without much concern about either regularity or style; as I think my friends will look more at the matter than the manner, more for facts than for fine writing.

A WORD OF ADVICE.

If any of my readers should make up their minds to travel, let me give them a word of advice. Do not seek to join company with any English travellers with whom you may meet, unless you know something of them beforehand or can receive a good report of them on the spot; for if you do, you must be prepared to have your eyes and ears too often offended, and your peace of mind molested; and if it be known that you are in any way of business, you must be further prepared to encounter contemptuous looks, and probably insulting remarks. There are far too many Englishmen abroad (and is it not too much the same at home?) who are hardly able to do anything but drink champagne, smoke cigars, hold up their eye-glasses, and take the name of God in vain. I have met with some who have thought themselves great men whom I would not "put with the dogs of my flock," and whom hundreds of our tradesmen, perhaps myself amongst the number, could buy up and not much miss the outlay, and yet who have eyed me with a sneer, because I was only a publisher, and not ashamed of my calling. These I call "imitation gentlemen."

Again. Do not take your passage in a French steamer. With one or two exceptions, the French steamers are very dirty, and their table department totally unfit for an English uninitiated stomach. I must, however, make an exception in favor of French coffee. It is delicious. How it is I know not, but I never yet met any one in England who could make anything like it. Tea the French *cannot* make. It is now regularly put on the table in the first cabin of their steamers, but it is very slush. One day the steward of the steamer in which I

was going to Malta in 1852, was pouring out some *tea*, when it proved to be nothing but *water*. "Ah, Monsieur!" he exclaimed; "*non reposé*." That is, the tea had not *reposed*; but I could see no tea in the pot at all; so I suppose it *was* reposing—in the caddy. We had a Greek on board, who resided at Manchester. "Ah!" he said, looking at the teapot, "give me England. I loves everyting English, 'special de roast beef and potato." The French bread also is excellent. Though not equal, I think, to some of the bread in Italy, it is beyond comparison superior to most bakers' bread in England.

The French, again, are wretched sailors and worse navigators. I have known them several times to put back to Malta, when it has been blowing a little fresh, while the English steamers have pursued their course uninterruptedly. The best boats on the Mediterranean, not only for speed and safety, but also for the table and every comfort, are beyond all doubt those of the Peninsular and Oriental Company. Besides which, all their charges are included in one; whereas the French advertise that their fares are only so much, being rather less than the Peninsular and Oriental Company, and they then add six francs a day for food, two francs for passports, &c. (1853.)

I remember one Sunday, when on board a French steamer, a passenger from India asking me if the captain had service on board. I told him if he would go into the first saloon, which I had just left, he would procure the information. He went, and returned, as I had left, with feelings of disgust. There were the captain and two of the officers playing at cards, and the Bishop of Beyrout, as I understood, a Romanist, looking on.

ORIGINALITY OF THE WORK.

I shall not attempt to deceive my readers by telling them that every sentence in the following pages is original. On the contrary, I frankly avow that I have not hesitated to borrow from others whenever I have read or heard anything that has struck me as worth noting. For many of the engravings I am indebted to the "Pictorial Bible," the publishers having kindly allowed me to take casts; for others I am indebted to a work called "Nile Notes," written by an American in true American style; others I have borrowed from a work entitled "The Capitals of Europe;" and the remainder I have had engraved expressly for this work.

Of one thing my friends may rest assured, namely, that where an incident, or a custom, or a ceremony, or what not, is recorded as having been witnessed by myself, that incident, or custom, or ceremony, will be faithfully described, without a

shade of exaggeration. And this is more than can be said of almost every book on the East that I have read, for travellers are amazingly fond of using a magnifying glass. I dare not say that I shall record every custom without extenuation, for some such customs that my eyes have beheld are far too revolting to be put on paper.

The familiar style in which the work is written may surprise those who are not aware that I had originally no expectation of its ever being seen by any but my own immediate acquaintance. Such, however, is the fact; and though, greatly to my surprise, I find it has circulated far and near, upwards of 10,000 copies having already been disposed of, yet the only criticisms I shall feel bound to respect will be those emanating from the class of persons for whom the work was penned. (1860.) The work was intended, indeed, for private circulation only.

Some, even of my friends, may wish that I had omitted the anecdotes and a portion of the incidental parts of the work; but I must beg of them to remember that I have young friends as well as old ones, and that I write for the one as well as the other. Besides, I know not how I could give a faithful account of my travels if I kept these back. And then again, those who know me know well that it would be almost as impossible for me to either write or speak without illustrative anecdotes as it would be for me to live without food. I have tried many times to avoid this, but it seems to form part of my very composition. For truly I am a strange compound, made up of many contradictory elements, as I know to my sorrow.

My ship, however, leaky as it is, is now fairly afloat. As I sail only for friends, so I expect only friendly passengers; and I beg of them, if they find the water increase occasionally in the hold, not to fold their arms and abuse the captain, but pity his inability to make the little barque watertight, and then, with all their might and main, turn to and help him work the pumps; for should the ship become water-logged, the voyage may prove disastrous to all.

CHAPTER II.—LONDON TO MALTA.

It was on the 19th of October, 1846, that I left London. Malta was the point at which I aimed, and I had then no thought of going beyond. In four hours I reached Folkestone, by the South Eastern Railway, and in two hours more I had crossed the Channel, in one of the company's steamers, and had arrived at Boulogne, in France. My first intention was to go by the "Ripon" steamer, by way of Gibraltar; but, from

some cause or other, I changed my mind, and was induced to take what is called the overland route; that is, by way of France. The "Ripon" left England in due course, but, encountering a severe gale in the Channel, she was nearly wrecked, and was obliged to put back, with loss of rudder and other damage.

It is not an easy matter, at best, for an invalid to travel through a foreign country whilst he is totally unacquainted with the language of that country, as was the case with me. Still, having money in my pocket, and a head on my shoulders, I did very well. When crossing the Channel, I made friends with a French gentleman who could speak a little English, and who was going to Paris. This gentleman made every arrangement necessary for me, and so saved me a great deal of annoyance. He was not only polite, but really sincere; which is more than can be said of some of his countrymen with whom I afterwards met.

On arriving at Boulogne, we were marched between two files of soldiers to the customs house. Here our passports and luggage were carefully examined. All my baggage was passed except a mosquito net; that is, a net not unlike a balloon, made to keep off the mosquitos during the night while at Malta, where they are as plentiful as in Egypt. This net was seized; but on representing its use to the officers, and showing them how we crawled into it, namely, through a kind of bag on one side, they laughed heartily, and then gave it up to me. On my last visit to Boulogne from England, I had with me a travelling rug, for which I had paid 14s. This was taken from me, and 16s. demanded for duty. However, by pointing to my passport, and showing that I was going on to Malta, I succeeded in getting it returned.

Boulogne contains 30,000 inhabitants, about one-fourth of whom are English. The town is, indeed, principally supported by English. It is warmed and lighted by English coal, and enriched by English money; and is said to have upwards of 120 boarding schools chiefly for the "benefit" of English youth; but I should prefer keeping *my* children in England.

As, on my first passing over France from Boulogne, there were very few railroads, I was compelled to travel all night in a diligence, which must be understood to mean a clumsy machine drawn by six and sometimes eight horses, carrying 17 or 18 passengers, and going about five miles an hour. Early the next morning we reached Amiens, where peace was once made with Bonaparte. Here our diligence, with passengers and baggage, was raised on to a truck, on a railroad, and we were thus transported to Paris.

On going from Boulogne to Amiens, I noticed the number of drawbridges over which we had to pass, under the very noses of cannon; and I could not help feeling thankful that I lived in a country in which nothing of the sort was necessary in the interior, for they at once associate themselves in one's mind with scenes of horror and of blood.

Amiens is an important manufacturing town, its products being chiefly cotton velvets, or fustians, and cotton and woollen yarns. The machinery of many of the factories is worked by water wheels, turned by the river Somme, which is split into eleven branches, superseding the necessity for steam. One would think that, with such advantages, the French ought to undersell the English in any market in the world; but the people lack industry and perseverance.

At Paris I found it necessary to engage a guide, as I wished to see the principal places of interest. The palaces, galleries, gardens, public walks, and monuments, far surpass anything that we have in England, and every successive revolution has only increased their grandeur. With a few exceptions, the streets are very inferior to those of London, being narrow and dirty, and the footpaths, instead of being flagged, are merely sharp pebbles, like those of Leicester, which soon made my feet sore. In the cathedral of Notre Dame, I was shown what was said to be a piece of the cross on which the Saviour was crucified. Of course I smiled at this, as I knew that there had been as much wood sold as pieces of the *real* cross as would make many such crosses. One writer says there has been as much sold as would build a man of war. The piece in the cathedral was set in diamonds.

My guide, who was an Englishman, proved to be a most accomplished scoundrel, as indeed are all the English guides with whom I have ever met abroad.

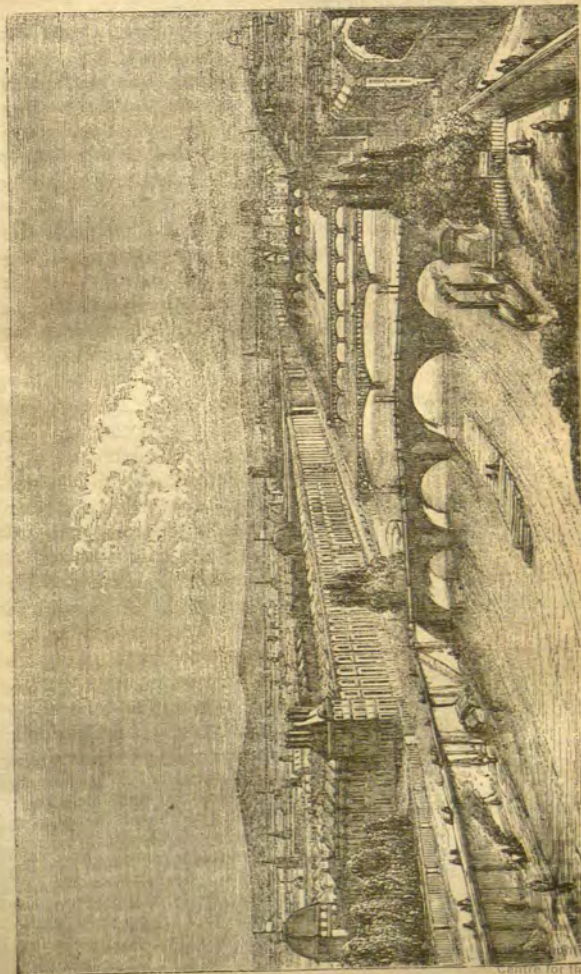
Prior to the Revolution of 1789, Paris contained no less than 160 Roman Catholic churches, besides 56 monastic establishments for men, and 52 convents, &c., for women. Many of these were destroyed by the Republicans, and the power of the priests has not to this day fully recovered, though they are again looking up, under the fraternising care of Louis Napoleon.

In the Place de la Concorde stands an obelisk, which was taken by Napoleon from Thebes, when his army was in Egypt.

The population of Paris is, perhaps, about half as many as that of London; or it may be rather more. In the variety of their manufactures, the people are not surpassed by those of any city in the world; but their productions, though ele-

gant, are by no means so substantial as those of the English. Jewellery, clocks, watches, trinkets, musical instruments, lace, and embroidery, are amongst the principal.

The Seine passes through Paris, dividing the city into two parts; just as the Thames passes through London. The river is crossed by several bridges, the view of the city from which



PARIS AND THE RIVER SEINE.

is imposing. The atmosphere being clearer than that of London, the effect is the more striking. Fogs are much more rare in Paris than in London.

In the university of Paris, William Farel and John Calvin were educated; and here Protestants were first called Calvinists, no other distinction being then known between Protestants and Roman Catholics.*

I stayed in Paris only two nights, and then again took the diligence for Chalons. This occupied 36 hours, two nights and one day. Some parts of the road from Paris to Chalons were so bad that we required seven powerful horses to drag the diligence along even at the rate of five miles an hour; and I saw seven horses drawing a two-wheeled cart up a hill; yet the land around was so light and rich that it required only one horse to draw the plough.

We reached Chalons in due course, and then took the steamer on the Sâone for Lyons, the principal manufacturing city in France. Here I arrived in about six hours. This was on the Saturday; and though I was exceedingly anxious to get to Marseilles, lest I should miss the English steamer for Malta, which sailed only twice a month, yet I unhesitatingly determined to rest on the Lord's Day.

Lyons is certainly an extraordinary city. Having two rivers running through it, both, in many respects, superior to even our Thames, it is well situated for manufacturing purposes, and is the principal silk manufactory in Europe. There are said to be upwards of 30,000 looms in and near the city. The operatives are great revolutionists, and are truly forbidding in their appearance, and are ever anxious, so far as I could learn, to go to war with England. Not so with the tradesmen of Paris. On my return home in 1853, I made every inquiry possible, and found that there the people are for peace, and that they support the present emperor, Louis Napoleon, in the hope of his being able to preserve peace, especially at home. A French officer, however, told me that we must not put much confidence in Napoleon's professions.

* It is generally thought that the great Reformation in Europe commenced in Germany; but it was not so, as Farel was its pioneer both in France and Switzerland. Paris was listening to the great truths of the Gospel even as early as 1512, while Luther was a monk and was going to Rome on a mere trifling business. Calvin followed; but the awful persecutions of the Protestants in the reign of Francis I., of execrable memory, compelled him to flee from Paris, and finally settle in Switzerland. While here, he published his well-known work on the Christian Institutes, which at once became the standard of reference for the French and Swiss Protestants, in all cases of doubt or difficulty.

In Lyons, the presence of an army of 30,000 men is ever necessary to keep the people quiet.

Here I met with an American gentleman who had seen me at public meetings in Manchester. He acted as my guide, and, with other places, took me to the Church of the Martyrs; that is, a church which has been erected in the field in which Robespierre is said to have had many priests and others shot, for endeavoring to re-establish the Roman Catholic religion during the Reign of Terror. In a vault under the church there were hundreds of bones, skulls, &c., which had been collected by the priests, and by them arranged round the walls. Some of the skulls had bullet-holes through them. Robespierre was not a nominal but a practical Atheist. He said the priests had too much power over the people; therefore he had them shot. He afterwards, however, declared that unless there were some kind of religion, the people would be ungovernable. Some idea may be formed of the morals of the people at the time, when I name that a law was introduced into their parliament to legalise adultery.

On the rivers are a number of floating washhouses, and here were scores of women washing all day on Sunday. There are also several mills grinding corn, and these have the appearance of floating houses. As the stream is very powerful, the mills are turned by its force. I saw the same thing on the river Elbe, in Germany. Indeed, it is the case all over the continent; but none of our rivers would be forcible enough.

Most of the streets of Lyons are narrow, and all are execrably dirty. The names of some of the streets are painted on *black* plates, and those of others on *yellow*. These are excellent guides to strangers, as the *black* plates are all in streets which run parallel with the course of the rivers, and the *yellow* ones in those which run at right angles to them. Near the church of Notre Dame stands a tower, about 630 feet high, from which a magnificent view may be obtained, not only of rivers, plains, and hills, country seats, gardens, and orchards, but also of the famous Mont Blanc, nearly 100 miles distant, with its snow-capped peak.

Lyons must be ever memorable to the Protestant world, as being the residence of Peter Waldo, by whom the Scriptures were first translated into a modern language. Under him a great reformation was commenced, even as early as the twelfth century.*

* An extraordinary occurrence in providence was the means of awakening Waldo's mind to his state as a sinner. One evening, after supper, one of the company fell down dead on the floor, to the con-

My way to Marseilles lay down the river Rhone to Avignon, about 200 miles from Lyons; but I found that the river was so flooded that it was doubtful when a steamer would be able to go. At 5 o'clock on the Monday morning, however, I arose at a venture, and found that the flood had so far subsided that

sternation of all present. This aroused and alarmed Waldo; and, under the terrors of an awakened conscience, he had recourse to the Holy Scriptures for instruction and comfort. These directed him to the One Thing Needful; and there, through the blood of atonement, he found the way of escape from the wrath to come, and peace and joy were imparted to his soul. He now desired to communicate to others somewhat of that happiness which he himself enjoyed; and he therefore abandoned his mercantile pursuits, distributed his wealth amongst the poor, and set to work to translate the New Testament; for the only copies extant hitherto were in the Latin tongue.

About the year 1160, the doctrine of transubstantiation was required by the court of Rome to be acknowledged by all men; and her votaries fell down before the consecrated wafer; but Waldo was struck with the abomination, impiety, and absurdity of the ceremony, and courageously opposed it. As he became more acquainted with the Scriptures, he began to discover that a multiplicity of doctrines, rites, and ceremonies, which had been introduced into religion, had not only no foundation in the word of God, but were most pointedly condemned therein; and he thereupon raised his voice loudly against them. Pope Alexander III., however, ordered him to be proceeded against with the utmost rigor; and the result was, that Waldo and his followers were compelled to quit Lyons, and scatter themselves over the country. As was the case with the disciples of old, so it was with these new disciples. Driven from place to place, the doctrines they taught were spread more and more, until many thousands were brought to relinquish the errors of Popery, and declare themselves Protestants. These were called Leonists, Vaudois, Albigenses, or Waldenses. Waldo first went to Dauphiny, but was driven thence into Picardy, and thence into Germany; and at last finished his course in Bohemia, in 1179. At Mentz, Brügen, and Strasburg, many citizens were burnt at the stake. But these were as a mere drop in the blood-red ocean of Popish persecution. The Inquisition had begun its murderous work, and the pen recoils from the enumeration of the thousands who perished. One of the inquisitors, addressing a poor condemned Albigenses, wrote as follows:—

"As you declare you won't believe, 'tis fit that you should burn,
And as your fellows have been burnt, that you should blaze in turn;
And as you've disobey'd the will of God and of St. Paul,
Which ne'er was found within your heart, nor pass'd your teeth at all,
'The fire is lit, the pitch is hot, and ready is the stake,
That thro' these tortures, for your sins, your passage you may take."

O! who has not heard of the murderous Francis I., of France, and of Catherine de Medici; and of that awful St. Bartholomew's day, in which 100,000 peaceable citizens were butchered? Those who have not, and who have any doubt upon the matter, will do well to purchase Jones's "History of the Waldenses," and the "History of the Protestant Reformation in France."

a packet was going ; and I therefore soon proceeded on my journey. The stream was so rapid that we went down the river at railway speed, more than 20 miles an hour. Four men were required at the helm, and sometimes, when there was a sharp turn, a fifth had to lend a hand. When coming near to a bridge, the engines had to be reversed ; and yet, notwithstanding, it really seemed as if we must be dashed to pieces against the abutments, so impetuously did the water rush through the arches. The Rhone steamers are worked by high-pressure engines, which render them dangerous. On returning up the river, it is no uncommon thing for the boilers to burst. Two steamers were, I believe, lost in this way in one week. (The railway has superseded these, 1860.)

The scenery on the Rhone, as we passed down it to Avignon, was superb ; not, perhaps, so gigantic as on that portion of the Elbe which runs through Saxon Switzerland, along which I passed on my way to Grafenberg, in 1844, but certainly more picturesque. There is no scenery in Great Britain like it. The lofty hills on one side, and sometimes on both sides, were covered with vines ; so that the cottages, and now and then a large town, seemed to be situated in the midst of one entire garden. Then the frequent and sometimes sharp windings of the river appeared so to hide all outlet from view that it seemed, at the speed at which we were going, as though we must be dashed to pieces on the hill ahead of us. But no. The faithful helm kept the steamer in her course ; and on piercing, as it were, through those hills, or winding round that mountain, fresh scenes opened up, surpassing, if possible, in beauty those to which we had just bid adieu. Vines, plantations, tributary streams, innumerable islands, and now and then rugged rocks, all contributed to strike me with wonder, and compelled me to exclaim,

“The hand that made us is Divine.”

The scenery of the Rhone has certainly been strangely overlooked by travellers, comparatively little having been said about it.

We reached Avignon in the afternoon. Here, for 65 years, the Popes reigned ; that is, from 1305 to 1370 ; and then Pope Gregory XI. removed to Rome ; but three rival Popes continued to reign in Avignon until 1424. In the ancient pope's palace there is preserved a rack, one of those deadly instruments of torture which the Roman Catholics used against those whom they termed heretics ; but, horrible as the rack was, it was by no means the most cruel instrument of torture

that the Papists used. The one which was, perhaps, the most horrible of all others was an iron chair, suspended from a beam with pulleys. Under this chair a fire was lighted, and the poor sufferer was, at brief intervals, *dipped*, as it were, into the fire, and then suddenly drawn up again, the murderous act being repeated until life was extinct. In this palace, too, the Chamber of Torture is still to be seen. It is built with funnel-shaped walls, contracting upwards, in the manner of a glass-house, a form devised, it is said, to stifle the cries of the miserable victims. In the thickness of the wall in one corner, are the remains of a furnace for heating torturing irons. Near it are the holes to which was attached the instrument called *La Veille*, a pointed stake upon which the condemned was seated, suspended by cords from above, so as to prevent his falling, yet allowing his whole weight to bear upon the points.

From Avignon I proceeded to Marseilles, travelling all night by diligence.* Though only about 50 or 55 miles, the journey occupied 17 hours.

Just before we left Avignon, an English Government messenger came up, who was going to India with Government despatches. He was on board the "*Ripon*" when nearly wrecked, as I have described, and had travelled express to catch the steamer at Marseilles. He gave us a fearful account of the situation of the "*Ripon*," stating that he never was so nearly lost, though he had been thousands of miles on the seas.

On arriving at Marseilles, I found that the steamer was not ready to start; and, indeed, we had to wait four days beyond the usual time. This, however, did not trouble me, as I was already in a warmer climate, and as it gave me an opportunity of resting, of writing to my family, and of observing many of the manners and customs of the French.

The main thing that a Frenchman appears to care about is his appetite. I have seen some of them partake of nearly 20 dishes, of one sort or another, all within three quarters of an hour. When I left home, I quite made up my mind to be very particular about my diet, as I knew that this was a great point as regarded my health. The first meal, however, to which I sat down after I left England, viz., at Boulogne, convinced me that, until I arrived at my journey's end, I

* The railway is now open all the way from Boulogne to Marseilles, as also from Calais, Dieppe, and Havre. Malta may now be easily reached in 100 or 110 hours from London, if the traveller measure his time to meet the steamers at Marseilles.

had not much power on that score ; for every dish was either so highly seasoned or so saturated with oil that I had no alternative but to abstain almost altogether or to risk a dyspeptic attack. It was not so much the bills of fare that I objected to as the way in which the articles were cooked. I was once present at a breakfast table, when the following were served up : Oysters, sausages, fowls, tongues, larks, cheese, beef steaks, game, stewed kidneys, fish, pigeons, fricandeau, new rolls, wine, (unlimitedly,) apples, pears, sweet cakes, candied oranges, &c. ; and of each of these some at the table ate heartily ; and then, having pretty nearly demolished everything that made its appearance, my French companions, greatly to my astonishment, exclaimed, "After a good breakfast, we must have some coffee," and thereupon adjourned to a café, (or coffee-house,) where they had neat brandy, strong coffee made almost into a jelly with sugar, and, lastly, cigars. This was about half-past 10. "Now," said one, "we are all right till dinner." My thoughts were that they were all wrong ; at least I know *I* should have been, had I followed their example. Again, in travelling from Paris to Chalons, we stopped to dine, when about 12 dishes were partaken of by some of my fellow passengers in less than a quarter of an hour ! A huge pile of plates is sometimes put opposite each person, giving the table the appearance of a not very insignificant earthenware shop ; and the immense number of decanters, (a decanter of wine being put alongside each person,) salvers, and glasses would justify me in adding, "and glass shop also." The instant you relinquish your fork, your plate is caught away by one of the numerous waiters in attendance, and, almost quicker than your eyes can follow the movement, its place is supplied by one from your pile, which is gently but expeditiously slipped down to its proper level. The waiters in the hotels in England are not half so expert. The clatter is unrivalled. I was once present at one of these dinners, when I counted about 30 persons at the table, and each one had by his side a pile of 16 plates.

Compared with the Italians or the Irish, the French certainly are not a dirty people. Their table linen is always clean. Go into what hotel or restaurant (eating house) you may, you are sure to have laid before you a clean table napkin and a clean table cloth, the former of which I always used first to clean my fork with.

Of the French soups I was always afraid, for I knew that they boasted they could make good soup out of anything or nothing, and I never knew what that anything or nothing

might be,—anything, I suppose, from a frog to a piece of leather-beef, with tomato sauce and vegetables.

Some of the market women are dressed most grotesquely, generally without bonnets, but often with straw hats, having brims from 4 in. to 6 in. wide. I saw several women with earrings about 3 in. in diameter.

Though France is exceedingly rich in its agricultural productions, yet, to an English eye, the country has a barren appearance. The fields are not divided by hedge-rows, neither is there half as much timber growing as there is in England; so that, for the most part, the country looks like one vast open plain. In April, however, as I witnessed on my return, everything looks truly lovely. Chesnuts, lilacs, and other trees, are all in full bloom, presenting an appearance which does not show itself in England for a month or six weeks afterwards. The vines in France all grow in the open air; not against the sides of houses, as in the south of England, but in the fields. They are about three feet high, are stuck in the ground about as far apart as gooseberry bushes, and are propped up like raspberry bushes. From the grapes thus produced, the French wines and brandies are, of course, made.

One thing I remarked in every town, that nearly every soldier was short and nearly every diligence driver and conductor was tall. In the army, there being in France some 600,000 men regularly trained to be shot at, I saw no six-foot grenadiers. They know how to march, however, and their bands as far surpass ours as ours surpass—I was going to say those of the Turks, but that would have been too bad.

Marseilles is the principal sea-port town in France; but there is not one-fourth the amount of shipping here that there is at Liverpool. As all the sewers of the town empty themselves into the harbor, and as there is no tide to cleanse the harbor, the stench is sometimes intolerable, and dredging machines have to be constantly at work. Some of the streets are good, and may well be said to rival those of Paris. The city contains about 200,000 persons. (There is now a new harbor.)

On the 31st, the captain ordered us all on board. The steamer was the Government mail packet, the "Volcano," carrying the overland India mail between Marseilles and Malta, one of the most important stations of our mail service. That night, (the 31st,) I went to my berth, and when I awoke, I found myself rolling on the deep blue waters of the Mediterranean. The wind was dead against us, and it came on to blow so hard that the captain was obliged to change his course, and, instead of going through the Straits of Bonifaccio, on the

north coast of Sardinia, to steer for the south coast, by which means we kept for some time under shelter of the island. Yet, notwithstanding this, the vessel rolled fearfully. Nearly all the passengers, and even one or two of the officers, were very sick and ill all day. For myself, though a little qualmish, I was not sick. I drank nothing but cold water.

The following evening the officers began to talk of what are called the Skerki Rocks, the Master saying he hoped we should keep clear of them, though, not having been able, from the dulness of the day, to take his observations, he hardly knew whereabouts we were. Some years ago, the captain of a man-of-war, called the "Athénienne," a very clever man, said he did not believe there were any such rocks; "but," said he, "if there be, and if they are where the chart shows them, we ought to be just upon them." Scarcely had he uttered the words, when the vessel struck, and was dashed to shivers. Upwards of 200 persons perished, and only a very few were saved.

On the 2nd of November it was very wet, and the storm had greatly increased. The jib sail was carried away by the wind. I went into the carpenter's cabin on deck, and quietly watched the rolling of the sea, which was so rough that it was continually dashing over the packet, and I thought it could not possibly be worse. In this, however, I was mistaken, as I shall show by and by. About 7 o'clock in the evening we began to look out for land, Sardinia, as the Master said we must be near it, but he could not tell *how* near, his sextant being perfectly useless during such weather. At 9, land was in sight, and the Master ordered the watch to keep a sharp look out for the rock Toro, which is, I believe, about 500 or 600 feet high, as he thought we might be passing between that and the main land. But he was wrong, as we saw nothing of it. Now was the time to be really anxious about the Skerki Rocks; but it appeared in the morning that we were too much to the south for them. The Master, however, began to pore very anxiously over the charts, and I found that, having been blown too much to the south for the Skerki Rocks, he was apprehensive that we might get on to the Dog Rocks, on the coast of Africa.

About half-past 12, midnight, I went on deck, and found, though the sky was then beautifully clear, that the wind was blowing furiously. The officer on watch pointed out a brig that was running before the wind, just ahead of us, and he said it would be "as much as bargain" to be able to keep out of the way. The helm was kept hard to port, and presently the brig shot past us almost close to the stern. It certainly

looked terrific. What a merciful escape! Had we been only a few yards nearer, the brig must have run us down. Our engines were not worth a rush; for, instead of making head, we were absolutely being drifted out of our course.

On the 3rd, it blew harder and harder; so that, while at breakfast, one of the passengers was turned completely over, his coffee following him; and we all had the greatest difficulty to keep from doing the like. The Master told us he was sure we must have been blown so much to the south as to be near the coast of Barbary, and we might expect shortly to see Tunis. The sun being out at noon, he took his observations, and found we were about 40 miles out of our course.

About half-past 8, on the morning of the 4th, we saw the isle of Zembra, near Tunis, having narrowly escaped the Dog Rocks. Had we been blown a few more miles in that direction, I believe we should have been on them.

At 6 in the evening it was announced that we had only 24 hours' consumption of coal on board. We were then just passing Cape Bon, the most northerly point of Africa. We labored hard to get in sight of the island of Pantellaria; and, having done this, the fires were put out, and we began to tack about. This was not very pleasant certainly, and I cannot say that I half liked it, as our steamer was now turned into a sailing packet.

We often in England talk of a beautiful sunset, but certainly we must leave England to behold such a one as I beheld this evening. The islands of Zembra and Zembraletta were astern, and the coast of Africa on the left; while the sun, with the rolling waters around us, sank amidst the most sublime and romantic-looking clouds I ever saw. It would be folly to attempt to portray them. No painter could give any idea of the scene.

On the 5th, we found we had been blown about 10 miles to the west, while our course lay to the east; but we had no help for it, as the wind continued right ahead. Early in the morning the rudder wheel broke, but having a tiller on board, we did not suffer much inconvenience, except from fright. We were now about 130 miles from Malta.

At 8 o'clock the wind moderated, the steam was again got up, and the engines set to work again. All the old wood, casks, and planks, and some 15 cwt. of old ropes, were thrown into the engine-room for fuel, as the coal was nearly exhausted; but it was all of no use, for in five hours the wind rose again, and the captain, finding we could not make way, ordered the fires to be put out again, to save what little coal we had left.

for any emergency that might arise, and to prevent our being wrecked should we be driven too near the land.

While the men were chopping up the ropes, I observed that every piece contained a vast number of scarlet threads. Untwist the rope as often as I would, still the scarlet thread appeared in every fold. It struck me that this was like sin, present in all our movements, in every vein, in every nerve; and it might be something of what Isaiah meant by the term "cart-rope," (Isa. v. 18,)—that sin was in every fold, until it became as strong as a cart rope; for ropes were, of course, always made of various folds, according to the strength required. Everything in the ship, too, was marked with the broad arrow, as is the case throughout the Royal Navy. Every plank, chair, kettle, and pan; every knife, fork, and spoon; yea, even every biscuit, bore the impress of the broad arrow.

The wind increased, and the foreyard snapped in two like a match. All hands were ordered aloft, and we were now entirely, as we say, at the mercy of the wind. In about three hours more the main sheet was carried away, and I began to wonder what would come next. The vessel rolled like a cork, having no ballast in her to steady her. If for a few minutes the wind seemed to be veering round in our favor, it suddenly chopped about again, and again went smack ahead. In the evening there was a heavy shower, which settled the sea considerably, but the wind was still against us. The air was, however, delightful, quite as warm as it is in England in June.

Early the next morning, (the 6th,) I found we were being blown again towards Pantellaria, and we had to keep tacking about the best way we could to keep clear of it. During the day, the doctor on board reported that one of the sailors was dead. This spread a sad gloom over us, for it is at best a fearful thing to die at sea. In the evening the bell tolled, the sailors appeared on deck with lanterns, as it was pitch dark, and the marines followed, carrying the corpse. Then came the officers, in full uniform. The Commander read the burial service, and the Master officiated as clerk; and the poor fellow was cast into his watery grave, sewn up in his hammock and weighted with shot at his feet. It was indeed to us a melancholy scene.

The packet rolled worse than ever. One thing was capsized after another, and it was with the greatest difficulty that we could keep our seats, though we all held fast to a large table that was firmly fixed to the ship. Had the table given way, we should have been in a pretty plight.

On the 7th, we saw the Sicilian coast, and, our foreyard having been repaired, the sails were set, and we endeavored

to reach Marsala;* but, though we went within six miles of the land, and saw the fires on shore, we could not get in. Indeed, we were far too much to the south for it. The Master said we had passed within a mile or two of Graham's Shoals.

At midnight the wind again sprang up from the old quarter, and increased to such a degree that our empty tub was literally like a feather upon the waters. The sailors all declared they had never experienced anything like it.

At 3 o'clock in the morning of the 8th, the forecross stay was snapped in two, as the foreyard had been on the 5th. Hearing the noise, I went on deck to see what was the matter, when I found that the sky was alarmingly black, and the rain was falling in torrents. We still continued tacking about, now on the coast of Sicily and then on the island of Pantellaria. I thought the word Pantellaria would never be erased from my memory, that I should think of it every time I put on my pantaloons, and that I should never see a child's cock-boat but I should dream of the "Volcano" steamer. It rained so heavily all day that none of the passengers were able to go on deck, and in the evening it thundered and lightened incessantly. I lent one of the officers my Macintosh coat and overalls, as he said he had not a dry thing in his cabin, having had four sailors' thick coats wet through during the day. A little before midnight I tried to go on deck, but it was impossible to do so, as the rain was falling, not in torrents merely, but almost in cataracts, (I know not what other word to use,) and as the thunder and lightning were terrific. A lightning conductor had been affixed to the mast, but it was soon carried away. The lightning flashes were like one continuous fire, or like a fire under the influence of a pair of bellows—flash, flash, flash.

At midnight the officer on watch reported that we were near land *somewhere*, but he could not tell where. The captain ordered him to tack about, and it was providential that we did, for it was discovered through the darkness that we were indeed *very* near land. It now blew so hard that the ship would not properly answer the helm, so that for some time it appeared doubtful whether we could get clear of the coast. At one time I was nearly pitched out of my berth. Everything on board that was loose was upset with a tremendous crash, and several sheet-blocks were broken. One of the oldest sailors on board said he had never witnessed a "nastier night." This squall appeared to be the climax; for as soon as it had

* Marsala is an important town in Sicily, whence an inferior wine is exported, many hogsheads of which are sold in England for Sherry; but a good judge can readily detect the fraud.

passed over, the wind went gradually down, until about noon on the 9th; and then we had a perfect calm, which continued for some hours. These sudden changes are very common on the Mediterranean,—now a calm and then a hurricane.

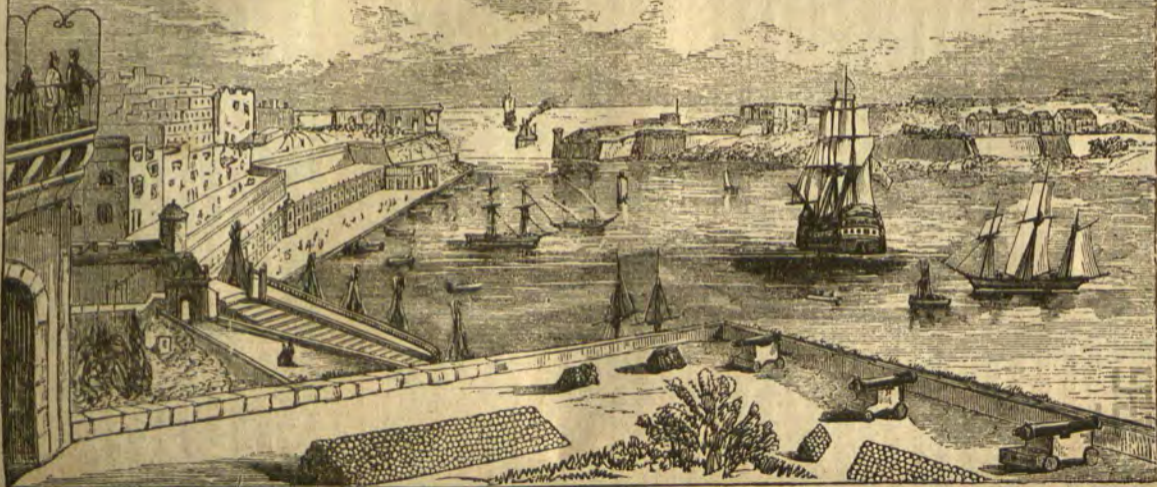
This day and night passed over without any material change, so that it was totally out of our power to calculate when we might expect to reach Malta. But, about 3 o'clock in the afternoon of the 10th, we descried a steamer in the distance, which proved to be one that had been sent out by the vice-admiral at Malta to look for us. In little more than an hour she was up to us; and, to make short of it, she took us in tow, and thus enabled us to reach Malta; for which I felt really thankful. Only fancy! One of her Majesty's mail steamers being towed into harbor by another, just like a coalbarge! Ten days at sea, instead of only two and a half or three days!

We had tasted no fresh animal food since the 5th, on which day we had to economise our fresh water; the last bone of fowl was picked on the 7th, when also our coffee was exchanged for cocoa or tea, whichever we liked best; the last captain's biscuit was swallowed on the 6th; milk, preserved till the 8th, could hold out no longer; rice disappeared on the 7th, but hove again in sight on the 9th; and finally, on the said last-mentioned day, the nearest piece of bread lay somewhere on the coast of Sicily. Our food, therefore, was salt beef, bacon, pickled tongues, ships' biscuits, sea pies, potatoes, tea, and cocoa. I asked myself how my tender stomach would endure it; and either my stomach or my common sense answered, "Eat sparingly."

I wrote an account of this voyage to the *Times*. My letter was inserted in that paper on the 3rd of Dec., 1846, and I am told it had its full weight in causing the Government to take off that useless tub, the "Volcano," from that important station.

Though I certainly was better in health than when I left home, yet I was completely exhausted for want of sleep, having had very little from the time I left Marseilles.

I have already said that I was persuaded, ere I left home, that the step I was taking was a right step. On the night of the 4th, however, when it was announced that we were nearly out of coals, and when it was blowing hard, I found my faith giving way, and I began to fear I should be wrecked after all. I went into my little cabin, and there again I received the assurance, "My presence shall go with thee." And during the remainder of the voyage I felt no more fear than if I had been sitting by my own fireside.



THE GREAT HARBOR, MALTA.

CHAPTER III—MÁLTA.

The view of Malta, on entering the Great Harbor, is exceedingly imposing. The prodigious batteries, some of the most extensive in the world; the creeks, full of shipping, with the little towns which are formed on each side of them; the lofty houses, all of stone, rising one above another, row after row; the public promenades, or Barraccas, as they are called, with the cannon, and mortars, and heaps of cannon balls and bombshells, below them; the men of war belonging to the fleet, with their gay flags flying; the busy scene at the warehouses and the innumerable gondolas (ferry and pleasure boats) at the quays; the various steamers and yachts lying at anchor; the elegant naval hospital and other large stone buildings; the towering craggy rocks; the view of Florianne beyond; the many church towers; all, as it were, catching the eye at the same moment, present a scene not to be surpassed for grandeur; and to see it, as I on one occasion did, on a lovely moonlight night, creates a sensation not easily to be got rid of. It is truly sublime. The engraving on the opposite page, though it does not show the creeks, nor the principal batteries, nor the little towns, nor the beautiful naval hospital, nor many other parts, will nevertheless give a good general idea of the Great Harbor.

On landing, my first care was, of course, to look for lodgings, and I was soon settled down in two rooms, in the house of an Irishwoman. Here I began to ask myself how five or six long months were to be passed; how, above all, was I to pass the Lord's Day? It must be borne in mind that I was considered to be in a consumption, and that few of my friends in England ever expected to see me again. I was, therefore, in a lonely situation. It is true that I had with me a considerable number of printed sermons, and my Bible; but these could not, I felt, make up for the want of a preached gospel and the society of Christian friends. One evening, however, while taking my tea, I heard a few gruff voices singing a hymn to a favorite tune of mine. I called up my landlady, and asked her who they were that were singing. "O," she said, "it's only a few Scotch, in the building on the right of the passage." I went. The minister was a good and gracious man, and I soon found myself at home under his ministry. He belonged to the Free Church of Scotland.

I now seemed more at rest. One or two letters of introduction that I had with me to residents on the island secured for

me temporal comforts, and there appeared to be every probability that I should enjoy spiritual privileges. I met with one gentleman and his wife, connected with the London Missionary Society, who had known my dear father, and who were particularly kind to me.

On my first visit to Malta, having no thought of proceeding beyond, I purchased a small boat, and engaged a boy, that I might row about the harbor; and I certainly found nothing more conducive to my health. Sometimes I went fishing, and often caught fish enough for a large family; but I always gave them to the boy, as I did not like any of the fish which is found near Malta. The white and red mullet are, however, considered by better judges than myself to be excellent; and the dory and rock-cod are frequently to be had. When I was tired of boating, or when the weather was not favorable, I often amused myself in the office of the *Malta Times*, assisting and instructing the compositors, reading proofs, and writing articles for the editor.* It was then, as it is now, impossible for me to sit still and do nothing. I invariably took a walk before breakfast, and as regularly sat down to breakfast at 8 o'clock. Sometimes in the evening I walked on the bastions with the sentries, and heard from the men on duty many curious tales touching a soldier's life. After dark, whenever a footstep is heard near the bastions, the sentry challenges: "Who goes there?" and rattles his musket. The passer-by replies, "A friend!" and the sentry, with a peculiar tone of

* I once wrote an article about the beggars with which the streets swarm, more so than in any other part of Europe, except, perhaps, Naples; and I threatened, in the name of the editor, to advise the constitution of an *Irish* police, seeing that the *native* police were so exceedingly inefficient. The next morning, on going to the market, having forgotten all about the article I had written, I was surprised to see the streets almost cleared of vagrants, and the police all alive in driving the remainder away. This, however, only lasted a few days, as neither the governor nor the police could, or can, keep the beggars down. Were they only *ordinary* beggars, there would be less objection to them; but they are exceedingly rude and annoying, and will often throw vermin upon your clothes if you will not give them anything.

A copper-plate printer once brought to me some enamelled cards, and, with a sorrowful face, told me he could not succeed in printing them. I instructed him to heat the plate over a charcoal fire, which was all that was necessary. Some time afterwards, he came to thank me, and said he had succeeded admirably. Close upon his heels came another of the same calling, and complained that the first one would not tell him how he could print some cards, though I had "told him for nothing." Of course I gave him the same information, and scolded the other for being so selfish. This is, I believe, an instance of the general character of the Maltese.

voice, responds, "Pass, friend!" This is sufficient in times of peace, but during war, no one would be allowed to pass without the "watchword."

I had not been long in Malta before I found that, in common with every other stranger, I was doomed to suffer from the mosquitos; and I was several nights rolling about in bed, sleepless, before I found out the cause. My face was covered with smarting blotches, almost like boils. I afterwards slept in my mosquito net, of which I have already spoken, and was thus protected from them. All the beds have mosquito *curtains*, made of muslin; but as the little pests would sometimes worm their way inside these, I did not find them sufficient. A single mosquito would annoy and sting me unbearably. Even when writing or reading, I have often heard them hum-m-m, and raised my hand to catch them; but before I could even ward them off, they had been on my face, drawn my blood, and disappeared, leaving a painful sting behind. Then, again, the sandflies are very troublesome. They appeared to me to work under the skin, and they caused more pain than the mosquitos. There is also what is called a centipede, which is ten times worse than the sandfly, though, providentially, more scarce. I once saw an officer, whose arm was swollen almost to the size of his thigh, through the bite of one of these insects. Fleas, again, are as plentiful as the sandflies; but as they are much worse in Egypt and Syria, I shall say nothing about them here.

Malta is about 58 miles from the nearest point of Sicily. Strictly speaking, it is nothing more than one immense rock, about 50 miles in circumference, with good harbors and creeks, and is, as I have already mentioned, strongly fortified. Indeed, with the exception, perhaps, of Gibraltar, it is the best and strongest position that the English have. It contains about 120,000 inhabitants, 3,000 of whom, I was told, were priests, friars, and students. Valletta alone, which is the chief town, contains about 30,000 people, and a whole host of churches, the bells of which, especially on "saint days," are going ding-dong hour after hour. The bells of a dozen churches are all within hearing at once. To a stranger the noise is most distracting.

The streets are good and straight, mostly at right angles, well paved, and cleaner far than those of any town I have ever seen out of England. Many of them are, however, so steep that they are all steps from top to bottom, like going up to the church at Rochdale, from the town. These have been not unaptly called "streets of stairs." I have seen orange

trees, laden with fruit, growing in pots and exposed for sale in the principal streets. I have also seen oranges growing in pots outside the windows, as Londoners have flowers; and have walked along paths with geraniums five feet high, in full flower on either side of me. In every street there are men at work outside their shops,—tailors, shoemakers, tin-plate-workers, &c. The tailors sit on stools, being too wise to double themselves up as our tailors do; and I am sure they are able to do their work as well as ours.

All the houses are built of stone, with flat roofs to catch the water, as most of the water that the people have to drink is rain water, preserved in tanks, cut in the rock, some of which are of great depth. There is an aqueduct, several miles in length, which conveys water from the interior into Valletta, and supplies several fountains; but rain water is usually drunk. The rooms of the houses are lofty, from 15 ft. to 18 ft. high, and all the floors, up stairs and down, are flagged, not boarded. This sounds cold to an English ear; but in that hot climate flags are far the best.

There are some really good palaces, which belonged to the Knights by whom Malta was formerly governed; and in the Governor's palace are preserved some curious specimens of ancient armor and other relics, well worth seeing.

The cathedral of St. John, at Valletta, was formerly one of the richest cathedrals in the world, but Napoleon stripped it. The interior of the building is still beautiful, and the floor inlaid with expensive marble in mosaic.

Malta is certainly one of the most picturesque places I have ever seen. Look which way you will from Valletta, the island seems covered with little towns, all built of stone, and each having its towers and churches, on elevated spots, standing out in bold relief.

There are many things in Valletta deserving of notice; but to mention them would take up too much space. The Capuchin Friars I must not pass over. This is a religious order, who are compelled to get their living by begging. Each man has his own room at the convent, and all seemed to me to be very comfortable. Seeing several women coming out of the convent, I asked my guide how that was. "O," he said, "de bissop does not know." "Well," I said, "but how can you support such a system?" "O," he replied, "I pay de priest, and he do all for me!" In the vaults, or cells, below the convent, I saw a number of dried bodies, fixed in a standing position against the wall, and arranged all round the cells. These were the bodies of deceased friars. Their features,

though greatly shrunk, were clearly recognisable. Soon after the death of a friar, the survivors disembowel the body, and then lay it on a kind of grating in a strong case made for the purpose, and hermetically sealed to exclude the air. Here the body remains for a year, during which time the fluids evaporate, and the body becomes perfectly hard and dry, and it is then exhibited in the way I have described. When, in the course of years, the body crumbles to pieces, the bones are collected together, and carefully preserved in another cell. The friar who accompanied us exulted in the thought that he should one day be *exhibited* in a similar way. The church is lined with paintings, &c. There is one painting representing a boy on his knees, and an inquisitor standing over him with a rod, because he cannot repeat the Apostle's Creed. It struck me as being rather a sharp, *Roman-tic* way of teaching youth religion.

The moats around Valletta, hundreds of cannons overlooking them, are now turned into gardens. Would that a time would come when the cannons might be safely turned into ploughshares!* As you pass over one or two of the drawbridges, you are regaled with the perfume of oranges and orange bloom; for orange trees always have blossom and ripe oranges on

* Malta, like other parts of the east, has changed owners many times. At the earliest time at which history notices the island, it belonged to the Phœnicians. The Carthaginians obtained possession of it in 402 B.C.; and about 160 years afterwards it was taken by the Romans. In 870 A.D. it was seized by the Arabs; but in 1120 the Arabs were expelled by the Normans, and the island was united to Sicily. About 310 years later it was surrendered to the Knights, who, under the Grand Master La Vallette, succeeded in defending it against the Turks. By this great man, Valletta was built, taking its name from its founder. In 1798, Bonaparte took possession of the place, almost without firing a gun, owing to the weakness, or treachery, of the Grand Master Hornpesch. The subsequent conduct of the French, however, proved their downfall. They not only plundered the churches, but sent the sons of the wealthy inhabitants to France to be educated, and established their own laws over the island. This so incensed the inhabitants that they attacked and murdered all the French who came within their reach, and compelled the soldiers to shut themselves up in Valletta, thus effectually aiding the English in their endeavors to make them evacuate. Before the French surrendered, they were reduced to such an extremity that every horse, dog, cat, and rat, on which the soldiers could lay their hands, was purchased by them at an enormous price, and eaten. Fowls sold at 50s. each, and rats at 1s. 7d.; and coffee at 21s. 8d. per lb. In 1831, I was introduced to an old man who was at the head of a conspiracy to murder the French and admit the English; but the plot was discovered. The old man jumped into the water, and swam off. He was fired at, in the dark, and the balls whizzed past him right and left. His brother and 33 others were shot.

them at the same time. The batteries are built one above another, tier upon tier; guns after guns, ditch after ditch, drawbridge after drawbridge, gate after gate; and sentries are stationed in every direction. It seems impossible for an enemy ever to take the place; nor could we have obtained possession of it from the French, had our fleet under Nelson not been master of the seas, preventing any supplies of food from being sent in, and thus starving the French out; but it took us upwards of two years to accomplish this. As a last resource, the French commander sent two or three ships out for Marseilles, for provisions; but Nelson saw them, and captured them, which destroyed the last hope of relief to the garrison, and compelled it to capitulate. One condition of the surrendering of the place was, that the French should all be conveyed in English ships to Marseilles, and there set at liberty. This was done. The French marched out "with all the honors of war," as it is termed, and the English quietly marched in; and have remained in ever since. This was in 1800.

The dry dock, for repairing ships, is capacious enough to hold the largest man-of-war. The arsenal near it is well stored with everything necessary for the fleet, and the dock-yard finds employment for a large number of hands. The naval bakery opposite is one of the most complete and extensive in the whole world, and is capable of turning out some tons of biscuits a day, all of course marked with the broad arrow. Some years ago, before the dry dock was quite finished, the Prince de Joinville, son of the late Louis Philippe, King of the French, paid it a visit, and, after speaking of its construction in terms of admiration, exclaimed, "Ah, well; you are doing all these things for us, as we mean to have Malta again before long." Little did he think how soon his father would be dethroned, and, with his whole family, the gallant Joinville included, compelled to seek an asylum in England. After this, the vice-admiral would not suffer any one to see the dock without an order, signed by himself.

Altogether the island, so long as we must have a fleet, is to us invaluable, as a station into which our ships can run for safety, or for food. As it is open to ships of all nations, specimens of people from every part, in every variety of dress, are always "to be seen alive" in the harbors and in the streets, and numerous ships are constantly putting in for water and provisions. On particular occasions, it is pleasing to see the flags waving in the air, the British flag, that has

"Braved a thousand years
The battle and the breeze"

being, of course, the most prominent. Occasionally the American flag, the stars and stripes, is to be seen; but the Americans, I am sorry to say, are jealous and envious of everything that is English. Nothing is appreciated by them but what is compatible with their Republican ideas, and their "glorious institutions," as they call them. I have known parties of them go in a body in the French steamers, where they were uncomfortably crowded, rather than sacrifice their prejudices and "patronise a Britisher," though they would have been much more comfortable.

Oranges, figs, pomegranates, olives, prickly pears, peaches, nectarines, caroub, (locust,) and other fruits grow in abundance on the island; and vegetables, some of them the finest I ever saw, are in profusion. I have seen cauliflowers as large as a broad-brimmed hat, selling at a halfpenny each. The price of everything, however, depends upon the general demand. When the fleet is there, food of all kinds is, of course, much dearer.

Productive as the island is, it does not produce nearly enough for the people, the population being so numerous; so that immense quantities of food are imported from Sicily, Barbary, &c. When I was first there, beef was often scarce, and what there was was coarse; and cows and sheep were only to be seen in the grounds of the wealthy. Fresh butter was 3s. 6d. per lb., and salt butter 1s. 2d. The best wheaten flour was dear, as there was, and indeed still is, a tax of 10s. per quarter on wheat. Beef and mutton were about 5d. per lb. Most of the meat that was called mutton was hard goats' flesh. I was taught how to distinguish the one from the other in the market by looking for a long tail instead of a short one, or for soft wool instead of coarse hair.* There are many more cows now on the island than there were on my first visit; still there is very little milk to be had except goats' milk. For my part, I soon began to like the goats' milk. It is as much valued in Malta as it was in Palestine in old times. (See Prov. xxvii. 27.) Some of the goats give about eight quarts of milk a-day, and men go with them in flocks about the streets, selling "New milk from the goat," just as they do in London

* I remember, I was told one day, when I was eating what I supposed to be rabbit, that it was not rabbit, but cat. My knife and fork rested a few seconds, as if they did not know whether to go on or not, for my stomach's sake; when I turned to my informant, (a Scotchman,) and said, "Well, rabbit or cat, I know it is good, and I'll have a second edition." I merely give this as an anecdote, without being willing to believe for a moment that it was anything but rabbit which was on my plate.

with cows, selling "New milk from the cow." The goats are often turned into wet nurses, and some of them, I was told, suckle as many as five or six children a-day. I have seen them trot up to the doors of the houses where their infant charge lived, and wait till they have been admitted.

Malta, being an island near the tropics, is subject to tropical storms, the wind sometimes blowing so furiously as to sink ships lying at anchor in the harbor. The wind called in Acts xxvii. 14, "Euroclydon," is now called a "Gregalia."

Nor does the island suffer from high winds only. There is another wind, called the Scirocco, which is the most unhealthy wind that blows. It comes from the hot sands of Africa, and; in its passage over the sea, imbibes a quantity of moisture, which it deposits again on the land as it crosses Malta and the neighboring island of Gozo. The air is hot and sultry, and yet the streets are as wet as if it had been raining, and everything within doors, even the bedding, is damp and clammy. Fire irons, cutlery, &c., all rust. Paint used during these winds will never dry; ale brewed will not keep; dyspeptics, unless very careful of their diet, are sure to have a stomach attack; and invalids of all sorts are admonished to keep within doors.

The rains also are sometimes, in the winter, almost deluging. I could compare them to nothing but extensive waterfalls, or to a regiment of soldiers on the houses rapidly pouring pails of water into the streets. I have seen the pavement of some of the streets so washed up by these torrents, that horses could not pass over them. No one who has not witnessed them can form a correct idea of Malta storms.

After one of these very heavy rains at Malta, a man was seen anxiously looking about for something; and, on being asked what he was looking for, he said he was looking for three fields which the rains had washed away. The fact was, that the rains had washed down his walls, and the soil soon followed, leaving nothing but the bare rock; for all the fields in Malta have to be kept up with strong walls, in terraces, there being scarcely any level ground. As you stand on the low parts, and cast your eye up the hills, you see nothing but stone walls and a few trees peeping above them; but when you look over the walls, then corn fields and gardens present themselves. Were there no walls, there would soon be nothing but bare rock or heath.

In summer there is no rain, but the dews are said to be heavy. The heat is excessive, and the nights are as hot as the days, caused by the rock and the stone walls imbibing the heat

during the day; for the sun remains so long above the horizon that there is not time for the walls to cool in the night.*

It was on Malta that Paul was wrecked, an account of which is given in Acts xxvii., &c. On the 14th of Nov., I engaged a calesse† to take me to the spot where it is said he landed; but we found the roads so washed up and so many walls and even several cottages blown down, by the late storms, that we could not proceed, and so passed along another road to the Ancient City, or Citta Vecchia, where the people say Paul dwelt, and where Publius, the chief man of the island, resided.‡ We first went to the convent, where we saw some of the nuns conversing with their friends through the iron gratings, which they are allowed to do, but not to come outside. We next visited the cathedral, which is said to be built on the spot where the house of Publius stood. The building is certainly a beautiful one. I shall not attempt to describe it, but merely observe in passing that the immense quantity that there was of silver,—candlesticks, taper stands, lamps, altar pieces, railings, &c., certainly amazed me. When the French, under Napoleon, had possession of Malta, they robbed most of the churches of the silver; but the Citta Vecchia people, hearing that the robbers were on the road,

* In summer it is sometimes so hot that fish caught in the morning will go bad by noon, unless washed with a preparation of charcoal, when it will keep until night. Meat, covered with charcoal, will keep a long time, either on land or the sea.

† If I may be allowed to except the Scirocco winds, the heavy rains, and the severe gales which sometimes prevail, I will say that the climate of Malta, from November to April, is delightful. I never saw the thermometer, even in the open air, below 44°, and then it was only momentary, as a hailstorm was passing over. Snow is never seen there. On Christmas day, 1846, the thermometer in the shade was 67°. On the same day I dined off ducks, green peas, and French beans, while in England everything was buried in snow. It is not, however, I am persuaded, a suitable place for persons in the advanced stages of consumption. An eminent physician there told me it was "too bad" of some of the doctors in England, who sent over their patients to die.

+ A calesse is a clumsy two-wheeled vehicle, something like a Black-pool or Ramsgate bathing machine, hung on leather instead of springs. They shake worse than a common English cart. Carriages with metallic springs are now more common on the island.

‡ On a subsequent occasion, I went to Paul's Bay by another road. I think it well answers the description given in Acts xxvii. of the place where the ship was run aground. Two seas, or currents, rush into the bay during a storm. Citta Vecchia, or the Ancient City, to which I have already referred, is about five miles off on the hill. To this spot, doubtless, the mariners and soldiers, with the prisoners, would wend their way; and there Publius, the "chief man," would, of course, reside.

painted everything black; so Napoleon was foiled, as he did not detect the cheat.

From the cathedral, we went to Paul's Church, and here we were joined by a priest with lighted tapers, who conducted us to a cave, in which he said Paul lived, during his stay on the island. The priests make the people believe that though quantities of the stone are taken out of the cave, it never gets any larger!

We next proceeded to the Catacombs, a short distance off. The priest followed us, and, on arriving, again lighted the torches. After descending a few steps, we had to stoop a little to get in, and then we entered an open space, the top of which was supported by stone pillars, on each side of which were two round altars. The priest said that this was formerly a Pagan temple, and that these were the altars on which they sacrificed to their gods. Above the altars had been two apertures, for chimneys no doubt. Then, in every direction were long narrow passages, with graves, or tombs, cut out of the rock on either side, the hole for the head being very conspicuous. Here had been a child, there an adult; here a man and his wife, and there a whole family. Besides the catacombs, there were a number of hiding-places, as in those barbarous times, people were continually butchering each other. Some of the passages extend several miles under ground; but these had lately been closed up, as two or three persons, in attempting to explore them, had lost themselves, and never returned. These catacombs are supposed to have been used as places of refuge by the early Christians.

After taking some refreshment at what was *called* an hotel, I prepared to return, but the driver of the calesse refused to go, as the clouds were gathering very black. I, however, insisted upon his going; for it was then half-past 3, and I had no idea of being left there in the dark.

When we had proceeded about two miles, the rain began to fall, but not more heavily than I had seen it in London. It thundered and lightened, however, alarmingly. I saw a brilliant flame of fire, or electric fluid, fall in a field just before us, like smelted iron from a furnace. This made my driver run faster than ever.* We, however, reached safely home.

For several hours after I had been comfortably seated, the thunder and lightning were terrific. The street seemed like

* The drivers do not ride, but run, barefooted, by the side of the horse. Some of them will go about 30 miles in a day. They buy a loaf or two of rye bread, about 2½d. each, and these serve both driver and horse for a whole day.

one continuous stream of fire; and at last came the final peal; and this was the loudest I ever in my life heard. It seemed as if it had split the island in twain. And then all the bells in the town were made to ring, each seemingly trying which could make the most noise. O what a racket!—There was no more thunder; the clouds had discharged themselves before the bells began; and yet, to my utter amazement, my landlady, who was a Romanist, told me that it was the *holy bells* that had driven the thunder away! It was vain to argue with her or ask her why the bells did not begin sooner, the poor thing was so besotted. So the cunning foxes of priests wait until the electric fluid has been fairly discharged, and then start off the bells, to make the people believe the “holy bells” have done it! When a Roman Catholic church is erected, one of the benedictions pronounced by the bishop is, that, when the bells ring, the devil may tremble, and his fiery darts fly backward.

I must name the Governor's Gardens, which I several times went to see. They contain about 1,200 orange trees, besides hundreds of lemon trees, fig trees, pomegranates, olives, almonds, vines, peaches, &c. &c. There were groves of myrtles; and aloes, bananas, and flowers, in endless variety. The gardener said the oranges would not be ripe for a fortnight. I, however, having plucked two or three, declared that they were delicious; at which the gardener laughed. Perhaps he thought I had never tasted an orange before; and I certainly never had *such* a one, so luscious. There is one orange tree, the fruit of which is always sent to our Queen.

On another occasion I went to a place called Boschetto, the only valley on the island with trees in it. It is a beautiful spot, full of orange trees, with streams of water running through it from a powerful spring on one side of it. Oranges were lying on the ground as thick as apples after a storm in one of our orchards. We gathered a quantity, of which, being of the Seville kind, my friends made marmalade, and gave me a pot on leaving for Egypt. This was highly prized on the Nile.

But the most curious spot is a place called Macluba, where the rock has sunk about 130 feet, forming a hole nearly 330 feet long, 240 feet wide, and 130 feet deep. There is a garden at the bottom, to which we descended by means of steps cut in the rock. No one has yet been able to account for the cause of this depression, though some think it must have been occasioned by an earthquake.

Few, if any, Jews reside in Malta. The reason is, the people are all Jews together, so that no real Jew could get a living

except, perhaps, as a money-changer. He would be out-Jewed at every turn. The Maltese are, in fact, the greatest Jews I ever had to do with; even the Arabs are honest compared with them. Unless we know something of the value of their goods, we never know what to offer for them. I was once asked 8s. 4d. for an article, when 2s. 1d. was taken; 1s. 3d. for another when 2½d. was taken. I sent a pair of shoes to be soled, when the *artiste* demanded two dollars, (8s. 4d.,) but took 2s. 6d. without a murmur, when he found I had not much more money than wit. In all my transactions it was the same, until I became known. Even the banker cheated me out of 4s. on a £10 bill, declaring he had given me the market value; but, having ascertained what the rate of exchange was, I made him return the difference, though he did it with a very bad grace, stating that, as I had a letter of introduction to him, I ought to have been satisfied with his word; but I, on the contrary, told him that, having such a letter, it ought to have protected me from fraud. The baker from whom I had my bread wanted to make me believe that I had consumed 20 fourpenny loaves and 18 lbs. of soldiers' bread in less than 30 days. What an appetite I must have had? What folly to talk of my weak stomach!

It is a rule amongst the Maltese never to thank a person for anything he may give them; and boatmen, drivers, and porters alike adhere tenaciously to it. An eminent physician told me the reason was that they feared if they thanked any one he would think he had given them too much, and so give them less next time. I must say, however, for the Maltese, that if they do not thank you, they seldom abuse you, as the London and Liverpool cabmen do.

The Maltese generally are like bees,—the most industrious and economical people in the world. Their work in silver and gold is in good repute, and the mittens and lace made by the women of Gozo are well known all over Europe. They *vegetate*, and, indeed, many of them can luxuriate, on 2½d. per day. A piece of brown bread, with a hole cut in the middle which they fill with oil, and a few cloves of garlic, is the staple food of the masses. Go into what street, or even what shop you may, your nose has to encounter this never-dying garlic. It is so universally consumed that the very sewers are impregnated with it. The people earn a great deal of money, but no one can tell what they do with it, as they certainly do not spend it. I have known them many times get change for a farthing, having a coin called a grain, twelve of which make a penny. Even the better class of natives are

the quintessence of meanness. They will often make the ferryman return to them a farthing out of a halfpenny, the fare at one of the ferries being only a farthing. If they go to balls or parties, their movements require to be well watched, as otherwise they are sure to pocket cakes and sweets "for the little ones." At one of the Governor's balls, a Maltese gentleman put a fowl into his pocket. An English officer, who saw him do it, went up to him and filled his pocket with water, to make sauce, as the officer facetiously remarked. At the same ball, a Maltese lady, while dancing, stumbled, when a variety of cakes and sweetmeats rolled out of her pocket.

The principal market is held on the Sunday morning;* but, as we who reside in London have no stones to throw at any body, not even at the French, on this account, I must, from very shame as well as prudence, draw a veil over the subject. It is true that throughout France the places of public amusement are kept open on Sunday, and the cafés are thronged with people of all grades, playing at dominos, and indulging in unrestrained excesses; but few of them drink any intoxicating liquors, coffee being their beverage. Rarely indeed do we there see a drunken man. Whereas, look at our public houses; cast your eyes into our tobacconists' shops; visit our pleasure gardens; glance at our railway stations; nay, only walk along our streets; and what scenes present themselves to your view!

The laborers are all barefooted, and some wear short and others long woollen caps, like the double nightcaps which some persons in England unwisely wear. One end of these long caps is on their heads, while the other hangs over their shoulders, and sometimes contains their food, &c., like a pouch. (1846.)

The women do not wear bonnets, but throw over their heads a kind of silk scarf, called a faldetta. Bonnets are, however, becoming more in use. On Sundays, the women

* In the market I have many times seen exposed for sale the fag ends of cigars, some of them less than an inch in length. Persons go about the streets, and in the coffee houses, picking up the bits of cigars which have been thrown away.

I was once offered some cigars at a penny per dozen, but that was rather too cheap. Good ones may be had, however, I was told, at from threepence to sixpence per dozen. As I never smoke, I am unable to give an opinion as to their quality. A fellow-traveller once told me he would sooner smoke anything than not smoke at all; when I replied I would sooner not smoke at all than smoke anything.

Labor is cheap on the island. When I sent my clothes to be washed I was charged only eightpence per dozen, including shirts. I believe that for tenpence per dozen, even blankets and sheets are included. The laborers work from sunrise to sunset, a gun being fired from one of the forts as the signal for commencing and leaving off.

flock to the gardens, covered with chains and rings. They are so fond of show that they look almost like walking jewellers' shops.

The people generally, especially the poor, are very dirty; nay, worse. I have many times seen the women examining their children's heads, and throwing the result of their examinations into the streets. This is really so much the case that an engraving, called "An After-Dinner Amusement," representing the operation, is sold in some of the shops.

The people of England pay the Governor of Malta £5,000 a year, £1,500 of which he is expected to spend in balls! Malta costs us altogether £70,000 a year. We have about 1,000 soldiers there, besides a Maltese regiment, called the Malta Fencibles, which we have to support.

The laboring classes always carry with them knives, with which they cut their bread; but they occasionally use them for worse purposes. Being cowardly, vicious, and revengeful, they often take out their knives in a quarrel. When the Scotch Highlanders were there some time ago, I was told that several of them had been seriously wounded, and one killed. The murderer took refuge in a church, and the priests refused to give him up. The colonel, however, planted a 32^l-pounder cannon before the door, and declared he would blow up both church and priests if the man were not turned out. This had the desired effect; and my informant said the colonel had the man hung without judge or jury; but I doubt this latter part. The circumstance, however, reminded me of the ancient custom that prevailed of criminals of all sorts taking refuge in temples and idolatrous groves. When they had once succeeded in laying hold of the images of any of their gods, they were perfectly safe; for by this act they considered they put themselves under the protection of deity, and the people would have been afraid of the vengeance of the gods coming down upon them if they dragged the criminal out. To such an extent, however, was this carried, that the Pagans themselves had at last to break through it, and often took the murderers away by force. Joab (1 Kings ii. 28) took hold of the horns of the altar in the tabernacle, and would not leave it; but Solomon had him slain nevertheless. (1 Kings ii. 29-34; See also Exod. xxi. 14.)

I must now say a word or two about the religion of the Maltese and their religious ceremonies. To say that they are Roman Catholics would be a term not half enough expressive. Not only are they Roman Catholics, but they are the most ignorant and superstitious of *all* Roman Catholics, not even

excepting, perhaps, the Mexicans. No mountebank show to which I ever went in my foolish days at all approached the mummery of the priests of Malta in their forms of worship. Such bowing and scraping, taking off caps and putting them on again, kneeling and rising, pacing to and fro in front of the altar, turning round, changing places, raising and lowering of hands, waving of incense vials, tingling of bells, bawling and responding, the priests being at the same time dressed like play-actors, my heart seemed almost ready to break for them.

In every street your eyes encounter the images of saints, with lamps or lanterns burning before them; and in almost every house is something of the same sort. Even their houses of ill-fame have their patron saints, with lamps constantly burning, and to whom the wretched inmates pray, *to avert the judgment of heaven*. Constantly do you hear the tinkling of a bell, announcing the coming of a priest in procession,* to administer the transubstantiated wafer or "extreme unction" to some dying votary; just as the poor Hindoos carry their departing relatives to the river Ganges, believing that a sight of that river, immediately before the spirit departs, insures an entrance into the heavenly world; just also as the Mahometans turn the faces of their dying friends towards Mecca, that they may die in peace; and as the Puseyite, though he may have been wicked as Judas, sends for the clergyman to administer the sacrament, that his conscience may get a little ease. The priest, on his way to the house of the dying, marches under a canopy upheld by four men, and preceded by boys with lanterns,

* Few people can have any idea of the ridiculousness of these processions, nor of the schemes resorted to by the priests to extort money; nor do I believe that the Romanists in England, where, happily, these revolting exhibitions in the streets are prohibited, are much more informed in this respect than the Protestants, or I feel persuaded that common sense would induce them to inquire into the whole system.

The masses of the people have no knowledge of any *Deity* but the Saviour, the Virgin Mary, and their Patron Saints, such as St. Dominic, St. Patrick, &c. The images of Mary and their saints they have in their houses. These they worship, and to these they pray, prostrating before them, as I have seen in hundreds of instances. Take away their images, and you take away their gods. (Gen. xxxi. 30-34.) The servant of a friend of mine in Malta was somewhat careless, and used to spill the oil on the floor when she was trimming the table lamp. She at last asked my friend to pray to the Virgin Mary to make her more careful, as it was so much trouble to her to have to clean the floor after she had spilt the oil. On asking some of the people if they never had doubts about their religion, "O no," they replied; "we never learnt religion, and have no right to exercise our private judgment upon it. The priests have studied it all their lives, and therefore they must know better than we. We pay the priests to attend to our souls, while we attend to their and our bodies."

The people fall on their knees in the streets as he passes, and even those at a distance take off their hats and bow.

I once sat upon a post with my book in my hand, taking notes while a procession passed, and I had almost as many lookers-on as the procession had. There were blue flags, yellow flags, white flags, green flags, and red flags; crosses, crucifixes, and images; lamps and tapers; men and boys in white, black, and brown, with white, purple, crimson, blue, green, and black capes and sashes, &c. &c. But as an account of this procession would occupy at least a page, I must pass it over.

One thing I often saw in the churches, namely, an image of the Virgin Mary in a glass case, and a host of gold rings, and watches dangling all round it. I asked my guide what those were for. "O," said he, "you sall be ill, and you sall promise de Virgin if se coor (cure) you, you will give her a ring, or anyting you like, and when you are well, you pay her." I could hardly keep from laughing outright; but recollecting I was in a Popish place, I restrained myself.

Again. At their various church doors is suspended a board, with the words, "Pleneria indulgenza;" that is, "Indulgences sold, for those who wish to enjoy themselves!" Anything may be had for money in such a church as this,—liberty to sin, or pardon for those who have sinned *without* liberty. A man servant at a house where I was once staying came home one evening intoxicated. I spoke to him about the sin of doing so, when he said, "O! I can get liberty to take drink or even to eat flesh meat on a Friday for four tari, (about 6 $\frac{3}{4}$ d.) and thank goodness I am able to pay that." And yet to eat meat on a Friday without an indulgence, without paying this 6 $\frac{3}{4}$ d., is one of the *mortal* sins of the Romish church—equal to murder; while to curse and to swear is only a *venial* sin.*

* In January, 1851, I was going in a French steamer from Italy to Malta. There were several French passengers in the boat, and a Romanist priest, named W. This man was going to Malta by order of the Pope, to try to settle some differences which had arisen in one of the convents at Malta; and, therefore, he was a man of some weight. It fell to my lot to sit next to him at the table, and I had, consequently, a good deal of conversation with him. When I saw how he enjoyed his meals, I used greatly to envy him! On the third day, however, at dinner, I observed that dish after dish went round and that he passed all by. At length I said, "Mr. W., are you not well to-day?" "O yes," he replied, "they will bring me *something* presently." And then, pointing to the Frenchmen, who, as usual, were doing full justice to the various soups and meats, receiving value for their money, he added, "I dare say, if I were to tell these people that they are Protestants, they would be offended at me, and soon reply that they are not; and yet, see how they are eating meat on a Friday!" "O," I said "I had forgotten

One Sunday evening, (Easter Sunday, 1853,) just before going to bed, I was in the parlor of the hotel at which I was staying, when a young man and a priest came in. They began to talk of various persons in Malta, and, amongst the rest, of some Protestant who had given a ball at his house on Good Friday; when the landlord of the hotel, who was a Jesuit, said, "What do you think of *that*, Mr. Gadsby?" "Well," I replied, "I do not approve of balls at any time; but as Good Friday is one of your *moveable* feasts, and consequently not the day which it professes to be, I should not condemn Mr. — for holding his ball on *that* day any more than if it had

that it is Friday. But then," I added, "you know they are travelling, and you allow them to take liberties with their consciences, for their stomachs' sake, when they are travelling." "No," he emphatically replied, "we do not, except under certain circumstances," (that is, I presume, unless they paid for an indulgence,) "and if they were parishioners of mine, I would make them do penance, or they should not be forgiven!" While this and other like conversation was going on, I was eating sparingly of old hens' legs and the pickings of pigeons, &c., (the usual fare often of passengers by French boats,) while Mr. W., (whose "something," as he called it, had made its appearance,) was eagerly despatching pea soup, fish, omelets, various vegetables, pastry, butter, cheese, fruits, bread, and wine, *ad libitum*, and without limit. In fact, he devoured as much omelet as it must have taken at least eight eggs to make, and pastry and cakes enough for any three. He also swallowed more than two pints of wine; for when he had emptied his own decanter he took mine, as I never drank any. Just before leaving the table, he said, "You Protestants make a great mistake in not having at least one fast day a week; we cannot expect to get to heaven unless we make *some* sacrifices." "Mr. W.," I instantly replied, "what sacrifice have you made to day? Why," I said, "I would give £500 if I were strong enough to eat the dinner that you have had to-day, without my being ill after it. If *that* be fasting, I do more than fast every day of my life. Everything that I have seen since I began to travel convinces me more and more of the iniquity of your system. Well may your people be poor when their priests can take nearly three pints of wine and not have a headach; for they must be used to it or they could not do it, and they must get money from somewhere to pay for it, or they could not have it. Adding these things," I continued, "to the millions that are lavished on your gorgeous temples, your Pagan-like processions, and your extravagant ceremonies, your people may well be poor." "What!" he said, "poorer than your Protestant countries? Look at Switzerland." "Well," I replied, "look at Switzerland. The Protestant Cantons are prosperous and happy, whilst the Romanist Cantons are poor and degraded. The same in Ireland," I added; "the Protestant counties are well off; and the same everywhere." "Ah, well," he said, "our people don't care for the things of this world!" With his dinner still before my eye, and knowing under how many false pretences, such as selling indulgences, decorating their images, saying masses to get the souls of their relatives out of purgatory, and so forth, they extorted money from the people, I felt too indignant to say more; and thus ended our conversation on this subject.

been held on any other." My answer evidently took them by surprise, for the young man to whom I have referred exclaimed, "Well, can we make up a rubber at whist?" The landlord then said, "Now, Mr. Gadsby, you'll join us in a hand?" (That was, join the landlord, the priest, and the young man.) Of course I declined, stating that I never played at cards even on a week day, much less on a Sunday. And I added, "To quarrel with a man for giving a ball on a Good Friday while you can play at cards on a Sunday, seems to me to be 'straining at a gnat and swallowing a camel.'" "Why, what harm can there be in a game at cards?"* asked the landlord. "None for *you*, evidently," I replied; "you appear to be too far gone for that," referring not merely to the cards, but to balls and theatres, of which both he and his family were unboundedly fond. And yet this very man, this Sunday card-player, this ball-goer, this playhouse supporter, an Englishman withal, did not believe it possible for a single Protestant, dying a Protestant, to get to heaven! The priest said very little, but what he did say was in support of the landlord, and he with his companion left soon afterwards. I had spoiled their game for that night.

On Christmas day, the ceremonies are carried on in a gorgeous way. In 1846, I was present, and visited several of the churches, but the most conspicuous was the one called St. Paul's. No ballroom could surpass the scene. Not only was the whole church covered with crimson moreen, hanging in festoons, with tassels, &c., but everything else that could be thought of to cause glare and glitter was brought to bear. Immense chandeliers; scores of silver (or plated) urns, screens, taper stands of immense size, lamps, and candlesticks; vases filled with flowers; sheets of silver in front of the altars; silk tapestry and net work; a large gloria, richly gilt, with crown and cross above it; representations of fountains in the midst of gardens; carvings beautifully painted; paintings of the Virgin Mary, &c., in silver-plated frames;—but why should I go on? One chandelier, a *monster* one, had no less than 24 wax tapers, each at least two feet in length; another had

* I once saw two persons playing at cards, when a stranger got up, and said, "Let me advise you never to play at cards, for you know not how you may be cheated." He then took the cards and shuffled them. They were cut in the usual way, and the stranger dealt them, when every good card was found in his own hand and that of his assumed partner. "There," said he, "let that be a caution for you." And I, in my turn, would say, "Let it be a caution to any card players into whose hands this may fall." This stranger had never seen those cards before, and he declared he could always secure the best cards.

12 tapers, others 10, and so forth. Altogether there were 230 tapers, besides lamps. The light from these, reflected from the polished silver ornaments, was most dazzling.

In one church two men were selling bands, or ribbons, having on them paintings representing various saints. These were intended as amulets, to wear round the neck. They had been blessed by the priests, and were worn to keep away disease, to ward off danger, and to insure safety at sea! Many sailors were amongst the numerous poor dupes who were buying them.

In 1851, I was in Malta during what is called the Passion Week. In the afternoon of the Wednesday preceding Good Friday, there was service in all the churches.* The bells were all muffled, and the organs silenced and put in mourning. As about a dozen churches were very near to each other, it took me only a few minutes to go the round. I found the same service going on in all. Each had 15 tapers burning in a triangular form, and I observed that every now and then a man with a long stick, having a large extinguisher at the top, put out one of them, until at last the fifteenth was extinguished; and then the friars and some scores of other persons in the church began to rattle against the forms with stones, which they held in their hands, until my nerves rattled too. On inquiring the cause of all this, I learnt that the 15 tapers represented 15 prayers, or psalms, which were being offered up for the 12 apostles and the three women who were at the sepulchre; and that as each prayer was over, a light was ex-

* In the Friars' Church, there were representations of graves, bound with iron; the former to represent that the plague, which had not been in Malta for some years, was buried, and the latter, the iron, was to keep it from rising again. The altars were covered with black and white pallis, and round the church were images, life size, representing the Saviour, from his passion in the garden to his ascension; 1. His passion; 2. His being bound; 3. Bearing the cross; 4. His crucifixion, with Mary and others weeping; 5. His lying in the sepulchre, and Mary holding up a napkin with a *portrait* of the Saviour upon it; 6. The angel appearing to Mary; 7. The ascension. The sight to me was revolting.

In St. Paul's Church there were six priests in their confessionals, receiving the confessions of women while the service was going on. The confessionals are wooden boxes like sentry boxes, with a little window on each side, through which the priests speak to the women. Men are allowed to be confessed either in their own houses or in the houses of the priests; and this was formerly the case with women also; but such conduct of the priests was constantly coming to light that no woman was safe, and women are now confessed only in the open church. And yet to look at the priests, one would think they were all humility and sanctity. Everything in the church, as indeed in several others, was covered with crape, or some other mourning materials.

tinguished. And as to the rattling with the stones, that was meant to represent *the breaking of Judas's bones!*

In the evening, I went to see the representation of the Last Supper, in the Dominican Chapel. The place was very crowded; but having been introduced to one of the fathers, or priests, he procured me admission through a private door. When I entered, I found the table spread. There were 12 portions, each portion consisting of bread, wheat, peas, beans, maccaroni, (a kind of paste made of flour,) and oranges! Presently 12 men entered, dressed in white smocks. A priest gave the word of command, and then each man put his portion in a bag, and took it home. And this was the Last Supper!

On the next day, Thursday, was the ceremony of washing the disciples' feet. (John xiii. 4, 5.)

On entering one of the churches, I heard violins and a pianoforte playing, the organ being in mourning. Everything had the appearance of a playhouse. Twelve men in white smocks were sitting on one side of the church, and one man with a red tippet on was at the end of the form. After a time, the priests went in procession along the church. The procession was similar to some that I had seen many times. The head priest walks under an embroidered canopy; a man, dressed like a clown, carries a mushroom-shaped pink umbrella; another man carries a mace, and another a banner, with a cross. Then follows a crucifix, which in this instance was covered with black. Several in the procession wore red and black capes. Every person in the church, except myself, fell on his knees as the procession passed. When it came up to me, the priest to whom I had been introduced looked askew at me, and smiled. This struck me as singular, but I subsequently heard that he was a Protestant at heart, only he thought this was an easy way of getting a living. I wonder how many more such there are.

I then went to the cathedral, where I found similar things going on. The bishop, most gorgeously dressed, was officiating, and numbers of persons were kissing the hem of his garment. In a little while he went up to the men in white smocks. He was then girded with a towel, (John xiii. 4,) and one of his attendants held a bowl of water. Twelve men in red tippets also had towels. The men in smocks took off their shoes, and the bishop, putting his hand into the water, threw a handful on the foot of the first, and then dragged his towel over it, going away immediately afterwards. The men in red tippets then did the same to the other men in smocks as the bishop had done to the first, all taking

especial care that they did not *touch* the feet of the poor men. And this is called *washing* the disciples' feet and *wiping* them with the towel! And an English innkeeper, a Jesuit, extolled it as an act of humility to which the Protestants would not condescend! To me it appeared an awful mockery, and one of the most arrogant displays of pride I had ever witnessed. The place was crowded, and the smell of garlic insufferable.

In the evening, there was a torchlight procession. Scores of priests, friars, and others went round the town with lamps, torches, and painted lanterns. Men, having white and brown holland or calico bags over their heads and shoulders, carried wooden figures, similar to those I have already described. They looked perfectly hideous. The body of the Saviour was represented on an elegant bed, under a rich satin canopy, decorated with gold and silver; and banners were waving at every turn. Nothing was left out that could at all add to the effect, so as to work upon the feelings of the people and induce them to empty their pockets when called upon. Near the end of the procession was one of the sweetest little girls



COLLECTING FOR THE SOULS OF MALEFACTORS.

I ever beheld. She was richly dressed, and had on her shoulders a pair of wings. On inquiry, I found that she was meant to represent the angel Gabriel. It was near 10 o'clock before the procession broke up.

On the Saturday, at the cathedral, they *act* the Resurrection. On going in, I found all the windows darkened, the priests mumbling in a low voice, and the choir scarcely to be heard. On a sudden, the blinds were thrown back, the bells rang furiously, the trumpets and organ struck up, and the choir sang their loudest. And this was to represent the Resurrection of the Saviour!

But I must leave such blasphemous doings. Whitefield, in his letters, published under the title, "Whitefield at Lisbon," gives accounts of other processions and ceremonies, to which these may form an appendix.*

Every "saint day" is a holiday, and is called a *festa*, or feast. On some of these days, there are processions and ceremonies of various kinds; but I pass over all except the Feast of St. Gregorio. This is a feast in honor of "Saint" Gregorio, or, as we in England should call it, a fair, held in a town called Zeitun, about three miles from Valletta. When men marry, one stipulation made with them is that they shall take their

* Proofs of the persecuting spirit of the Romanists are not wanting before our own eyes in England; but though our papers are constantly giving accounts of some atrocious thing or other in connection with them, yet we know comparatively little about it.

One of my friends in Malta told me that a man called upon him, and said he had fled from Rome in consequence of his turning Protestant, and that he was in great distress. He wormed himself into the sympathies of the family, went with them to the Scotch Church, and was moreover remarkably polite and attentive. It turned out, however, that he was a Jesuit, and that he had himself caused two persons to be put to death in Rome for speaking against the Pope. And thus do the Jesuits go about visiting Protestant families, learning their affairs, and acting accordingly.

I remember once voting for a Romanist as a member of Parliament. May the sin not be laid to my charge! So much have my eyes been opened during my travels to see their abominations and their persecuting spirit, requiring only the power to again kindle the fires of Smithfield, that I earnestly pray that England may ever be kept out of their fangs; for their persecutions have ever been more bitter than death. And I would affectionately caution all my friends not to suffer their liberal feelings to carry them too far. I would allow the Romanists in Great Britain every privilege and award to them every protection, but would give them no power over either my body or my soul. Only let a man be persuaded that a priest has power to forgive his sins or to send his soul to purgatory, and rely upon it that that man must and will do that priest's bidding. Instances of this kind are almost of daily occurrence in Ireland even now. What would it be, then, had we a Romanist Parliament?

wives every year to this feast, and buy them some sweets; and in a general way they fulfil their contract.

"In the wedding contract
They make conjugal agreements
That the bridegroom shall take her to the principal feasts;
Shall set her upon the wall,
Shall buy her a slice of sweetmeats,
Made up of hempseed,
For that's the kind which the bride likes best."

On the Wednesday in Easter Week, 1853, I went to this feast, though my wife was not with me to receive the sweets. The town was full of carts, horses, carriages, and people, of women especially; and the stalls seemed to me to have on them sweets enough for all the inhabitants of Valletta. There was a procession of priests, friars, and penitents. The penitents were covered in white, from top to toe, their eyes only being visible, similarly to the man on p. 49, who is begging for the souls of malefactors. Formerly they had to walk in chains, by way of doing penance; but this practice is now discontinued.

CHAPTER IV.—MALTA TO ATHENS.

Being anxious to keep as near home as possible, and for reasons already given, I decided upon passing the winter at Malta. But during the prevalence of the Scirocco winds, I was taken suddenly ill, and not able to leave my bed. I sent for Dr. S., to whom I had a letter of introduction, and he told me that I had been at Malta long enough; and he advised me, as soon as I was able, to go to Greece and Turkey, not stopping more than two or three weeks in any one place. As this advice coincided with that of my doctor before I left home, I felt bound to prepare to act upon it. For several days, however, I was a prisoner, and it was not until the 7th of January that I was able to leave. On that day I took my place on board a French steamer, bound for Athens, about two and a half days' voyage from Malta.

We left in due course; but, through some bungling of the pilot and stress of weather, we went 50 miles out of our way, and did not reach the Piræus, (the port of Athens, just as Leith is the port of Edinburgh,) until the 12th, being two days behind time. We had to cast anchor for 24 hours in a roadstead near Cape St. Angelo. Our engines were powerless.

Near the spot where we cast anchor, I saw the wrecks of two ships. The captain, knowing that the Greeks are a desperate set, ordered his guns to be mounted and a double watch

to be kept all night. He also hoisted the yellow flag, that is, the sick or quarantine flag; for he said if we could only make the Greeks believe there was sickness on board, it would be a far more effectual protection than either the guns or the guard.

As the vessel was a French war steamer, the men had every day to go through their evolutions. I used to think that, in case of war, (which I trust may never again occur,) the French would match us at sea, as they had of late so greatly improved their navy; but, on seeing the men exercise, my fears on that score were removed. Their discipline was wretched, and the levity of both officers and men excessive.

Being out of fresh provisions, a boat was sent on shore. Though there were eight men in it, and though we were under cover of the land, yet the sea ran so high that the boat could hardly be got off. The men bought two sheep and a lamb, for 14s. 4d., a bagful of bread, at 1½d. per lb., and some fowls at 8d. each. One of the sheep was instantly killed. The poor little lamb stood by its dying mother, and moaned piteously; and when at last the dead body was taken away, the cries of the little innocent were enough to break even a butcher's heart. It generally requires some hard pumping to fill my eyes, but this scene I could not endure. Perhaps my forlorn situation had made me unusually sensitive. I ran below, out of sight and hearing. The poor little thing was soon put out of its misery, and a portion of it, as well as of its mother, was served up to dinner; but, for once, I preferred fasting to feasting.

The Navarino Hills lay a little to the N. W. of Cape Matapan.* The picturesque nature of the hills from Cape Matapan to St. Angelo must be seen to be appreciated. I remember seeing a rainbow while lying in this roadstead. I have observed many rainbows, but I never saw one of such exquisite beauty before, and perhaps never shall again. It seemed as if, in all its varied, prismatic colors, it was painted on the hills; and the gayety and transparency of its appearance, owing to the pureness of the air, were too lovely ever to be totally

* We had on board a Greek who said he was present at the Battle of Navarino, in 1827. The English, French, and Russian fleets, united under Admiral Codrington. They sent a flag of truce to the Egyptian commander, to know what he meant to do, when he ordered the allies to leave the harbor immediately; but Admiral Codrington replied that they had come to *give* orders, not to *receive* them, whereupon the bearer of the flag and several others were instantly shot. A broadside was then poured into the Egyptian fleet. The firing continued for four hours, and 13 men-of-war, frigates, and brigs, with 6,000 men, were sunk, besides several thousands of Turks jumping overboard and being drowned.

eradicated from my mind. How does the artist's brush fail to portray a reflection so beautiful! It was just such a sight as one can scarcely ever forget.

At length the wind moderated a little, when we weighed anchor and bade adieu to the roadstead. We soon reached Cape St. Angelo, which we doubled, and then bore direct north for the Piræus. The harbor is difficult of access, on account of the numerous islands or headlands with which it is surrounded; but, when once in, vessels are secure during all weathers.

As soon as we had cast anchor, a scene took place which baffles all human power to describe. I had made a note in my journal, on arriving at Malta, that the Maltese were the most noisy people in the universe; but I have erased that note; for, compared with the Greeks, the Maltese are meek as lambs. Our deck was speedily covered with these stentorian adventurers; and I soon discovered that the main doctrine in which they believed was, "What's yours is mine, and what's mine is my own." Presuming that they would be safe, I put my few things together, and gave them in charge of the landlords of the Hotel d'Angleterre, at Athens, one of whom I had met at Malta, and to whose house I was going; but going into the cabin to speak to a fellow-passenger, I found on my return every particle of my baggage gone. My portmanteau, after some trouble, I found in one boat, my bag in another, my rug in another, and my stick in another; all stowed away so cleverly that I had to turn up cushions, ropes, jackets, &c., and make almost as much noise as the boatmen, before I could find them. It was every man for himself, the travellers by no means to forget themselves. On landing, we had another stir with the carozzieri, or cab drivers; but, as they were on land, they were more easily managed.

Our driver was not long before he saw through the disguise of my mustaches and discovered that I was an Englishman. He therefore drove us along right gaily, no doubt expecting to receive at least double his usual fare; for, in the vocabulary of most foreigners, especially Greeks, Italians, Arabs, and Turks, an Englishman means a wealthy lord, (pardon the mistake in *my* case!) who is able and willing to pay double the fair price for everything, so long as he can do it with a bounce, and receive a large amount of servility in exchange. He is, consequently, considered "fair game," as it is termed, for innkeepers, guides, boatmen, cab drivers, and beggars. I soon, therefore, in my early travels, found it to be my wisdom to make myself look as much like a Frenchman or German as possible; for, as the French and Germans rarely part with a fraction unless

for value received, I knew that I should at least protect myself from hordes of importunate beggars, who will not be driven away, and to whom if you once give, there is an end of your peace and solitude. So much was I disguised that at Malta I was taken to be a Russian. I remember on one occasion looking at myself in a glass, when I laughed outright. I hardly knew myself, and I have strong doubts if my own wife could have recognised me at first sight. In my last journey, however, as I was tolerably well known, and pretty well knew the value of everything, disguise was unnecessary on this account, though, to deceive beggars, it was as useful as ever. Well, as I have said, our driver, no doubt expecting from me at least double his fare, drove us along right gaily. Judge, then, of his disappointment when he received only half a drachma more than his due. His look was inimitable.*

I soon made my way into the hotel, which, to me just then, was comfortable beyond expression. I felt so well that, when breakfast was announced, I was able gratefully to pay off all my debts in that line with compound interest, as every honest man ought to do in all his business transactions. The hotel was a new one, kept by a Frenchman and a Greek, the latter of whom could speak English, and expected to be *paid* for his knowledge. His name was peculiar enough,—Eli Polochronopulos. He had travelled over Egypt and Syria, and much wanted me to engage him as my guide. But I must leave him for the present.

CHAPTER V.—GREECE.

Greece! What shall I say of Greece? If I were asked to name the spot which, above all others I have ever visited, approximates the nearest to my ideas of an earthly paradise, I should unhesitatingly point to Greece. She blends within herself the elements of every quarter of the globe. Her valleys teem with luxuries,—olives, oranges, lemons, almonds, figs, grapes, &c., while her mountains are crowned with perpetual snow. You revel in the delights of summer while you are surrounded with the stern constituents of winter, reminding you that, however rich may be your enjoyments here, they

* A drachma is worth about 8d. English. It is the same word which, in Luke xv. 8, 9, is translated "piece;" so that the 10 pieces there named would be about 6s. 8d., supposing the moneys to be of the same value then as now; and probably *relatively* they were so, though money everywhere is of much less value now than it was at that time.

must all melt away like snow, and be terminated by the freezing hand of death. On her hills you catch the invigorating breezes of the sea, and their shade shelters you in summer from the scorching heat of the sun. Her plains are extensive, broken occasionally by gentle elevations, thrown about, as it were, in irregular beauty, like the undulating waves of the sea. They are of extreme fertility, many plants which grow within the tropics flourishing upon them. Taken conjointly with the alternating mountains and valleys, rejoicing together under a generally cloudless sky, they might well be called the Garden of Eden. Greece contains no large rivers, but this is amply compensated for by an infinite number of small streams, and by its extensive coasts, bays, and harbors. To pass amongst the islands of her Archipelago, in going from Athens to Smyrna for instance, is to enjoy a few hours of the highest heights of ecstasy which enchanting scenery can inspire. There is no wildness, no barrenness; but everything which could tend to elevate the feelings or to contribute to the temporal happiness of man, appears to have been here bestowed by the God of nature with an unsparing hand. Surely, taken as a whole, Greece is the most lovely country in the universe.

And moreover, no man can tread her shores without experiencing peculiar emotions. Here it was that the greatest of philosophers, orators, and poets, such as Socrates, Xenophon, Plato, Demosthenes, Homer, &c., who ever lived, were born and flourished. Here too it was that civilisation in Europe commenced, and where education first shed its enlightening beams. But, to a professed Christian, these are little things compared with others of weightier moment. It was in the Greek language that the New Testament was originally written and from which our translation was taken; and it was when writing to the Greeks that Paul made that self-humbling declaration, "By the grace of God I am what I am," and said he was determined to know nothing among them but Jesus Christ and him crucified, (1 Cor. ii. 2; xv. 10,) and that he had learned, in whatsoever state he was, therewith to be content; (Phil. iv. 11;) and to them he preached the glorious doctrine of the resurrection. (1 Thess. iv. 15-18.)

And yet—O how my fingers hesitate ere they pen the fatal sentence!—and yet this earthly paradise, this Eden of the terrestrial globe, this once highly-favored spot, is occupied by a race of men little better than brigands and licentious reprobates. The Greeks are now, as they ever have been, notorious for their piratical propensities and lewd habits. Read 1 Cor. vi., and there you have an account of what the Greeks were in

Paul's day, and what, with comparatively few exceptions, they are now. It is said that in the Temple of Venus 1,000 women were kept. So abandoned were they to everything that was base and abominable that other heathen countries are said to have been shocked at their excesses. And not only are the Greeks still a licentious people, but they are also a people not in any way to be trusted. "Lying Greece," has ever been the nickname of the country. Epimenides, the prophet referred to by Paul, (Titus i. 10-13,) said, "The Cretians" (who were also Greeks,) "were alway liars, evil beasts, slow bellies;" "and this witness," says Paul, "is true." Anything for "*filthy lucre*."

Their piracies on the seas have been for the present almost put an end to by the fleets of England and other powers; but it is well known that when an act of piracy is committed, the pirates are Greeks.* Nothing appears to be too desperate for them to undertake for money, where there is the slightest chance of success. It was only last summer (1853) that the Austrian Government wanted to kidnap a refugee at Smyrna, named Kosta. The Turks would, I believe, have recoiled from such an act for the mere sake of *pay*, but Greeks were soon found who undertook the murderous task; and most of my readers know to what that act led. Generally speaking, foreign travellers, especially English and French, are allowed to pass over the country unmolested; but even *they* are not always spared. Not long ago, our Government had to remonstrate with the Greeks because of the insecurity of travellers. Just before I was there, I remember that three ladies from Manchester were going from Athens into the interior, when they were stopped by a gang of these lawless adventurers, and stripped of well-nigh everything except the clothes which covered them. The travellers begged hard for the remainder of their apparel, as it could be of no use to the bandits, when they were *generously* told that everything should be examined, and such clothes as were not wanted should be deposited in a certain place, and that the ladies could have them on their return. A few days afterwards, to their great joy, they found the clothes as promised. I heard of one traveller who, in like manner, was robbed of everything, not having left even a change of linen. On reaching Athens, he had to *borrow* one shirt from one traveller, another from another, and another from another; and as he had no hope of ever again meeting the

* This year (1854) the Greeks are again following their diabolical propensities. Many of them have been taken by the English and French cruisers in the Mediterranean.

lenders, so as to repay them, all that he could do, to show his gratitude, was to pledge his word that he would not wear any shirt *out of its turn*. Within these two years, armed gangs have gone about the country, and the soldiers have been totally unable to disperse them. So bold were they, so successful, and so little opposed by the people generally, that they marched to the very gates of Athens, and great fears prevailed that they would enter the city. I believe, however, that they were driven back.

I am aware that some apologists for Greece attribute their present immoral state to the oppressions under which the Greeks have for so many centuries groaned; and to some extent this may be the fact; but, so far as I can ascertain from history, the great mass of the people were always considered "freebooters, pirates," &c.

"A herd of slaves, by tyranny debased,
Their Maker's image more than half effaced."

No country in the world, of the like extent, possesses so many advantages for the different branches of industry, and no people ever so much abused those privileges. Having the *Ægean Sea* on the east, the *Ionian*, or *Adriatic*, on the west, and the *Mediterranean* on the south, and being an easy distance from *Italy*, *Egypt*, and *Asia Minor*, Greece had facilities for commerce which were not possessed by any other country. Her extensive sea coast and numerous islands and harbors rendered her superlatively a country of maritime commerce, and were the original cause of the opulence which led to perfection in the arts of civilised life; but, unfortunately, these again led to dissipation and luxury.

The history of Greece is to me peculiarly interesting; so much so that, were I to follow my own inclination, I should occupy at least 50 pages with it; but I feel that to do so would be unpardonable, as it would necessarily exclude much matter more immediately connected with my travels.*

* Though many of my readers are doubtless well acquainted with Grecian history, yet I am persuaded that there are equally many who are not, and who will read the following brief statement with interest.

Between 400 and 500 years before Christ, Darius, King of Persia, mentioned in *Ezra* iv. 5, 14, and other parts of the Old Testament, sent an army of 120,000 men, with 600 ships, to take Athens, to plunder it, to burn the houses and temples, and to lead the inhabitants into captivity. This immense force speedily took possession of the islands, and landed in Attica, in the centre of which Athens is situated; but the Athenians, with only 11,000 soldiers, drove them back with a fearful loss both of men and ships. This was the famous battle of Marathon. Darius was enraged at the loss, and was preparing another expedition,

It is generally thought that Greece was the first country in Europe that was ever peopled; but *when* it was so peopled is not so easily determined, nor is it to us very material. Some believe it was by the children of Japheth, (Gen. x. 2-5,) who

when death put an end to his plans. His son, Xerxes, however, who had just returned from a successful expedition against Egypt, determined upon carrying them out. His fleet consisted of 1,427 ships, besides 1,000 smaller vessels with provisions, and his army numbered upwards of two millions and a half of fighting men. The women and slaves attending them amounted to nearly as many more; so that the entire *array* was not less than five millions of souls. The immense armies that could in these times be got together in a very short period is almost incredible. In 2 Chron. xiv. 9, we read of an army of a thousand thousand, that is, a million; and Josephus, the Jewish historian, says it was 900,000 infantry, and 100,000 cavalry. When Xerxes looked upon his army, he wept, to think that in 100 years not one would be left to publish his fame. The fleet was sent by way of the Archipelago, and the army conducted to the Hellespont, now called the Dardanelles, which separates Asia from Europe, being, in this part, about a mile in width. Xerxes had ordered a bridge of boats to be constructed; but the current having washed the boats away, he ordered the men who had constructed the bridge to be put to death, and a certain number of lashes to be inflicted on the sea for its insolence, in daring to oppose his will. A new bridge of boats was made, and it took the army seven days and nights to cross it. They thus entered Thrace, and commenced their march into Greece. The result of this expedition was, for I cannot give particulars, that Xerxes was compelled to fly, and that, of the immense army that he led into Greece, scarcely a man survived. The Greeks massacred 100,000 of them at one time.

A fleet was afterwards fitted up by the Greeks to take the aggressive. Passing through the Dardanelles, they soon made themselves masters of Byzantium, now called Constantinople, and carried away a large number of prisoners and immense treasures. These riches corrupted the people, from the highest to the lowest; so that even their generals, who had led them to victory, were found guilty of offering to betray their country into the hands of Xerxes.

In the year 355 B.C., the renowned Alexander the Great was born, being on the very night, as it is said, in which the first temple of Diana at Ephesus was burnt. The he-goat mentioned by Daniel (viii. 5, &c.) which came from the west, (Greece,) referred to this renowned conqueror. The fact of Daniel seeing in his vision that the "goat touched not the ground," beautifully sets forth the rapidity of Alexander's conquests; for in an astonishingly short time he took Sardis, Ephesus, Paphlagonia, Cappadocia, Cilicia, Syria, Phœnicia, and Tyre. From Phœnicia he marched into Palestine, and put the garrison of Gaza, which had resisted him, to the sword. The Jews, who were then in captivity under the Persians, and who had firmly adhered to the Persian cause, sued for pardon at the hands of the conqueror, and obtained it.

Egypt next attracted Alexander's attention; and this important country was acquired without the loss of a single man. By this conqueror, Alexandria was founded. This was in 332 B.C. In July of the following year, he led his army across the Euphrates into Mesopotamia, and in September passed over the Tigris into Assyria. Babylon, Scythia,

divided amongst them "the isles of the Gentiles;" and I see no reason to doubt the correctness of that supposition. The term which we render "isles," originally signified not only islands, but harbors, and the sea coast generally; and, consequently,

all Persia, submitted in their turn; and thus was the great power of the Persians overthrown, as foretold by Daniel.

On the death of Alexander, 323 B.C., his brother and two sons were murdered, and Greece, including the conquered states, was divided amongst four of his generals; precisely as had been predicted by Daniel 200 years before; (Dan. viii. 22;) that is, when "the horn" was "broken," "four kingdoms stood up out of the nation, but not in his power;" to wit, not from his loins, or by his authority.

Greece was now again wasted by civil wars, until, in 147 B.C., it was subjugated by the Romans, who destroyed 70 cities, sold 150,000 men as slaves, and divided the country into two provinces, Achaia and Macedonia, taking possession, of course, at the same time of Constantinople, and all the countries belonging to Greece.

About 400 years ago, Greece was taken by the Turks, and the people reduced to slavery; and until within these few years, as in ancient, so in modern times, she has been the scene of continued oppressions, wars, and bloodshed. Though the breast of every Greek heaved after liberty, and though they were but too anxious to catch at every straw which promised them deliverance, yet each successive attempt to throw off their chains only tended to strengthen their bonds and to cut off thousands of their numbers. If they defeated the Turks one day, it was only to be themselves horribly butchered the next.

In December, 1820, violent shocks of an earthquake were felt in the Morea. A few days afterwards, (Jan. 9, 1821,) the sea rushed on to the land, accompanied by a whirlwind; loud thunders rent the air; the sea returned to its bed; the rainbow appeared; the sun shone in all his splendor, and all nature resumed her repose. The Greeks, who are superstitious beyond belief, beheld in this tempest and repose an emblem of the mode through which they were to obtain their freedom. The monks were, as they avowed, perpetually seeing visions, all urging the people to battle. They went so far as to say that a priest in Thessaly had risen from his grave and knocked at the door of each cell in the convent, calling upon the monks to take arms. The monks are a kind of religionists who live in idleness in monasteries or convents, each having his separate room or cell. Both the Greek and Roman Catholic monks profess seclusion and to practise self-denial; but it is all hypocrisy. They sprang into existence in the fourth century, when one Antony, who had retired into the desert in Egypt, called together a number of religious anchorites, and drew up regulations for their mode of life.

Nothing could stand against such appeals as the monks made, for the Greeks believed every word. From this time an insurrection commenced. It began at Patras, and soon extended far and wide. The Turks set fire to the Christian parts of the towns, and the Greeks, in retaliation, set fire to the Turkish parts; so that the destruction and devastation were terrific.

Meantime the Greeks, who were always good sailors, had manned a number of ships, and were capturing or destroying all the Turkish vessels that came within their range, and a general massacre was going on, on both sides, in nearly all the islands of the Archipelago, as well as at

the term, "isles of the Gentiles" included the countries *beyond* the sea; (See Jer. xxv. 22;) that is, Greece and other parts of Europe. Most of the countries of Europe can be distinctly proved to have derived their original names from the

Smyrna and other parts. The Greek flags displayed a figure of Christ, with the motto, "Conquer or sink." Their fire-ships made sad havoc with the Turkish vessels. The Turks frequently offered a free pardon to all who would lay down their arms and submit to the sultan; but they invariably broke faith, burnt the towns*and villages, massacred the men, abused the women, and then sold them and their children by public auction as slaves. And as the Turks violated their treaties with the Greeks, so the Greeks violated theirs with the Turks, often murdering those whom they had sworn to spare, and by such acts for years shut themselves out from the sympathies of all Europe.

In atrocity, in everything that was inhuman, the Greeks were not one whit behind their Turkish oppressors. Indeed, if possible, the Greeks exceeded the Turks in barbarity; for the latter usually despatched their prisoners at once with their scimitars, while the Greeks subjected theirs to all kinds of indignity and cruelty, restrained only by the occasional interference of the European consuls, to whom the Turkish prisoners, especially the women, looked for protection. The stroke of the Turkish scimitar was infallibly a deadly one, cutting open the head on one side along the ear, and, when wielded by a strong and dexterous hand, sometimes severing it at one stroke from the body.

Early in 1824, Lord Byron chartered a ship, and, with upwards of £20,000, went to assist the Greeks; but disappointment awaited him. The daily attempts of the leaders to extort money from him, the brawls of the people, and the disputes of the Europeans, added to the malaria from the marshy grounds near his residence, caused his death in little more than three months after his arrival.

At length the governorship of the Morea was given to Mehemet Ali, of Egypt, who sent his son, or rather his wife's son, Ibrahim Pasha, (who was in England, as will be remembered, a few years ago,) with an army of Arabs and a fleet, to subdue the country and to destroy the Greek ships. Their course was marked with scenes of horror even surpassing those I have already described. When taking a fort on the island of Ipsera, the Greeks allowed them to enter, and then fired the magazine. No less than 4,000 Turks and 3,000 Greeks were buried in the ruins. The ground was strewn with the dying and the dead. The same thing occurred on the storming of Missolonghi, and, I believe, on one or two other occasions, when the women voluntarily submitted to be blown up with the magazine, rather than fall into the hands of the Turks. The Egyptian army, though occasionally discomfited, was well-nigh everywhere victorious. The thousands who were again slain and massacred on both sides, for no mercy was shown, and the number of ships destroyed, almost exceed belief. The Egyptians used to pile up the heads of the Greeks, like stones, and sent ship loads of them to the sultan, at Constantinople; just as was the case in old times, when heads were laid in heaps at the gates and sent in baskets. (2 Kings x. 7, 8; Judges vii. 25.) There are Greeks still living, some in England, who too well remember these awful scenes.

In the spring of 1827, despite all obstacles, a treaty was signed in London, by the representatives of England, France, and Russia, having for its basis the freedom of the Greeks. Without loss of time, the

children and grandchildren of Japheth. Many of the Phœnicians, called in the Bible Canaanites, whom Joshua drove out of the "Holy Land," are also said to have fled to Greece. Beyond this I shall not perplex my readers and display my own folly by attempting to penetrate.

Having joined company with a German gentleman, who spoke several languages, we hired a carozzo (a cab) to take us back to the Piræus, having a letter of introduction, from a friend at Malta, to the American Baptist missionary, Mr. Buel,

fleets of these three allied powers sailed for Greece, and anchored in the Bay of Navarino: An armistice was concluded with Ibrahim, the Egyptian commander, by which all the ships were to remain at anchor, and all hostilities to cease. Within a week, however, with the same characteristic lack of good faith as has invariably marked the Turks, 40 of the Egyptian ships left the harbor, and endeavored to escape to Patras. Admiral Codrington pursued them, and soon compelled them to put back. In less than three weeks, other differences occurred, which ended in the Battle of Navarino, a brief notice of which I have given on a previous page.

England did not support the Greek Revolution until the Turks could keep the people down no longer. Then the choice was, whether she should be an independent state, or be added to Russia. No sane man could hesitate as to his decision, for to have allowed Russia to take possession of the country and its islands and harbors would have been to place all Europe in her power. The English Government, therefore, called the battle of Navarino "an untoward event," as they foresaw that the Turks, having lost their fleet, would be more than ever at the mercy of Russia; and the present war (1854) proves that they were right.

The next difficulty was to decide what form of government should be established in Greece. The mass of the people were for a republic, which, in their case, undoubtedly meant power to live and plunder as they pleased. This was tried for a time; but the President, Capo d'Istrias, having been murdered in the street, when going to church, the allied powers fixed upon a monarchy; and a boy, the son of the King of Bavaria, was made King of Greece. Bavarian soldiers were sent to protect his person, and Bavarian regiments still remain in the country, though the King, Otho, is now of age. A loan of £3,000,000 was contracted for, for the making of roads and otherwise improving the country; but the greater portion of this has been thrown away on a new palace and some other unnecessary and extravagant baubles. The interest of the loan was guaranteed by the three allied powers mentioned; so that, every third year, as the Greeks are both unable and unwilling to pay, we, the fleecy sheep of England, have to pay it for them to the loan-holders, out of our taxes, and are thus shorn of £47,000 a year, for a people who are, in my judgment, the most unworthy of any in the world. The balance due to this country on account of this loan has (1860) reached £750,000. The last sum received by us from the Greek Government, in repayment of advances, was as long ago as 1848, and the amount was only £7,740!

The Greeks are constantly quarrelling with the Bavarian soldiers; and no wonder, for, as I have hinted above, nothing will ever satisfy them short of a pirate's flag, a robber's purse, and a libertine's life.

who resided there. I had also letters to the American Independent and Episcopalian missionaries at Athens, from each of whom, as well as from Mr. Buel, I received the greatest kindness. Mr. Buel urged me to take up my abode with him; but I declined, as I had made arrangements at the hotel. The English have no missionaries at Athens.

The distance from the Piræus to Athens is about five miles. The road lies along a narrow valley, being one entire grove of olives much of the way. Just before entering Athens, we had a view of the Acropolis and of the Temple of Theseus. The street leading into the town is composed of miserable cottages and hucksters' shops, quite as shabby as any part of Little Ireland, in Manchester, and much more so than the Rookery, in St. Giles's, London, used to be. Filth of every description was running down. Here were puddles and there dunghoops; here a great hole and there a pile of broken crockery, ashes, and rubbish. And yet right at the top, and looking down this street, stands the Palace! And really no part of Athens, except some villas outside, is very much better, but generally, if possible, much worse. Though there are a few good shops, and good hotels, poverty and idleness are but too apparent in every direction. The place was somewhat improved in 1857.

The next day, Jan. 13th, was the Greek New Year's Day, as the Greeks adhere to the old style of reckoning, and was a general holiday. The people were all in their best, and truly splendid some of their dresses were, many of the Greeks wearing the Albanian dress, and I know of none so rich when expensively made up. Even Mr. Polochronopulos, for instance, declared that his dress and appendages cost £50. The full Albanian dress consists of three jackets, richly embroidered, some with silver, others with gold; white fustanelles, like the Scotch kilts; scarf and belt round the waist, also embroidered; yataghans (or swords) and pistols by their sides; garters and sandals, each also embroidered, only every man's differing from his neighbor's; red tarboosh, (or cap,) with silk tassels, some silvered, some gilt, &c. &c. But the dresses this day were by no means confined to the Albanian style. Some of the people had cloaks, all differing in shade, some bordered, some embroidered, some silvered, some gilt; caps, again, in equal variety. Then some were dressed all in white, and others had not a bit of white about them. Some appeared in the Hydriote dress, being from Hydra, one of the islands. This consists of a close jacket, blue, bellows-shaped trowsers, &c. Some were bare-legged and others had stockings on, blue, red, white, brown, and grey. There were only a few beards, but

mustaches were almost universal, (mine included,) and these were like the stockings, all colors,—grey, sandy, black, brown, and white, all, except mine, being well oiled, and twisted so as to stick out at each end above the upper lip like daggers; an *appropriate* sign-post for the Greeks.

Learning that the Court would go early to the cathedral, we brushed up ourselves, and went also. Surely "my Lord English," as I was called, had a right to do so! We presented ourselves at the private entrance, not hesitatingly, but boldly, for that is the right way to get on in sight-seeing; always go forward until you are sent back. The soldiers opened their line, to allow us to pass, and in less than another minute, much to our own astonishment, we were standing amongst ambassadors and courtiers, all in full court dress, splendid in the extreme, paid for, of course, by the people of the countries which they respectively represented; and we entered freely into conversation with them. The English ambassador was not there.

Behold a movement! Here come several men, carrying long thin lighted tapers, tied together, so as to form a triangle of lights. Then follows the archbishop, and then come the king and queen, with their train. Immediately a curtain is drawn up, and a number of priests are seen standing on a small stage, after the manner of a play-house. They sing; but of all the hideous noises—I am not a Greek, and therefore have no right to be severe in my judgment. The service lasted only half an hour; and the same breath of the archbishop which at the close said, "Amen," also called out, "Three cheers for the king!" which were given in the cathedral, the archbishop acting as fugleman, and every courtier and ambassador joining, but the "rabble" remaining dumb. And then every one, amidst the most irreverent confusion, scampered off as fast as he could. During the service I was within four yards of the king and queen, the aisle only separating us. The "rabble" were in the back seats, and I observed that all kept on their caps and tarbooshes. The Greeks do not uncover during service, except the few who wear hats. Indeed they never take off their caps or tarbooshes when they enter into any house. Their heads are not considered "covered" unless they have hats on.

As I now *was* at Athens, I naturally felt desirous to see the antiquities, &c., of the place. Accordingly, my German companion having joined me in the hiring of a guide, we sallied forth.

We first came to a bridge, which crossed the Ilissus, the

river of the Greek poets. The bed of the river, for the river was then dry, extends for some miles, the banks being still perfect. Following its course, we came to the Stadium, or race-course. This was not for horses, but for men, as referred to by Paul, 1 Cor. ix. 24, and Phil. iii. 14. The Stadium is of a semi-elliptical shape, something like a horse shoe, and is close to the river. The seats were originally of white marble, and would accommodate 25,000 people. These are now all destroyed. Here also is a subterraneous passage, through which the vanquished made their escape, as the jeers of the people knew no bounds. Plato says, "At first they shoot forth impetuously, but at the end of the race they are smothered with ridicule, their ears flagging on their shoulders, and themselves slinking off uncrowned." The victors were usually rewarded with a crown, or wreath, made of olive leaves, innumerable flowers were showered upon them, and they were conveyed to their homes in triumphal chariots, amid the acclamations of the people. A white stone was also sometimes given them, on which were inscribed their names and the value of the prizes they had won. This custom is probably referred to in the Revelation: "To him that *overcometh* will I give a *white stone*, and in the stone a *new name written*;" (ii. 17;) "And I will *write upon him* the name of my God, and my new name." (iii. 12.) The Council of the Areopagus at Athens also gave their judgment by means of stones. A white stone was for acquittance and a black stone for condemnation; so that when the Lord says he will give a white stone, it is intended as a symbol of acquittal, having overcome those who opposed him.

The Greeks had other games, such as wrestling, &c., besides that of racing; and it is remarkable how Paul applied his discourses and epistles to the particular conditions of the people and to the games and circumstances with which they were familiar. They supplied him with the most beautiful images and vivid illustrations, when teaching the doctrines and precepts of the gospel: "So *run* that ye may obtain;" "We *wrestle* not with flesh and blood;" "We are made a *spectacle* (or theatre) to the world;" &c. &c. (See Eph. vi. 12; 1 Cor. ix. 24, 25, &c. &c.) For ten months before the time fixed for the games, the competitors were compelled to be exercised by masters, who employed the most effectual means to inure their bodies to fatigue. Their diet was also spare and severe, having for a time no other nourishment than dried figs, nuts, cheese, and hard bread. No man who had not adopted this regimen under the eye of the master was allowed to contend for the prize; and if by any oversight such a one did steal in amongst

the combatants and overcome his antagonist, the prize was withheld from him, and he was thrust on one side, or cast away. Neither was a criminal, nor any person nearly related to a criminal, allowed to contend; and every candidate was obliged to swear that he was not a criminal and that he had gone through the necessary ten months' ordeal. This custom is what Paul uses as a figure when he says, "If a man strive for masteries, yet is he not *crowned* unless he strive lawfully." (2 Tim. ii. 5.) And again, he must not be a criminal, but a good "citizen with the saints and of the household of faith; born, not of corruptible seed," &c. "I keep under my body," says he, "and bring it into subjection, lest that, by any means, when I have preached unto others, I myself should be a cast-away;" or, as Dr. Doddridge says the original reads, "should be *disapproved* by the judges," not having gone through the necessary ordeal, as I have just explained. "Those who strive for the mastery are temperate in all things. *They* do it to obtain a *corruptible* crown," as the leaves of which their laurels are composed will crumble to powder; "but *we* an *incorruptible*." Sometimes the competitors exercised themselves with the gauntlet on, when they had no antagonist near them; and this was called "beating the air." But Paul fought as one in earnest, having real and powerful enemies to contend with: "So fight I, not as one that beateth the air." (1 Cor. ix. 26.) The whole language is beautifully figurative.

Before engaging in the games, the combatants invariably threw off all such clothes as would retard them in the course. The outer garment especially would entangle, or beset them; and Paul has this in view when he says, "Let us lay aside every weight," &c. (Heb. xii. 1.)

In wrestling, the antagonists would stretch out their arms to lay hold of each other, by way of challenge, and to show their strength, and then run furiously to grasp hold of each other. Eliphaz seems to refer to this in Job xv. 25, 26: "He stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even on his neck, upon the thick bosses of his buckler."

The prize which was being contended for in the races was exhibited at the end of the goal, and each man had his path carefully measured, and marked out by a white line, to step over which caused him to lose the game. So says Paul, "I press toward the mark for the prize;" but "we stretch not ourselves beyond our measure, nor boast of things without our measure, in another man's line;" that is, "We do not boast that we have run in this race, when we have not kept in a

right path, but gone in another man's line; for the line which God has marked out for us reaches even to you." (2 Cor. x. 13-16.) Are we, then, victors? Yea, and "more than victors, through him that hath loved us."

Turning my back upon the Stadium, I had a full view of the Acropolis, in all its exquisite beauty, its mouldings glittering in the sun, like sparkling stars, with varied tints; as also the ruins of the Temple of Jupiter Olympus below it; the whole of the expansive plain around; the Bay of Salamis, with the hills of the Morea in the distance beyond the bay; the marble-faced Palace on the foreground; and the town in the valley between the Palace and the Acropolis. The mountains around, such as Pentelicus, (in which are the beautiful white marble quarries,) Parnes, Hymettus, &c., were covered with snow, but we were enjoying the warmth of spring; nay, the beauty and softness of summer; and inhaling the pure air of a perfectly transparent atmosphere. The sun was shining in true Grecian splendor upon the whole scene. It was almost too much for my nervous system. I ceased to gaze upon it, for I felt my knees giving way under the sensation.

We hastily proceeded, and came to the Temple of Jupiter. Here stand 16 Corinthian columns, about 22 feet in circumference, and upwards of 60 feet high, being all that is left of that once magnificent structure, the largest in Athens. It had originally 120 columns, and covered an area of 2,300 feet.

Thence we went under the Arch of Hadrian, Roman emperor, (who lived about a century and a half after Christ,) along a series of narrow filthy lanes, nicknamed streets, to the ruins of the Temple of Venus, and the Lantern of Demosthenes. This is a circular building of white marble, surmounted with a cupola. The columns, frieze, &c., are rich. Casts of them are in the British Museum.

Continuing our course along the filthy lanes, for in 1847 there was no alternative, we reached the heart of the town. Here is the Tower of the Winds, an octagonal building, each side having a figure, floating through the air, representing the effects of the wind from that particular point; thus, north, the figure is well wrapped up; south, it is in summer dress, and so on. Besides which, on each side was a sun dial; so that the tower invariably told the time of day, as the sun must shine on one side or other; and inside there was a kind of water-clock, called a clepsydra, to tell the time when the sun was not shining. The tower is now greatly dilapidated. The figures on the Tower of the Winds are all represented as having wings. The ancients, when speaking allegorically of

the wind, invariably referred to it as having wings. This may explain the expression "wings of the wind," in Ps. xviii. 10.

We next went to the Museum. Lord Elgin, when ambassador at Athens, took away the friezes, metopes, &c., of the Parthenon, at his own expense and risk, and to prevent further destruction from the Turks. Parliament afterwards gave him £35,000 for them as a private purchase, to reimburse him for his expenses. They are now in the British Museum.

In Hadrian's market-place is a block of marble about 14 ft. high, containing Hadrian's market tariff, in Greek characters. It is exceedingly perfect, and very curious. Many ruins lie about this spot, such as pillars, &c.

We next wended our way to the Temple of Theseus, about half way up the hill. All over the hill side are innumerable traces of old buildings, fragments of ruins, deep wells, &c. The Temple of Theseus is the only complete one now left in Athens. It struck me with interest, not because of its gorgeousness or spaciousness, as, according to my measurement, it is only about 18 yards long and seven or eight wide; but because of its compactness and neatness. There are 34 pillars round it, all in excellent preservation, but the roof is modern. Outside are various pieces of statuary, Pagan deities, &c.; and inside, what a collection of old ruins and fragments! Heads, arms, hands, feet, legs, joints, men, women, children, gods, goddesses, as well as urns, sarcophagi, tombs, inscriptions, animals, figures, and subjects of all sorts; hundreds upon hundreds; and all of white marble. A watchman is always on duty here, as the Greeks are determined that there shall be no more Lord Elgin visitors, that no more of their relics shall leave the country, if they can help it.

Not being able to visit the Acropolis, as it was a holiday, we passed through the town, and went to see the king and queen, as we understood they would drive round an open part outside. A permanent wooden tent stood in the centre of the space, and here was a band. Soldiers were stationed round it, to keep the people off; but this precaution was hardly necessary, as there were not 200 present. On our going up, they made an opening, and allowed us to go inside. I then minutely examined the scene around. On one side of the space were several exceedingly shabby wooden huts, with refreshments, rather too large for dog kennels, but not so weather proof as dog kennels ought to be. They were surrounded with dirty and shabby tables, and, if possible, still shabbier chairs and forms. And this in the capital of the once-renowned Greece!

Their Majesties at last drove up. They were in an open

barouche, with four horses. I and my companion saluted them as they passed us, which they graciously returned. A few of the people took off their caps, a few more touched their foreheads, but the great bulk did neither. They do not like a ruler at all. The king really looked unhappy. He is a Roman Catholic; but the allied powers have promised the people that his successor shall be of the Greek religion. The queen was the handsomest woman that I saw in Athens.

In the evening, while at dinner, an English naval officer came in and joined us; as also a stranger, a Greek, who did not seem to understand a word that we said. We *English lords*, therefore, conversed freely, our conversation being principally about the poverty and idleness of the Greeks, the rottenness of the Government, the unpopularity of King Otho, the absurdities of the Greek religion, &c. At length the Greek stranger stopped us, and taught me a lesson which, as a traveller, I believe I shall never forget. "Gentlemen," said he, (speaking in English,) "you ought to be more guarded in what you say. For anything you know, I may be a spy, sent to this table by the Government to hear your conversation and to report accordingly. Let me advise you, gentlemen, whenever you are in the presence of a stranger in a foreign country, to be careful how you open your lips." We all looked mighty simple, but simultaneously acknowledged that his remarks were just. "Well, gentlemen," he continued, "it so happens that I agree with you in most that you have said; but that does not detract from the necessity of your following my advice in future, as you never know in whose presence you may be talking." We heartily thanked him, and then conversed freely with him, though we took care not to say much more about the Government. He told us that on only the day previously, the Government had taken forcible possession of his house, and thrown all his furniture, papers, &c., into the street. The lower courts of justice were all corrupted, therefore he believed that they would not condemn the Government; but the Supreme Court, he said, had not yet given up its integrity to the will of the king; so that he had no doubt he should ultimately get redress. "Old England for ever!" said I to myself. He also told us that there was great disaffection in the army, especially among the officers. The commander, General Church, had been dismissed, and a General Griyas, who had with his own hands killed 11 persons, and been privy to the butchering of 150 others, had been put in his place. This, I suppose, was acting on the principle of "setting a thief to catch a thief."



THE ACROPOLIS AT ATHENS.

The next day, (Jan. 14th, 1847,) Mr. King, the American Independent missionary, waited upon me and became my guide. We first went to the Acropolis. Most eastern towns formerly had an acropolis; that is, a secure place on a hill which overlooked the town, and on which were forts, temples, &c. In the centre of the plains of Attica, which are enclosed by mountains on every side except the south, where they are bounded by the sea, stands a rock about 160 yards long, 300 yards wide, and 150 yards high; and on this rock was erected the Acropolis of Athens. As the ancient city was built all round this rock, the Acropolis commanded it on every side. It was, as I have somewhere read, at once the fortress, the sacred enclosure, the treasury, and the museum of the people. The rock is so precipitous that it can be ascended only one way, commencing at the north and winding round to the west. It took us nearly half an hour to reach the top. Passing over myriads of fragments and heaps of ruins, we entered by a wooden door, guarded by two men. Here indeed are the desolations of many generations, destruction upon destructions. The noblest works of Pagan hands, the admiration of the world, nothing to equal them existing in the present day, lie

prostrate and *smashed* in every direction. Heaps upon heaps of broken columns of incredible size, friezes, mouldings, statues, and blocks of every description, lie about in wild confusion. Wars have done their devastating work, but still portions of the buildings remain. (1847.) Everything is of highly-polished marble, white as the driven snow. When the Turks sought refuge in the Acropolis, the Venetians planted their cannon on a hill opposite, and bombarded the place with red hot bullets. The magazine took fire, and the explosion completed the destruction which the guns had only commenced. The columns are shattered, and the walls *gashed* like forked lightning. Cannon balls and pieces of bombshells are strewn in every direction. And this scene is renewed at every turn. In a vault below, hundreds of human skulls are deposited. The ancient marble pavement, along which the Greek poets and philosophers have many times walked, still exists. I passed over it, but trust, if I caught none of their wisdom, I did not imbibe any of their idolatry. Not only has this pavement been trodden by poets and philosophers, but also by emperors and princes, from Rome, Egypt, and the rest of the world.

The Propylæon, that is, the gateway, consists now of six marble columns and two wings, with frieze, entablature, &c. They have been splintered by cannon balls, but that does not destroy their magnificence. The Parthenon, or Temple of Minerva, the goddess of ancient Athens, rises, in all its grandeur, right opposite the entrance. This is said to be the most noble monument of architectural beauty that the world ever saw, the most superb edifice on the finest site in the world. I remember a gentleman at Malta telling me that I did wisely in going to Athens before I visited Rome, as the ruins of the latter would throw those of the former into the shade. I differ from him. I have since *been* to Rome; nay, I have since seen the stupendous temples of Egypt and Ethiopia; but I have never beheld anything which, for elegance, simplicity, and beauty, is at all to be compared with these ruins at Athens.

This superb temple stands on the very summit of the rock. Originally its height from the floor was 65 ft. It was 228 ft. long and 102 ft. broad, and was surrounded by 50 columns, each upwards of 6 ft. in diameter, and 34 ft. in height. The ceilings were supported by 20 columns, 5 ft. 6 in. in diameter. As the sun shines upon it, it seems as if covered with spangles of various hues, from azure blue to unsullied white; so that the eye is dazzled while gazing upon it, and the mind, in spite of itself, is enveloped in admiration and awe. It was completed about 350 years before Christ. The statue of the god-

ness for whose worship this temple was erected was, it is said, 39 ft. high, and was richly made of ivory and gold.

The ruins of the other temples within the walls of the Acropolis, *i. e.*, the Temple of Victory and the Erechtheum, though little behind the Parthenon, I must pass over, as my pages are fast filling up. Unitedly they form a whole which, let a man's determination not to be charmed, allured, or moved be as stoical as he please, let him be as stern and austere as he may, will inevitably carry him away in spite of himself, and cause his breast inwardly to heave like the waves of the agitated sea. Without reference to the object for which these mighty structures were erected, I could have wept at beholding the sad destruction with which I was surrounded and the grave-like stillness that reigned within the walls. That such buildings should have been erected for the worshipping of images of "gold, silver, and stone," and should have been laid waste by war, affords only additional proofs of the fallen state of man.

Up a circular staircase, we ascended a minaret, from which the Turkish priests used to call the people to prayers, for a Turk would on no account omit his prayers, though his hands were red with blood. A similar, though not exactly the same, custom as this existed in the time of the Saviour, and to which he referred in Matt. vi. 5.

Standing on this minaret, and looking toward the north, I could say, Over those mountains lies Macedonia. There is Neapolis, where Paul landed from Troas; and there is Philippi, where Lydia was baptized, where Paul and Silas were imprisoned, and where the gaoler was turned to the Lord. (Acts xvi.) There also are Amphipolis and Apollonia, which they passed through into Thessalonica, where Paul reasoned with the Jews; and there is Berea, where the Jews "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." (Acts xvii.) Looking towards the west and south-west, I could say, There is Achaia, with Corinth, Cenchrea, &c.; and towards the east and south-east, There is the Ægean Sea and the numberless islands with which it is studded, amongst which are Patmos, to which John was banished by the Roman emperor Domitian, and where he wrote the Revelation; and also Coos, Rhodes, &c. (Acts xxi. 1.) Crete, now called Candia, where Titus was buried, aged 94, lies a little more to the south. Below me was the town of Athens, with the ruins of the Temple of Jupiter on the right and the Temple of Theseus and Mars' Hill to the left. The olive groves in the deep narrow valley leading to the Piræus, with the chain of hills skirting them, were

also in view, and I had a magnificent prospect of hill and dale, seas and islands, sweetly harmonising with the clearness of the atmosphere which encircled the whole. The poet Wordsworth gives a glowing description of this prospect. I gazed upon it until it seemed to dance before my eyes. The excitement was bewildering.

I descended, and, picking my way over and through the thousands of marble blocks and fragments to which I have already referred, some of them at least 22 ft. long, and all polished and fluted, or carved in some richer way, I reached the museum, where are collected specimens of ancient earthenware, vases, helmets, lamps, ornaments, figures, &c. And now my course lay outward, but still over these multifarious ruins.

Outside the inner walls of the Acropolis, but inside the outer walls, is the amphitheatre of Herodes Atticus. Nothing could so rouse the passions of man as the performances in the theatre situated in such a garden. The Acropolis with its temples was just above them, while the river pursued its serpentine way a short distance off. Hills, valleys, and seas were all within their view. The spectators are said to have "become enchanted with the scenic representations of nature and art;" and their orators made abundant use of all around them, their heart-stirring appeals to the people being enriched with the most figurative diction. "Seas and storms, feeding of flocks on the hills, hunting in the woods, fishing in the sea, walls and fortifications, temples and worship,"—all was before them, and all served to aid the orators in their harangues. Plato, a Greek philosopher, referring to this theatre, says, "When multitudes sit crowded together at assemblies, who with loud uproar condemn some things and praise others, doing both with extravagance, by bawling and tumultuous explosion; and when, in addition to this, the rocks and the place in which they are produce by their echo a double din both of the praise and blame; in such a posture as *this*, what think you are the feelings of our young men, or what private education, deem you, will offer its resistance to him, so as not to be swept away by the deluge of such praise and blame, and dashed where this expression may carry it?" The question was well asked, for methinks the man must have been something more than human who could have remained unmoved in the midst of such a scene.

Anxious as I was to linger, I was at length compelled to quit the spot. Over and over again did I visit it, and each succeeding view increased my interest and heightened my admiration, making me regret the setting sun which hastened my

departure. I have yet said nothing about the other ruins at Athens; and but little *can* I say.

Of the Temple of Bacchus, in which every species of dissipation was practised, two pillars only remain. The Pnyx; where the meetings of the people were held, is very complete. The platform, from which Demosthenes harangued his audience, still exists. On this platform I stood, but there was no audience to address; and even if there had been, I lacked the great orator's wisdom and eloquence. The prison of Socrates is a cave cut in the rock, having its entrance from the top; so that escape, without assistance, was impossible.

The market-place, in which Paul disputed with the Athenians, is to the south of the Acropolis, and the tomb of Simon the Just is a little on one side. In the market-place, Paul was encountered by the Stoics and Epicureans. The Stoics professed that they were not influenced by any of the passions of human nature. They were, consequently, apathetic and austere. If they met with misfortunes, they grieved not; if they prospered, they rejoiced not. Their minds were steeled against every impression of feeling or pity. As they held that the world and all human affairs are governed by *fate*, so it was true virtue and happiness not to trouble themselves about anything. The founder of the sect, viz., Zeno, lived to be 98, and then committed suicide. The Epicureans were not, as is generally supposed, gluttons, or luxurious persons, but the reverse. They considered that as nature is satisfied with little, so men ought to content themselves with simple and frugal fare. They recommended a life of *pleasure*, but that pleasure was only another word for happiness, and true happiness consisted in a prudent care of the body and a steady government of the mind. They, however, believed that the soul was a corporeal substance, made up of particles, and, consequently, not immaterial; and they also believed that there was no God of a primary intelligent nature, and that atoms and space were the first principles of all things. They acknowledged no gods, except in name, and denied that they exercised any government over the world. As both the Stoics and Epicureans denied the resurrection of the body and the immortality of the soul, and as Paul insisted upon both, they took him, and brought him to the Areopagus, that he might speak for himself.

This brings me to Mars' Hill, which, notwithstanding my veneration for antiquities, was to me the most interesting spot in this interesting country. It is a limestone rock, having steps cut in it, leading to small platforms, overlooking the space below. To these platforms I ascended. On one of them Paul

stood, when he delivered that memorable oration. (Acts xvii. 22, &c.) "Ye men of Athens, I perceive that in all things ye are too superstitious." From this platform, he would have a view of the temples, then perfect in their majesty, above him, and of his audience, possibly consisting of thousands, below. Casting his eyes upwards, and pointing to those dazzling and stupendous buildings, he exclaimed, "God dwelleth not in temples made with hands." And then, turning towards the harbor, in which were the ships, with the signs of their gods on their masts, silvered and gilt, and of which he would have a view, and referring also to the idols in the temples and the colossal image of Minerva in the open air, he added, "We ought not to think that the Godhead is like unto gold, or stone, graven by art and man's device." How suitable the discourse, how expressive every word! I felt a little sweetness while reflecting upon Paul's words, and still more on returning to the hotel and reading the chapter, especially verse 27.

Having, with the aid of a hammer, helped myself to a piece of the rock, which I still have by me, I took my departure.

I must not omit naming the Areopagus. (Acts xvii. 19.) It is at the top of Mars' Hill. The ascent is by steps, cut in the rock. On the summit are several platforms and seats, on which the council used to sit. The judges who formed the council were called Areopagites, and the council the Upper Council. This council constituted not merely a civil but a sacred court, having supreme control over the religion and morals of the state. The introduction of new deities, the regulation of public worship, and the education of youth were their peculiar care. By their wisdom they were supposed to be able to save the country from danger when even the gods had failed. One writer says it was an ingenious device, to connect the court of the Areopagus with the worship of the people. And so it was; but neither the Greek nor the Roman priests are one whit behind their Pagan ancestors in this species of ingenuity. Dionysius, the Areopagite, was called under Paul's ministry. (Acts xvii. 34.)

One day while at Athens, Mr. King invited me to dinner. A Greek new year's pudding, nearly three feet in diameter, was put on the table. Several Greek gentlemen, including the Professor of the University, two or three members of the Greek Lower House of Parliament and one of the Senate, or Upper House, came to spend the evening with us. I felt it a high honor; and though we had to converse principally through interpreters, I gleaned much information and passed several agreeable hours.

Next day I visited the House of Representatives, or House of Commons. Here I saw the Deputies in their Albanian and other costumes, which I have already described. There was a warm debate going on, but to me it was all *Greek*.

On the 17th of January, I took up my abode with Mr. and Mrs. Buel, at the Piræus. No friends in the world could have given me a heartier welcome. I was struck with the contrast between them and the uneducated portions of their countrymen. While the latter are all braggadocio and abuse, the former were all affability and kindness. To some extent, this is, of course, the case all over the world; but, so far as my observations have gone, not by any means to the same extent with any people as with the lower class of Americans. They boast of their liberty, but I have ever found them the most tyrannical people in the world, very different to the better informed of their countrymen.

The next day Mr. B. accompanied me up a hill, to view the country round the Piræus. What a panorama—a “restless vicissitude” of hill and valley, extending as far as my eye could scan. The Acropolis in the distance added a magnificence to the view which no pen can by possibility describe. The weather was such as I could almost wish would occur in England every day in the year. Not a cloud to be seen; no sultriness as at Malta; but the air mild, clear, and dry, imparting health to the body and energy to the spirits, and shedding a lustre on that which already seemed to be perfection itself. I have, in the course of my short life, wandered on foot along the picturesque valleys and over the lofty hills of North Wales; I have beheld the beautiful scenery of the County Wicklow, in Ireland; have visited the lakes of England and the lochs of Scotland; have traversed North Britain, its hills, dales, rivers, and rocks, well-nigh from John o’ Groat’s to Gretna, the Trossachs and the wild mountains of the Highlands being thrown into the scale; but I must not dare to mention any of these in comparison with such a scene as this.

In the afternoon, Mr. Polechronopulos called with his bill. Despite my agreement with his partner, some of the charges were most outrageous. I, however, laid on the table the amount that I considered due to him, which he took up, and put into his pocket, without even counting it, coolly remarking that “a pound or two could not matter much to an English traveller.”

On the 19th, accompanied by Mr. Buel, I left in an Austrian steamer for Corinth. Our passage lay up the Gulf of Salamis. On quitting the harbor, at a point on the south, is the tomb of Themistocles, the Greek warrior, who defeated

Xerxes, the Persian king mentioned in the note on p. 58; and on the opposite side is the hill on which Xerxes sat during the battle. In four hours we reached Kalamachi. The passengers from Egypt for Austria and England then crossed the Isthmus of Corinth, about six miles wide, on the other side of which they would again take steamer, and proceed along the Gulf of Lepanto and the Adriatic to Trieste, touching at Patras and Corfu. This is the Austrian overland route. Passengers from England go through Belgium and Austria to Trieste, where they take steamer, as above-named, to the Piræus, and thence to Alexandria. By this route, travellers may reach Egypt from London, travelling hard, without resting, in 10 days. I, however, think, that the French overland route, touching at Malta, is far preferable, and the journey may be performed in eight days, stopping one night at Paris and six hours at Malta, as the railroad is completed from Boulogne to Marseilles. A ship canal cut through the Isthmus of Corinth would be invaluable to Austria, as their steamers could then run direct from Trieste to Egypt, without having to go round the Morea. One was commenced by Nero, but was relinquished.

Corfu is one of the seven Ionian Islands, which are under the "protection" of England. We pay the Lord High Commissioner about the same as the Governor of Malta, and have also, as in Malta, to sustain there a large armed force. These islands cost us about £70,000 a year. Patras is one of the Greek ports. Everybody has heard of Patras and Zante currants. The climate is particularly adapted to their growth. These currants are not *really* currants, but a kind of small grape. They were formerly shipped at Corinth, and were called Corinthians, which word was afterwards corrupted into currants. When *packing* them to send to England, the Greeks put them in casks and tread them down with their bare feet, and when their feet become sticky, which in those warm parts must be often the case, they dip them in a tub of water by their side, and then go to work again, treading every handful until the cask is full. I have often heard cooks say that to *wash* the currants destroyed their sweetness and flavor.

About two miles from Kalamachi is Cenchrea, where Paul shaved his head, and at which he landed from Athens, as it was then the port of Corinth, though now gone to decay.

Having engaged a *carriage*, which was very much like an English donkey cart, and the driver having promised to return with us in time for the steamer, we galloped away for Corinth. Remains of old walls, forts, &c., are visible at every step, and many beautiful hills line the road. The Greeks whom

we met had not a very inviting appearance, their muskets, hangers, knives, pointed mustaches, and huge cloaks, making them truly forbidding. When a boy, I was always taught that the Italians were the most brigand-like people in the world, and certainly they are bad enough; but, bad as they are, I would rather meet two of them by moonlight than one Greek. Some of them were covered with goatskins, reminding me of those "of whom the world was not worthy," (Heb. xi. 37, 38,) and also of the old Greek klephts, or robbers, who had no other dress, and who always lay in the open air, having no house to dwell in. They never attacked in a body, but each placed himself behind a piece of wall or rock, a tree or bush, and thence, with his long gun, took certain aim at his enemy. So exact were they in their aim, from constant practice, that they are said to have been able to send a ball through a ring at a distance of 200 paces. We also saw some shepherds with their crooks, or rods. (See Micah vii. 14.)

In about two hours we reached Corinth, where Paul resided a year and a half. Corinth was formerly the most beautiful and voluptuous city in Greece. It contained 600,000 inhabitants; but, like Athens, it has been devastated by war, and now consists of only a few straggling houses. Its bays and harbors remain, but their ships are not to be found. Ruins of museums, houses, fortifications, Greek churches, and Turkish mosques are to be seen; but of temples there are none, save seven pillars of the temple of Minerva Chlamydata.* The hill of the Acropolis is also covered with ruins, though of a different character from those of Athens. The ancient amphitheatre, in which the gladiators and wild beasts fought, is on one side of the present town, cut out of the rock; and the sacred grove, in which the Isthmian games were celebrated, lies a short way off; but few vestiges remain, except those of the Stadium and the foundation of the Temple of Neptune. The sea has encroached upon the plains from the gulf, causing a fever-breeding malaria, to sleep near which, in certain seasons, is almost inevitable death.

In a direct line, Corinth is about 44 miles from Athens. It is situated in Achaia, (1 Cor. xvi. 15, &c.,) one of the districts into which the Romans divided Greece, and in which Andrew is said to have been martyred, being hung to a cross for two days, and exhorting the people the whole time. He was the first who preached the gospel at Constantinople. To the south runs a chain of mountains, from 6,000 to 7,000 feet high. Be-

* That is, wearing a cloak.

yond these mountains is Arcadia, the people of which believe that their race existed before the creation of the moon.

I have said so much about the scenery at Athens, that I need say nothing here, though the view from the Acropolis at Corinth is said to be more magnificent than that of any other part of Greece.

As there was nothing particular to detain us at Corinth, we ordered our donkey cart, and returned to Kalamachi. As we had anticipated, in spite of the assurances of our driver, we found the steamer gone. The Austrian agent, however, kindly took us into his house, and offered us beds, which meant mattresses laid on the floor, but which we eagerly accepted; and his wife prepared dinner for us. We had fish and boiled beef. The former was good; but as to the latter, we might as well have tried to masticate the soles of our shoes as to force our teeth through it. After making several attempts, and finding it impossible to make any impression upon it, we gave it up in despair.

After dinner, we went to hire a caique, a boat about the size of a fishing boat, to take us down the gulf, purposing to start at 5 o'clock the next morning. As we had neglected furnishing ourselves with passports, the police superintendent told us we could not leave until we had sent to Athens for permission; but as we knew how far the integrity of the Greeks ruled their conduct, we only laughed at his threats while we had money in our purses, for in Greece "money answereth all things." Just as we had made up our minds to give him the necessary bribe, a Greek gentleman and his servant arrived in a boat from Athens. As soon as they found that the only beds that were to be had in the place had been engaged by us, they interested themselves amazingly in our welfare, so far as getting us off to Athens was concerned. They not only induced the captain of their boat to start immediately with us, but also went to the police superintendent to give security for our good behaviour. By this means we saved our fee, and the said Government functionary lost his piece of silver.

Having satisfied our kind host, we went on board our ship. The sailors were thorough Greek. They wore bellows-shaped breeches, tied tight round the knee; close, embroidered jackets; red caps with long tassels; pointed shoes, turned up at the toes; red sashes with fringes hanging down and large knives sticking out, and the usual Greek dagger-like mustaches. Their legs were bare, but they were so well-formed that there was no reason why they should have been covered. The cabin made me laugh with astonishment. It was about 7 ft. long

from the point at the bows, 6 ft. wide, and less than 2 ft. 6 in. high, and the entrance to it was through a hole about 2 ft. square. As there was no room for us anywhere else, we had to descend into this inhospitable saloon. Of course we had no resource but to go in feet foremost; and as it was not high enough to allow us to sit upright, we had to lie down at once, our beds being old sails, ropes, &c., and the atmosphere not over pure. Still we should not have complained had this been the worst, but a very few minutes served to prove to us that a good night's sleep was out of the question. The boat swarmed with cockroaches and other sickening animals; and, do what we would, they were continually dropping upon us from above and crawling over every part of our bodies from below.

Not having any desire to deprive the captain of the luxury of his cabin longer than was necessary, my American friend asked him how the wind was. His answer, literally translated, was, "The wind is ours;" not merely, as we should say, "in our favor," or "with us;" but *ours*, in *our own grasp*, as it were; showing how expressive, how *full*, the Greek language is.

In 11 hours we reached the Piræus, and soon sat down to a welcome breakfast, which Mrs. B. set before us. I had been so deeply interested in the journey, that I thought little of its annoyances. Though in my rambles I observe everything that comes in my way, not much escaping my eye, yet to fill my pages with dry accounts of uninteresting antiquities, modern buildings, tame scenery, common-place customs, or every-day occurrences would be an infliction on my readers which I think they would not patiently endure; nor do I wish to enter very fully into points which have been over and over again discussed by other travellers. This will explain my abruptness in some instances and my meagreness with respect to this trip. I might have said there were 10,000 Greeks massacred there, and 20,000 Turks here; that hill was formed by the bodies killed in such a battle and this pit was filled with the carcasses of those who were slain in such an engagement; the battle of so-and-so was fought in that plain; and the carnage of such a time took place in yonder defile; this road or that hill is so-and-so, and that is so-and-so; and no doubt this would have interested *some*; but this is not so much my intention, nor will it be throughout my work, as to try to hit upon points which are likely to be interesting to *all*.

I have read much in the English magazines and papers about the success of some of the *missionaries* in Greece; but I unhesitatingly state that the greater part is a fabrication. An elderly English gentleman told me that he had been 25 years laboring

in Corfu, and had been ably assisted by the American missionaries; but, during the whole of that time, he did not know of a single conversion nor the slightest approximation to one. The American Episcopalian missionary, Mr. Hill, at Athens, is constantly causing it to be published that his school is prospering amazingly; and true enough he has at least 300 scholars; but mark! he *dare not* open his lips to them about religious matters. On the contrary, he is compelled, by the Greek Government, to teach the children the Greek Catechism. Yes; the very religion which he is sent to *upset*, he is obliged to teach; and he *does* teach it regularly. If this be not receiving money under false pretences, I am at a loss to conceive what is. His school may well be large, when the scholars can get education in all that their parents require, "free, gratis, for nothing!" The Baptist missionary, Mr. Buel, and the Congregational missionary, Mr. King, both also Americans, dare not so violate their consciences or betray their trust. And what is the consequence? They are never safe. Several times have they been tried for interfering with the religion of the people, and been driven from Athens, when *all* that they have done has been to read a chapter out of the Bible to their scholars! Mr. Buel once presumed to distribute a copy of the Ten Commandments, in Greek, at Corfu; and though they were not accompanied with a word of comment, he was compelled to flee for his life from the island; and *this* island, mind, belongs to the English! When I was at Athens, Mr. King never ventured outside his house without a man to protect him, having had two narrow escapes of his life; and he could not get a single scholar. Mr. and Mrs. Buel had a very good school; but on one fatal day, a man, who, I believe, owed Mr. B. a grudge, reported that he had been reading the Bible to his scholars. Instantly every scholar left. Mr. B. was tried, found guilty, and sentenced, if I remember right, to be imprisoned, and to pay a heavy fine. He appealed to a higher court, but the sentence was confirmed. He then appealed to the king, and, an American war-steamer happening to enter the port at the same time, he was acquitted; but he lost his scholars. Since then, I find, that both he and Mr. K. have had several misunderstandings with the Government; but as for Mr. Hill, he goes on quietly enough, doing all that the Government wish him to do, and leaving undone all that they do not like to have done. It is undoubtedly true that Mr. Hill teaches the children to read, and so far he does well as a *schoolmaster*; but he was sent to Athens as a *missionary*, that is, "to propagate religion;" yet the only religion that he does propagate is the Greek. If

those who support him are satisfied, I have no right to complain.

Mr. and Mrs. Buel, whose hearts I believe the grace of God has touched, endure their persecutions with enviable patience. Earnestly do they desire that the Greeks should be turned from the error of their way and that the true gospel should shine into their souls; but I fear the whole nation is given up to strong delusions that they may believe a lie. Their labors are in sensible submission to the will of God, for they know that "power belongs to him alone." In the published accounts of their labors, they have never hesitated to speak the truth, however discouraging that truth might appear. They are not without friends in Athens; for many of the Greeks are exceedingly kind to them; and this is some amelioration of their trials.

The religion of the Greeks, in Paul's days, for I need not go farther back, was Paganism. Like all other Pagans, they had no conception of a God omnipotent, omniscient, and omnipresent, inseparable from his attributes of perfection; and yet they had an instinctive idea that even the minutest circumstance was governed by some superior powers. Had Satan never put it into the heart of man to separate the *attributes* of God from the *being* of God, idolatry could never have existed. This of necessity caused the people to have "gods many," (1 Cor. viii. 5,) too many far for me to attempt to enumerate them. There was Jupiter, who they believed had power over the elements, thunder and lightning, wind and rain, storms and tempests. There were Vulcan, the god of fire; Mars, the god of war; Apollo, the God of archery and music; Bacchus, the god of wine; Neptune, who had dominion over the sea; Mercurius, who regulated the markets and trade; Diana, the goddess of the chase and of health; Minerva, who inspired the arts and sciences; Venus, the goddess of beauty; and a host of others. Then again, as the people could not worship what they could not *see*, they made images to represent the several gods; and these images, though at first intended only as symbols, they gradually began to adore, until they lost all knowledge of any supernatural power, and believed that the images were in reality the gods; and for these, as well as for their forms of worship, they had the most profound veneration. (See pages 391-395.) As storms and tempests would sometimes arise in spite of Jupiter, and as war would often go against them notwithstanding their adoration of Mars, many of them had a consciousness that there was *some* Power superior to *all*; but what this power was, they knew not; therefore they

worshipped the "Unknown God." (Acts xvii. 23.) The various Pagan countries had their own respective gods; so that when they fought with other countries, they had the impression that it was *their* gods fighting against the gods of their enemies. The question with them was, not whether the gods of their enemies *were* gods, for they believed they were, but whether they were as powerful as their own. (1 Kings xx. 28.) Thus it was that the Philistines were afraid when they heard the shout of the Israelites: "Woe unto us; who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians." (1 Sam. iv. 6, 7.) To encourage themselves in battle, and to insure victory, as they imagined, the Pagans carried their gods with them to the fight. The Israelites, as will be seen from 1 Sam. iv. 3, after they had been smitten by the Philistines, said, "Let us fetch the ark of the covenant, that it may save us," &c.; thus showing that they had already begun to trust in the ark instead of in God. Had they gained the battle, no doubt they would have absolutely worshipped it; but Jehovah would not have it so, and therefore he permitted the Philistines to slay 30,000 of them. The Chaldeans are said to have worshipped fire. This they carried with them to try its power over the gods of other nations; and these, being made of wood or metal, were consumed by it, as they could not stand fire. Going into Egypt, however, one of the Egyptian priests filled large earthenware jars with water, having previously perforated them with small holes, and stopped them up with wax. These were put into the fire of the Chaldeans. The wax soon melted, and the water extinguished the fire, greatly, no doubt, to the discomfiture of the Chaldeans.

Now, however absurd these things may appear to men of even common understanding, we find that the same custom prevailed amongst the Romans soon after they had professed Christianity, that is, in the fourth century. Having been defeated in several battles, they tried the power of the Cross. They carried a Cross at the head of their armies; they had Crosses on their banners, and on the buttons, helmets, &c., of the soldiers; and they used the sign of the Cross to protect them from dangers, &c. This was the first step to *Christian* idolatry. They gradually ascended the pyramid, step by step, until they reached the summit. After the Cross, they introduced representations of the Crucifix, the Saviour suffering on the Cross; then followed the Virgin Mary, and then their patron saints, of each of which the Romanists have their images, and the Greeks their paintings; and these they as veritably adore as the Israelites did the golden calf, (Exod.

xxxii. 4,) the Philistines their god Dagon, and the Athenians their goddess Minerva.

I have said on a previous page that the Greeks are superstitious beyond belief. I will give one or two instances.

On the 18th of January, I witnessed in the harbor at the Piræus their ceremony of sanctifying the sea. For some time before this takes place, the Greek sailors are very reluctant to go to sea; but after it, they would not hesitate to go, though it were blowing, as English sailors say, "great guns." I went into the church, and found the service just commencing, during which the priests blessed, or made holy, as the people believe, some bread and water. As soon as the curtain was drawn up, the priests were exhibited to view on a stage, as players are at a theatre, which religious exhibitions originally gave rise to theatrical performances. The instant the service commenced, there was such a bowing of heads and motion of hands, making crosses, by touching the forehead, the shoulders, and the breast, that all the people seemed as if they were wax figures hung on springs. When duly consecrated, the bread and water were carried by men into the body of the church, which on this occasion was crowded, nay crammed; and a scramble ensued, surpassed only by the fights which used to take place at Donnybrook fair. The galleries were filled with ladies, exhibiting a multitudinous variety of heads and a corresponding diversity of head dresses; but no bonnets. I had stationed myself in a retired spot, that I might be able quietly to take notes; but when the scramble began, I was obliged to close my note-book, and protect myself with my elbows. Scores of men, with cups, cans, and glasses, endeavored to obtain some of the water out of the bowl, each struggling as though his salvation depended upon it, believing that it would cure all diseases, though every day's experience, were they not blinded by the god of this world, must convince them to the contrary. The priests, attired in their vestments, and accompanied by soldiers with banners, &c., then walked in procession from the church to the harbor. Accompanied by Mrs. Buel, I went to the house of a Greek, and was favored, from the balcony, with a view of what followed. Five or six men, stripped to the waist, stood near the water ready to dive; the harbor was covered with boats filled with people; and the shore was lined with hundreds of Greeks, with their red caps, looking truly picturesque. A Russian man-of-war was in the harbor. Presently the procession arrived. One of the priests threw into the water an iron cross, and the divers immediately followed. All was breathless silence and anxiety. The men re-appeared

but, alas! the cross was not found. A boy then jumped in. Again was there a deathly silence; but now a loud shout and the firing of the guns on board the Russian* man-of-war announced that he had succeeded. The cross was found, and the sailors' lives rendered safe! The boy was carried away in triumph, amid the most barbarous shouts of exultation.

We now went home, *i. e.*, to Mr. Buel's. A number of Greeks, of both sexes, came to the house, and apologised for the indecorous behaviour of the people in the church, expressing a hope that I would take no notice of it. They had probably seen me with my note-book. I did not, however, make any promises.

The picture dealers in Greece have all sorts of paintings to dispose of, and can accommodate their customers to the height of their wishes. A poor man went to a picture dealer's, and asked for a picture of a certain saint, his patron. The dealer asked him if he would like a plain picture or a miracle-working one. "Why," said the poor man, "what is the difference?" "Why, this picture," replied the honest dealer, "last night jumped down from where it now stands, went all round the shop, and then jumped up again." "O how I should like it," rejoined the poor devotee; "but is there any difference in price?" "Yes, of course. This is 50 drachmas, while the plain one is only 20." The poor man went home to try to raise the money for the miracle-worker; but, failing in the attempt, was obliged to be satisfied with the non-miracle one. This is only one instance out of many similar ones.

My guide at Athens boasted, as all the Greeks do, that they are not idolaters like the Romanists, as they have no images; but this appeared to me to be an empty boast; for, though they certainly have not *images*, yet their churches, houses, and ships are decorated with rude *paintings* of the Virgin and the saints, before which they prostrate themselves, as the Romanists do before their images. Two English travellers once saw a Russian* going through his prayers before an empty picture frame, in which a painting of his patron saint had formerly been; when, suddenly perceiving that the picture was gone, he ceased, and exclaimed, "Impossible to pray without a god to pray to!" The same travellers inquired of an old woman, "Whose likeness is that?" "It is our only Lord God St. Nicholas," she replied, crossing herself. To boast, therefore, that they have not images is like a man saying that he cannot for conscience's sake eat *pork*, and yet can greedily devour *ham*.

* The Russians embraced the Greek religion in the year 988.

In some parts, as soon as a child is born it is covered with amulets; and a piece of mud, duly blessed by the priests, and softened in holy water, which is believed to possess a peculiar charm, is plastered on its forehead, to keep off what is called the Evil Eye.

Though the Greek Church is not quite so prolific in miracles as the Popish, yet the priests sometimes profess to perform them. They believe they have in their possession part of the Virgin's girdle, which they keep as a protection against the plague; and also that the head of John the Baptist is in the monastery of St. Dionysius; yet, ludicrously enough, the Romanists say that *they* have his head in the cathedral of Genoa.

The Russians, as I have said, being of the Greek religion, partake of the same superstitions. On the very day in which I write this paragraph, I saw in a newspaper that a priest had called his congregation together, and, after showing them the comet which has this summer (1853) been visible all over Europe, said that "this was the same star that had appeared to the wise men at the birth of our Saviour, and that it was only visible now in the Russian empire. Its appearance on this occasion was to intimate to the Russian eagle that the time was now come for it to spread out its wings and embrace all mankind in one orthodox, soul-sanctifying church. He showed them that the star was now standing immediately over Constantinople, and explained that the dull light of the nucleus indicated its sorrow at the delays of the Russian army in proceeding to its destination." This, of course, was urging them on to war with Turkey.

The Greek priests in Russia once wanted money for a new church. They reported that the Virgin Mary had several times appeared to them and told them they must search for a picture of herself, which was deposited in a particular spot. After some time, this was done, and a picture found, which had, of course, been previously put there by the priests. Instructions were then given that a church should be built in which the picture might be placed. The enthusiasm of the people knew no bounds. Money flowed in, and the church was built. Even pirates, before going to sea to plunder ships, promised to devote "a portion of their expected spoil to the object."

In the cathedral at Novogorod, there is a painting of the Virgin with three hands. The following is its legendary history. An artist was painting it, and had nearly completed it, with only two hands as usual, when he found one morning that a third hand was on the canvas. Thinking some one had played him a trick during the night, he rubbed it out, and

then finished the picture. Making the door secure, he went home. The next morning, however, the third hand was in again. Again he rubbed it out, and then doubly fastened the door, and barricaded the window. Still, on his return the following day, the hand was in again, though he found the door and window in the same state as he left them. He was now seriously alarmed, and began to cross himself; when the Virgin herself appeared, and told him it was her will that the hand should be there! This picture is highly adored. And this in Russia, by the people who wish to make us believe they are more enlightened than the fanatical Turks!

Not long ago, a Russian princess repaired to her confessor, and asked him what good thing she should do to inherit eternal life. "Never will you be perfect," said he, "until you have learned to live on mushroom skins." Thus, like all creature-religionists of every clime and name, do they set at nought the blood of Immanuel, which alone cleanseth from all sin.

The places of worship in Greece are not splendid temples, like those at Malta and in Italy; but this does not arise from any want of *will*, but of *power*, the Greeks having been for ages grievously impoverished by the Turks. So far as they are able, they display massive gold and silver ornaments, and richly embroidered velvet and satin robes, altar cloths, &c. In Moscow there are upwards of 600 churches, some of which have several domes, with steeples, spires, crosses, &c., all gilt, and connected together with gilded chains. In one church there are more than 2,300 saints painted on the walls. From the roof is a crown of massive silver, with 48 chandeliers all in one piece, and weighing 3,000 lbs. There are also, the priests make the people believe, a portrait of the Virgin Mary painted by St. Luke's own hand, one of the nails of the Cross, and a piece of one of the Virgin Mary's nails! This church has also a tower, containing 33 bells, the smallest weighing 7,000 lbs., and the largest 127,000 lbs. On festal days these are all *hammered* at the same time.* Judge of the noise.

It struck me that all the paintings in Greece were remarkably stiff, like the production of a school-boy with his pen; but I subsequently learnt the cause of this. As in the Romish Church,

* The bells in Russia are not tolled as ours are, but struck with large hammers. At the palace in Moscow, there is the largest bell in the world. It stands nearly 22 ft. 6 in. high; is 22 yards in circumference; and the metal is nearly 2 ft. thick. It weighs upwards of 198 tons, and cost £365,000. In Moscow there is also a gun, made to shoot a ball weighing nearly two tons. Men can with ease sit upright in it.

so also in the Greek; there is a conventional style of painting, handed down from ancient times, from which it is considered sinful to depart. To secure this religious style, and at the same time to execute the paintings cheaply, (the meanest hut over all Russia possessing a painting of the Virgin Mary, if not of the patron saint,) the following device is practised. A piece of strong paper, or card board, is perforated with a needle, to give the outlines of the face, nose, mouth, eyes, &c. This is laid on the paper, or canvas, intended for the new portrait, and then rubbed over with very fine charcoal. The charcoal passes through the small holes; and then all that the artist has to do is to follow the lines with the brush, and afterwards insert the colors. The perforated paper is handed down from father to son, from generation to generation, so that the young one is sure to turn out as correct a *portrait painter* as was his father. This accounts, also, for the great resemblance of all the Virgin and saint pictures.

Though the Greek religion in the present day extends over more than one-fourth of the professed Christian world, there are comparatively few who know anything about it. I may, therefore, here be allowed to give a brief account of its origin.

In 306 A.D., Constantine became Emperor of Rome. He removed the seat of government from Rome to Byzantium, to which he gave the name of Constantinople, and established the Christian religion throughout the Roman dominions. Prior to this time, Paganism held the rule, and no man could profess Christianity without the risk of martyrdom. Julian followed Constantine, and, being a Pagan, issued laws against the Christians. Jovian succeeded, and abolished all those laws. Then came Valentinian, who divided the Roman empire into two parts, eastern and western. The latter, with Rome for its capital, he retained for himself, and the former, including Jerusalem, Antioch, Egypt, &c., with Constantinople for its capital, he gave to his brother Valens. Though each professed Christianity, yet this division of the empire paved the way for dissensions. Constantine was not baptized until near his death, and after he had murdered his eldest son. In his reign, the priests, for the first time, erected altars and decorated them with costly ornaments; and money was lavished in the building of magnificent temples.

History informs us that, in the time of Constantine, in the fourth century, there were five patriarchs, viz., at Alexandria, Antioch, Constantinople, Jerusalem, and Rome. The Roman patriarch sought to have rule over the others, but they all resisted his presumption. The Patriarch of Constantinople sub-

sequently arrogated to himself the title of "universal bishop," and it has been retained to this day, all the overtures of Rome having failed to effect a union, because the Greeks would not submit to the required conditions.

The question of image worship was the first that arose between the Eastern and Western Churches, that is, the Greeks and the Romans, so as to cause any marked difference of religious sentiment between them. This was in the eighth century. Still, in most things the Greek religion is so similar to the Roman Catholic, that it would be exceedingly difficult to point out the difference. The Greeks do not acknowledge the Pope as their head, but they consider that their Patriarch at Constantinople is supreme, though they do not esteem his decisions and authority infallible, as the Romanists do those of the Pope. They believe that the Bible is the word of God; but they also, like the Romanists, hold the traditions of the fathers as equally sound doctrine. The Greek church styles herself "the One Holy Catholic and Apostolic Church," and asserts that there can be no salvation out of her pale; so that she not only excludes Protestants, Jews, and heathens, but also Romanists; and the Romanist Church again excludes the Greeks in common with all others whom she terms heretics. Between the two, therefore, every soul living would be shut out of heaven; to such lengths do men run when they are left to "add to the words written in the Book." The Greek priests are not allowed to use scissors or a razor to their hair, while the Romanist priests are always cropped and shaven close. The Romanist priests are not allowed to marry; the Greek priests may marry virgins, but not widows. Like the Romanists, the Greeks, with some limitation, believe in the efficacy of extreme unction, (see page 43,) but they do not grant indulgences or dispensations. The Greeks abhor images, but worship pictures; the Romanists worship both. The Romanists have many altars, but the Greeks have only one altar, and that is in the centre, beyond which is the "holy of holies," concealed from the people by a screen. They deny purgatory, yet they pray for the *repose* of departed souls. They abound in works of self-righteousness, enjoin confession, confer absolution, and do rigid penance. They are, as Cowper says,

"High in demand, though lowly in pretence,
Of all their conduct this the genuine sense:—
'Their penitential stripes, their streaming blood,
Have purchased heaven, and prove their title good.'"

Men, who have positively sworn in the name of God before a tribunal, have refused to take the same oath in the name

of their patron saint, showing that they feared the latter more than their Maker, as they had sworn falsely.

To the Virgin they have constant recourse for aid: "Hail, Lady, Protectress, Guard, and Salvation of our souls!" "O most holy Ever-Virgin, have pity and compassion on this sick person, for he fleeth to thee *alone*." The people are taught also to address the Virgin as "the *only* Comfort of the human race, the fervent Intercessor, the impregnable Shield, the Fountain of mercy, the Refuge,—thou who *alone* art swift to protect."

One of the first prayers that a Greek child is taught to repeat is, "On thee I repose all my hope, Mother of God. Save me!" and another, that they may never swerve from *her* commandments.

Preaching does not often take place, for fear, as they say, that the preachers should broach errors, but more probably, *I* should say, lest they might *stumble* on some unwelcome truths. In some parts there is only one sermon a year allowed. No musical instruments are used in the churches. The Greeks have, in this respect, strictly adhered to the primitive practice, as nothing of the kind was ever heard of in Christian worship, until several centuries after the death of the Saviour.

The Greeks were, as I have already said, ever notorious for their piracy; but they never omit their fast days. A missionary travelled with some whose whole life was one of abomination, and yet they shrank from him with horror when they saw him eating meat on a fast day. Indeed, though thousands of them would not hesitate to commit murder to serve their own ends, they would not on any account eat even an egg on a fast day. They will not, during Lent, take a cup of tea with milk in it, nor even if a spoon has been in it which has been in milk, until the spoon has been dipped in boiling water. They have been known to abstain from food and water altogether for 72 hours. In Russia, the announcement by the great bell that "Christ has risen," is the signal for the people to rush into all kinds of rioting, debauchery, gambling, and fornication, as if the same lamentable superstition which kept them fasting during Lent prompted them, at its close, on their Easter Sunday, to indulge in savage and brutal excesses. Among the higher classes, balls are given, at which the men are seen dancing with prostitutes, while their wives and daughters are looking on.

The Greeks deny the possibility of salvation without baptism; and hence they allow a nurse to baptize a dying child,

in the absence of a priest; as, indeed, the Romanists also do in extreme cases. Their mode of baptism is by immersion, three times, "in the name of the Father, of the Son, and of the Holy Ghost." The Romanists *sprinkle* three times, and the Armenians, a professedly Christian sect in Turkey, both sprinkle three times and immerse three times, as though determined to be right, looking at what man commands rather than at what God has so plainly revealed. In St. Peter's Cathedral at Rome, I saw the font in which Constantine was baptized. It is about seven feet long,—not very much like the fonts that are used generally.

As an appendix to baptism, Chrism is practised. This is done by sacred ointment, with which the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet are all marked with the sign of the cross. This ointment can only be prepared once a year, during Passion Week, and it must be consecrated by a bishop. It consists of at least 20 ingredients, all of which have to be boiled together for three successive days, the priests constantly pouring in oil and wine, to "keep the steam up," I suppose, as otherwise the caldron would become red hot. Some of them, however, (the Nestorians,) consider that olive oil alone answers just as well; because, as the olive is an emblem of peace, and as its leaves do not wither and fall off, so those anointed with its oil shall not wither in the day of judgment, nor fall into hell.

Their ceremonies at Easter are quite as imposing as those of the Romanists. (See pp. 46–49.) I shall not, however, attempt to say much about them here, for I may have to refer to them as they take place at the "Holy Sepulchre" at Jerusalem. On Easter Sunday they offer Easter eggs. These are stained, or painted. On one side are the words, "Christos anesti," ("Christ is risen,") and on the reverse a group of flowers or some other device. Some such ancient superstition, probably, gave rise to the "peace-egging," so commonly practised in the north of England. I remember that, when I resided at Didsbury, about six miles from Manchester, the practice was followed there; that is, persons went from house to house, asking for peace eggs. Easter offerings for the clergyman sprung also from the same source, though they have now, in many parts of England, if not in all, resolved into a *demand* by the clergyman rather than an *offering* to him.

The marriage ceremony of the Greeks is long and tedious. The bridegroom has a ring of gold, and the bride one of silver. These are then exchanged, to signify that the bridegroom must accommodate himself to the weakness of his bride, and that

she is to be partaker of his wealth. They are then crowned with a wreath of olive leaves, and afterwards join hands and are made to drink out of the same cup, to show that they are purchased by the blood of Christ.

In Greek interments, the face of the corpse is always exposed to view. The married females are arrayed in their wedding dresses, reserved specially to be used as a shroud; and the unmarried ladies are decorated with their ball dresses, white kid gloves, bracelets, rings, &c., and their heads covered with flowers. A cross is placed in the hands of the dead, and on the breast a picture of his or her patron saint. Lighted tapers are placed at the head and foot of the coffin, and around it are a number of women, who take turns in bewailing the departed. The body is then conveyed to the church, attended by a band of music, if the deceased had been wealthy. The service for the dead is then gone through. The closing part of the ceremony is very affecting. The priest says, "Come and impart the last embrace;" whereupon the friends of the departed advance from every part of the church, kiss the cold and pallid cheek, and weep over the body; and it is considered a great mark of disrespect to neglect this last expression of affection. The procession leaves the church in the order in which it arrived. The body is still exposed to view, the coffin lid, in an upright position, being carried at the head of the procession. Then follow men, bearing an elevated cross and lighted lanterns, high on poles; then the priests at the head of the coffin; and then a promiscuous crowd, without any order. If the procession should have to cross a running stream, it is considered that the corpse defiles the water; so, on their return, they must stop at its brink until the priest pronounces a prayer, to sanctify it. This is, however, principally among the Nestorians. Both males and females are borne to the grave in their best clothes. The coffin is placed on sticks over the grave, until the body is stripped almost to nudity, the Greeks not comprehending the propriety of suffering the dead to be buried with anything of the slightest value upon them. Rich persons are, however, sometimes taken to the little church in the cemetery, when the body is divested of its ornaments and the silk dress cut to shreds, to prevent its being stolen. The bottom of the coffin is made of wicker work, to facilitate decay, it being regarded as a bad omen if a body does not undergo decomposition. The common people believe that such a one must be under the curse of God. On the ninth day after the funeral, the relations carry to church an offering for the dead, when prayer is offered for the repose of his soul. This offer-

ing consists of wheat, boiled with raisins, almonds, spices, &c. It is eaten by the priests, relatives, and friends. All who partake of it are expected to pray for the deceased.

The Greeks have never persecuted heretics to the same extent as the Romanists, but this has probably arisen from their not having had the power. They mortally hate the Jews, and ill-treat them, because, as they say, "they are haters of Christ."

But I must quit Greece. Despite its numerous drawbacks, I withdraw my pen from it now as reluctantly as I did my body nearly seven years ago.

As a curious incident, I must mention that while I was staying at the Piræus, Mrs. Black, the celebrated "Maid of Athens" of Lord Byron, hearing that I was an invalid, and fond of brown bread, made me some with her own hands, and sent it to Mr. Buel's for me.

On the 22nd of January, I took my berth in a French steamer for Constantinople, Mr. Buel accompanying me on board to see that I lacked nothing. Referring to my journal, I find it thus written: "I never in my life met with such kind friends as Mr. and Mrs. Buel." I have this day, (Oct. 10, 1853,) received a letter from them, in which they say, "Our missionary work is not without its encouragements. One has been baptized since you were here, and a large quantity of bibles and tracts have been distributed this year. A violent paper in Athens has attacked them, and thus given us a capital opportunity to say some things publicly which the Greeks would not otherwise hear." They have both been laid up with ague and typhus fever. Mr. B. and Mr. King, it appears, are now permitted to preach; but this privilege is almost certain to be taken away again, and they will be obliged to flee.

As I had, in a small way, followed Lord Elgin's example, and helped myself to divers fragments, I was afraid the officers would detain the box; but Mr. Buel arranged that matter for me, by procuring for me a permit, for which he paid about twopence halfpenny.

CHAPTER VII.—GREECE TO CONSTANTINOPLE.

I was now again afloat. Having a cabin to myself, and the steward being able to speak English, I could not have been more comfortable, provided that the word comfort can at all apply to an invalid at sea,—a proposition against which I shall ever vote. "If breezes, and splashings, and tossings can benefit me," I wrote to my dear wife, "I surely must rapidly improve;" for no sooner had we passed Cape Sunium than it

again came on to blow hard, the sea constantly washing over our bows. Many ships were lying at anchor under cover of the various islands, waiting to get on to Smyrna.

The islands of the Archipelago seemed to be innumerable. Our passage through them was slow, but not too slow; for notwithstanding the wind, cold, and wet, the sublimity of the scenery riveted me to the deck. Creeks with fishing boats and harbors with ships; precipitous rocks and raging surfs; gentle slopes and lofty mountains; fruitful valleys and picturesque-looking villages; plantations and forests; what need to say more? But what pen can describe their inexpressible charm and romantic beauty?

In 30 hours we reached Scio, the ancient Chios, which Paul passed on his way to Greece, (Acts xx. 15,) and we were now in Asia. Scio has been described as the most lovely of all lovely spots. During the Greek revolution no place suffered so much as this. The inhabitants had regularly paid their taxes, oppressive as they were, to the sultan; but because some few of them joined in the insurrection, the Turks massacred 60,000 of them in cold blood, and sold 30,000 others, principally young women, into slavery. Only about 15,000 escaped. The Turks were like blood-hounds let loose. Their horrible atrocities can scarcely be imagined, much less described.

Passing Scio on the north and north-west, we entered the Gulf of Smyrna. On our left were scores of rocks, having the appearance of huge towers; and on our right, myriads of fig trees. Flights of wild ducks were passing over us in rapid succession. The sun was just setting on our right (S.W.); yes, the Asiatic sun was setting, over some of the Asiatic hills and the Asiatic islands. O if I could have transferred those lovely tints, those fiery clouds, those brilliant hues, to paper!

As soon as we had entered the bay, a boat was let down, and the captain and doctor went on shore with the bill of health, to endeavor to get pratique,* but they might as well have

* All seaport towns abroad have what is called a health office. The duty of its officers is to give a "bill of health" to the captains of all vessels leaving, and to examine the bills brought by vessels arriving from other parts. If there be plague or any contagious disease raging in the country when a vessel leaves, the officers are bound to give "a foul bill;" but if the country be in a healthy state, then they give "a clean bill." Before any person is allowed to land, so as to come in contact with the people on shore, the "bill of health" must be examined by the health officers of the port; and, if the bill be a clean one, and the port which the vessel has left be not a "suspected" one, permission is given to the passengers to land, and for the cargo to be discharged. This is called giving "pratique."

tried to make the sun rise again as to induce the Turks to give them pratique after he had set. They were not even allowed to land; so we had to lie at anchor all night. The lower classes among the Turks, who know not what the word "clean" means, and who consider that to prevent disease is to oppose the will of God, call the bill of health "a device of the evil one." As Smyrna forms part of the Turkish territory, it is, of course, subject to Turkish laws.

There is, perhaps, scarcely a man or woman living who has not heard of the Turks and of their desperate character. Few, however, know who they are, or what they are, or where they originally sprung from.

I propose, therefore, at once to say a few words on the subject. Their history may just now be unusually interesting, in consequence of the war with Russia.

It is not positively known by the best writers, not even by the Turks themselves, whence their empire took its obscure and small beginning. The most approved opinion is, that they inhabited the extensive regions to the north and east of the Caspian Sea, and were originally called Scythians.

Whatever may have been their beginning, however, it is certain that their progress was rapid and murderous. They mowed down the people like grass, violating the law of nations and abusing the acknowledged rights of victory. In the year 755 A.D., they crossed the Caspian Straits, passed through Georgia, (then called Iberia,) near the Caspian Sea, and seized part of Armenia, where they established their first seat, and called it, after their own name, Turcomania.

Some 300 years later, they made war against the neighboring princes; and Babylon, with other parts, was speedily in their power, until they got possession of all Palestine, Syria, and Egypt, driving out or subduing the Saracens, who had previously expelled the Romans and Greeks. While the Arabs, (or Saracens,) held Palestine, they permitted the Christians to visit the "Holy Sepulchre," and other places in Jerusalem, &c., on payment of a moderate tribute; but the Turks, on obtaining possession, treated them with great severity. This gave rise to the celebrated Crusades, which cost the lives of two millions of Europeans.

I now return to my "wanderings."

About noon the next day, we left for Constantinople. The ducks that we had seen on the previous day appeared to have united in one body, and were all on the water as thick as locusts on the land. As we approached them, they began to fly off. For several minutes there was one continuous cloud, like-

rally hiding the sky from view; and yet it was a considerable time before there was any sensible diminution of their number on the water. There were thousands and tens of thousands. The Turks never shoot them. Indeed, no one is allowed to fire a gun in or near any Turkish port, lest it should cause alarm. Were it not for this restriction, the European residents at Smyrna would have fine sport.

Nearly west of the gulph is Mitylene, and due south are Samos, Patmos, and Miletus. (Acts xx. 13-15.)

Our course lay along the coast of Lydia, the ancient Ionia, and Æolia, famed for their flourishing Greek colonies, but now, through Turkish barbarism, little else than a solitude. By sunrise next morning we reached Troas, in Mysia, (Acts xvi. 7-11; xx. 6; 2 Tim. iv. 13,) having passed Assos; (Acts xx. 14;) and a little farther on we came in sight of the plains of Troy. These plains are now under cultivation, and it struck me that every turf that was turned over must be saturated with the blood of those who had fallen in battle there. But in a district like this, so rich in associations, so teeming with Christian, profane, and warlike history, a steamer does not allow much time for reflection on any one point. Near to Troy is Adramyttium. (Acts xxvii. 2.) We soon entered the Hellespont, or Dardanelles. The straits here are about three miles wide, but they become gradually narrower, until the people of Europe and Asia can, on a clear day, distinctly see each other across them. Their entire length is about 60 miles. Huge forts are erected on both the Asiatic and the European sides. Some of the hills looked like islands in the distance, but on approaching them, lovely valleys appeared. There were windmills innumerable. I counted 26 in one village. Every stroke of the engines carried us in sight of something new, something picturesquely beautiful, or something majestically grand; but, unfortunately, I was not able to be much on deck. I soon found that, for me, the steamer's head was the wrong way, and that, instead of going north, I ought to have been going south. I had been ordered from England because of the cold, and it seemed almost as cold here as I had ever felt it in England. The wind was very bleak, and there was a fall of sleet. My chest felt inflamed, my limbs shivered, and my nerves shook; so that I was compelled to stow away myself in my berth. Every now and then, however, I sat up to take a view through one of the port holes. A man of an imaginative turn of mind, unwell though he may be, becomes strangely excited amid such scenes as these. I certainly, however, should not have ventured from Greece, had I had the slightest idea that I should have to encounter such

chilling blasts. But onward I must then go, as the steamer could not turn back for me.

At Chanak Kalessi, a large wooden town on a promontory, like a sand-bank, we took in a number of Turkish passengers. Hearing a great clattering on deck, as though a troop of my Oldham friends, or a company from the coal districts at the Mumps, in Lancashire, had come on board with their wooden clogs, I jumped up, and went to my cabin door, to see what was the matter, when I saw eight women come down the cabin stairs; at least I was *told* they were women, for without such information it would have been impossible to say what they were. They were evidently bipeds of some sort, but I declare seriously that I should have preferred seeing as many baboons. They had on pointed wooden clogs, turned up at the toes, gilt and ornamented; trousers like bags, made of printed calico; a curious kind of jacket, and a loose printed calico sheet over the whole; and their faces and heads were plastered over with white calico, leaving nothing visible but their eyes, peering through it. These were Turkish peasantry, or country women. They were amazingly like bundles of printed calico, from Hoyle and Son's. I was half inclined to fancy I could smell Manchester in every inch of their dress, except their clogs; but certainly there was nothing of Manchester in the carcasses enveloped in the Manchester calicoes. These were *not* "Lancashire witches." Their dress differed in many respects from that of the Turkish ladies, of whom I may hereafter have to speak, though the faces of all were plastered over in the same manner. As soon as they saw me, they made a hideous noise, something between a bagpipe squeak and a sepulchral groan; and their husbands, who were behind them, drove them into the ladies' cabin. I was afraid that their husbands aforesaid, would have come into the cabin of which I was then sole monarch; but I soon learnt that there was no danger of that, as a *bonâ fide* Turk would not defile himself, if he could help it, by sleeping near a Christian. They preferred the floor in the saloon to the berths in my cabin; and amazingly pleased I was for once that I was a scarecrow.

At Dardanelles town, the flags of all the European consuls were seen gaily unfurling themselves, like so many bunting or calico finger posts, to direct travellers. When a man arrives at a foreign part, his first duty is to call upon the consul of his country,* give in his card or name, and obtain such information as he may desire. However great a novice a traveller

* The English have a consul at almost every sea-port of importance all over the known world.

may be in other respects, he is usually acute enough to look out for his national flag; and what can give him greater pleasure, when so far from home, than to see the flag of his country waving in the wind? But when, in addition, an Englishman sees the pendant streaming from the mainmast, showing that the ship is a man-of-war, he feels his bosom glow towards his native land, and a strange, mysterious reverence comes over his mind toward the Union Jack, England's renowned flag, which waves at the flag-staff, and is dreaded and respected all over the world. At such moments, at a distance from his native shore, and especially if separated from all on earth that is dear to him, the sight of the English flag creates indescribable emotions of pride and pleasure.

Not far from Chanak Kalessi, the straits are not more than a mile in width; and here it was that Lord Byron swam over.

In four hours more we reached Gallipoli, a town of 80,000 inhabitants, with wooden buildings, covered with red tiles. Here the Turks obtained their first footing in Europe. An earthquake is said to have thrown down the walls, thus rendering the place an easy prey to the invaders.

We then entered into the Sea of Marmora, and in the middle of the night cast anchor at Constantinople.

CHAPTER VIII.—CONSTANTINOPLE.

The next morning, I found the thermometer only six degrees above freezing point. The sun was, however, soon up, and the thermometer ran up also; and, my chest being a little easier, I went on shore, having engaged a guide who came on board. He took me to the Hotel de l'Europe, which, he said, was the best in Constantinople; but, if it were, so bad was the best, that I made up my mind that I would not sleep there, but return to the steamer, after I had done my day's work.

Of Constantinople I shall say but little, as it has few, if any, Scripture associations. It now contains about 500,000 inhabitants, amongst whom are said to be 80,000 Jews, who are described as being greatly depraved and loose. The Saracens, who had overrun all Egypt, Persia, Syria, and Palestine, laid siege to Constantinople, but signally failed in their attempts to get possession of it, notwithstanding that Mahomet had promised that he who should take that city should have the highest place in heaven.

During the Crusades, Constantinople was taken by the Latins, or Romanists; but in 1261, it was retaken by the Greeks, and remained in their possession until 1453, when it was taken by

the Turks. The Turks still hold possession of it; but the Russians say they are determined to have it, sooner or later.

For nearly 400 years after the Turks had taken Constantinople, the Christians had to pay what was called the *haratsh*; that is, a tax to allow them to carry their heads on their shoulders. Our ambassador, Sir Stratford Canning, succeeded in getting this law repealed.

At the Greek revolution, not only did the Turks massacre all who came in their way in Greece, but the sultan, (the king,) Mahmoud II., called "the Reformer," because he modified some of the Turkish laws, wreaked his vengeance on the Greeks who resided in and near Constantinople. He ordered the Greek patriarch, three archbishops, and some others of the Greek ecclesiastics to be hung before their own church doors, to be suspended there for three days, and then to be dragged through the streets by Jews, and flung into the sea. His Greek interpreter was summoned before him, and, without any crime being laid to his charge, the sultan made a horizontal motion with his hand, and the interpreter's head instantly rolled on the floor. The Greeks in all the villages on the Bosphorus were massacred in cold blood, as well as all who could be met with by the Turks either on sea or land. During two months the streets of Constantinople streamed with blood. Neither age, rank, nor sex was spared. Upwards of 30,000 Greeks were massacred in Constantinople alone. Wherever the Turks went, blood marked their course; the peasants were murdered, and the children hung by the heels to the trees by the roadside.

The Bosphorus on the north, and the Dardanelles on the south, are considered as the gates of Constantinople. The sultan can shut them when he pleases; but even then the city would abound with everything that can tend to supply the wants or gratify the luxury of the inhabitants.

I am quite certain that no man has beheld the most imposing sight in the world, until he has stood on board ship, and had a view of Constantinople. Generally, paintings, engravings, and descriptions far surpass the actual landscape; but *here*, the reality beggars every description I have ever read, every representation I have ever seen. As I stood on deck, the beautiful harbor, called the Golden Horn,* was right before me, separating Constantinople Proper, called Stamboul,

* It is somewhat singular that the harbor of Constantinople is of the form of a horn, or cornucopia. At one time riches from most parts of the world were poured into it, the corn of Egypt and the gems and spices of India. Hence the term, "Golden Horn." There is no tide, and as the harbor is deep, goods can be landed at all hours.

from Galata, Pera, and Tophané; the Bosphorus, the most picturesque strait, perhaps, in the known world, was on my right, running between Asia and Europe; in the rear was Scutari, and on my left the Sea of Marmora, with its promontories, creeks, and islands. On each side of the Golden Horn and the Bosphorus are rising hills, and on these hills, beginning at the very water's edge, stand the respective towns, so that the whole, or nearly so, present themselves at once. Scores and scores of minarets, domes, cupolas, monuments, towers, and gilt spires, with marble palaces, and mausoleums, and baths, lovely groves, verdant trees, gardens, &c. &c., are, therefore, within the eye's range. As the sun shines upon the city, it looks like one flame of gold. Then the shipping in the harbor, with thousands of gaudily-ornamented boats, or caïques, myriads of birds, and picturesquely dressed people numerous as locusts, all tend to give effect to the scene. Surely there is nothing, there can be nothing, in the world to surpass it. Such a variety of shade, such a combination of the beauties of nature and the wonders of art, such perfection in all that is enchanting in the distant view, such a gorgeous whole, no pen can possibly describe. I stood almost motionless, nay, breathless, with admiration, my eyes being firmly fixed on the expanding scene. That such a country should be in the hands of a semi-barbarous people like the Turks, whose hand withers all it touches, is enough to make one weep; and yet, if it fell into the arms of Russia, it would be ten times worse. I am no friend to war; but if ever war *can* be justifiable, the one in which we are now engaged is so (1854), to keep those heathenish hordes from taking possession of Turkey. The religion of the Russians is nearer to Paganism than that of the Turks; and, therefore, Russia has no claims for support from us even on religious grounds. And as to commerce, the Turks levy no duties on our manufactures except for the sake of revenue, while the duties imposed upon them by the Russians are almost prohibitory. In every point of view, to suffer Russia to extend her territories, when we have the power to prevent it, would be an act of national suicide, for which our children and children's children would ever censure us. The Turks will fight to the last man, as the Koran promises eternal happiness to all who die fighting for their religion; and they have made this a religious question,—the Crescent against the Cross.

I afterwards had a view of the city and country from one of the fire towers; but, though superbly grand, it was not so picturesque and beautiful, or, in a word, so "telling," as the view from the steamer.

But O what a disappointment on landing! It was something like a poor man who had been just going to lay hold of a bag of gold, when it was suddenly snatched from him. Constantinople may properly be compared to a whited sepulchre.

I first went to what is called Pera, occupied by the Franks, that is, the Christians. The streets were only from three to five yards wide, and the *pavements* were past all possible description. The stones are all shapes and sizes, from 2 in. to 18 in. on the surface, and appear almost as though they had been poured down and left to fix themselves promiscuously in the mud. It was nearly as difficult for me to walk on them as on the scattered stones in a stone quarry. The middle of the streets is made to form a kind of gutter, and into these gutters the mud, instead of being carted away, is swept, and there left, and garbage of every description is pounded with it. It had been raining for some days when I was there, and it rained a little then. Judge, then, what the streets were; and yet along them, without footpaths, with thousands of people, like Cheapside, in London, scores of horses and donkeys with panniers, and hundreds of dogs, I had to wend my way, pushing here, *backing* there; now knocked against; then violently thrust against the wall; slipping into that pool of mud; stumbling over that stone;—up hill and down it was all the same; it was laughably wretched. In one pool of mud I nearly lost my goloshes, and I several times slipped and nearly stuck fast. When thrust against the wall, I had constantly to push away the horses to avoid being squeezed, and they on the other side of the street had, in their turn, to push them back again. In some of the streets, when two carriages met, one of them had to be lifted by main force close to the wall, and even then there was hardly an inch to spare for the other to pass. The carriages are all small, and gaudily carved and gilt,—models of the Lord Mayor's carriage in London. *Gilt*, did I say? Well, some of them were; but most were decorated with "Brummagem" tinsel, Dutch metal, or yellow paint. They are only about 3 ft. 4 in. high inside, and have no seats, as the persons who ride in them, principally females, all squat on the bottom, with their legs doubled up like an English tailor's. They have no glass windows, but curtains, and are hung so low as to nearly touch the ground. They cannot go beyond a walking pace in the streets; and to see how they jolted over the irregular pavements utterly debarred me from envying those who were inside, unpleasant as was my own situation in the splashing mud. The horses pass over the

irregular stones like goats. They were constantly slipping, but I did not see one fall. There was one street that had never been paved. We endeavored to go along it, but it was quite impossible, as it was almost as bad as a clay pit. My guide, therefore, took me round another way. And there was another street which I found quite as difficult to ascend as I did some years ago to get up Snowdon mountain, in Wales. When I reached the steamer in the evening, I was dreadfully footsore, and my trousers were one complete cake of mud.

At the extremity of Pera is a large cemetery. I was struck with its vast extent, and thought, "Surely the people must die fast here;" but I soon learnt that two persons are never put in the same grave by the Turks, neither are the graves more than 2 ft. deep. The tablets are all upright, and surmounted with turbans, tarbooshes, or flowers. The dignity of the person in the grave is displayed by the kind of turban at the top of the stone. Most were of white marble, and many richly gilt and ornamented. They are about the size of our railway mileposts, and are as thick on the ground as ninepins. The flowers denote females. Some are painted green; these were descendants of Mahomet. One of a favorite eunuch is particularly rich. (See Matt. xxiii. 29, where the custom is referred to.) On some of the tombstones there is a representation of death by the bowstring.* Formerly, any officer in Turkey could take away life for even petty offences, such as for short weights or measures; but now no life can be taken except by order of the sultan. In 1853, 15 religious students endeavored to incite the people against the sultan, because he would not declare war with Russia; but they were marched

* How the bowstring is applied I am unable to say, as the Turks will not give foreigners any information about it. I applied personally at the office of the Turkish Consul-General in London; but was soon told it was useless to make any inquiry on the subject. So I suppose it is one of their mysteries. The Thugs in India used a noose, which they threw over the heads of their victims, and then the cord was pulled by two men, one having hold of each end. Probably death by bowstring is somewhat similar. The Thugs were a "religious" sect in India, who lived by plunder. They would often meet in villages in straggling parties of three or four, so as to avoid suspicion, but would unite in gangs of 200 or 300 when necessary. Their plan was to join company with travellers, when two Thugs would contrive to get a traveller between them, while a third was behind with the noose. At a given signal, every traveller in the company was thus strangled. As many as 40 or 50 have been murdered in one day. After each murder, a religious ceremony was performed, and prayer offered up to their goddess Dany. It was not till after the storming of Seringapatam, in 1799, that the British Government knew of the existence of such fiends. They are now, I believe, happily exterminated.

through the streets, with their hands tied behind them, and in less than an hour the bowstring had done its work. The cypresses give the cemeteries a solemn appearance. The monuments in the cemetery of Kensal Green, near London, and of Père la Chaise, Paris, are far more expensive and substantial, but not so showy. I found it the same all over Turkey, but shall not, probably, revert to the subject.

On our way, we passed the residences, or palaces, of the foreign ambassadors, which are all in the Frank quarter, the Turks dwelling alone in their own city. Some of these palaces are good enough for any sovereign in the world. Of course the people of the respective countries have to support them. The ambassadors are all looked up to as so many princes, and most of them know how to take advantage of their position.

The dogs are innumerable, all of the wolf breed, and all of one colour. No one admits them into their houses, but everybody feeds them, everybody "casts" them something. (Matt. xv. 26.) Some of the tradesmen give them credit for so much meat a day at the butchers' shops, which dog and butcher alike understand and value. I have seen nearly a dozen standing opposite a butcher's shop, waiting to be fed; and I have also seen litters of them under the trees and nobody taking the slightest notice of them. They are all as fat as lambs. They go "round about the city" now as they did in David's time, (See Ps. lix. 14, 15,) especially in the night, when they "wander up and down for meat," and consume all the offal in the streets. They are, therefore, called the scavengers, and it is certain that, were it not for them, the plague would rage much oftener than it does, as the Turks would die in their own dirt rather than voluntarily lend a hand to remove the filth. It was often the case that conquerors, even the Jews, left the bodies of those whom they had slain to lie in the streets or fields, for the dogs and vultures to eat. (See 1 Kings xiv. 11; xvi. 4; xxi. 19, 23; &c. &c.) The bones soon become dust in those warm climates; and no doubt David had his mind on this when he penned Ps. xviii. 42. The "noise" of the dogs in the night I escaped while at Constantinople, as I slept on board the steamer; but at Smyrna and other places I had grievous experience of it, as I may hereafter show.

Dogs are considered by the Mahometans as unclean, and, therefore, they will not even touch them; and yet they view them as almost sacred; so that, in many parts, to hurt one unnecessarily is an unpardonable offence.

I read an account in the papers some two years ago, that the dogs in Constantinople had become so numerous that the

Turks had paid persons (Greeks, in all probability) to take a ship-load of them to a barren island in the Sea of Marmora, and there leave them to perish. Food enough for two days was left with them. A Mahometan priest preached to them a sermon on the duty of patience and resignation, and they were then left to their fate. Their howls were described as almost rending the rocks for miles round, while they were devouring each other, until the last had perished.

Every dog knows his own locality; and if a strange dog venture out of his own street into another, the dogs in the latter will unite to drive him back. This I have witnessed many times. It is the same in Egypt. I once saw a dog in Cairo, belonging to a Frenchman, nearly devoured, because he had followed his master into a *foreign* street. I found my stick indispensable at Constantinople, having had eight or ten dogs barking at me at once, as they particularly dislike Franks. Some writers assert that they do not care for a stick so much as for a stone, as the people are sure to hit them with a stone; but I deny the correctness of the former part of the assertion, as my stick answered admirably.

Cats and rats are, I think, more numerous than the dogs. The dead bodies so near the surface of the graves will account for the rats, and the rats will form an excuse for the cats. Numbers of the houses are built over old graves. Indeed, the town altogether is little better than one vast charnel house. Instead of wondering that the plague should visit such a place as this, I am perplexed to know how it can ever be free from it. The people are indeed a sickening example of idleness and filth.

On reaching Tophané, we took a caïque, and went a little way up the Bosphorus, to see the palaces. A new one, fast hastening toward completion, was all of white marble. Then came a palace of one of the pashas, or ministers, and then the winter palace of the Sultan, called Beshiktash, which fully equalled the tales I used to read about the east, when I was a boy. The centre is supported by rich marble Corinthian pillars; the two wings have each 44 marble pillars, very massive; and there are several flights of elegant marble steps, extending along the entire front down to the water's edge. The top, from one end to the other, is ornamented with fretted marble of the most beautiful work, and the whole front is of carved marble of similar description. Then there are the baths, coffee-houses, &c., all of marble, with richly-gilt and ornamented cupolas, costly beyond my powers of calculation. "These things," said Dr. Johnson, "make (to the possessor) a death-bed terrible." The palace extends about 2,000 feet along the

banks of the Bosphorus. Last August, (1853,) I saw at Messrs. Hancock and Co.'s, in London, a chandelier designed for this palace. The suspension rod was 80 ft. long, and the chandelier consisted of between four and five tons of glass. Its cost was to be about £10,000.

On returning in the boat, I had another view of the Bosphorus, with Scutari and Constantinople in the distance. The scene increased in magnificence as we approached. Well may these and similar views be called "the Beauties of the Bosphorus." A traveller might feast his eyes here for weeks. On the opposite shore lies Bithynia, and beyond are Paphlagonia, Galatia, Phrygia, Cappadocia, Pontus, &c. (Acts xvi. 6, 7; 1 Pet. i. 1.) The Jews were banished by Hadrian to the shores of the Bosphorus. It is worthy of remark that on both sides of the Bosphorus there are seven bays and seven promontories, all corresponding with those on the opposite shore, as though some earthquake had rent the two continents in twain. On the east is the Black Sea, with Sebastopol, a stronghold of the Russians, on the shore opposite.



A WHIRLING DERVISH.

During the day I went to see the Whirling Dervishes, a sect belonging to Mahometanism. Having taken off my goloshes, my shoes being then taken for slippers, and my guide having thrown off his shoes, we were admitted into the mosque. Without this preliminary, we could not have entered. There was a large circle in the centre of the building, railed round, and covered with matting, at the farther part of which was

laid a rich Turkish rug. The Mahometans always spread a carpet, or rug, or garment, on the floor or ground, when they pray. The same custom prevailed amongst the Israelites, though sometimes, when in great distress, they spread sackcloth under them, and bowed their heads like bulrushes. (Isa. lviii. 5.) The dervishes, 17 in number, were within the rails, and the spectators without, and each dervish wore a hat like the thicker end of a sugar-loaf. On the arrival of the head priest, two soldiers, who guarded the entrance, presented arms; and the priest went directly to the rug, and squatted himself down upon it. All then stood up, bent themselves double, knelt, and then put their heads to the ground, which is the Mahometan form of prayer. (See page 164.) This was repeated several times. They then went behind the head priest, and formed three lines. One dervish went out of the circle and stationed himself opposite a painting, or some writing on the wall. Some one in the gallery sung something, which was followed by the dervishes again going through their form of prayer. They then stood still, and put their hands to their ears, as though listening for something. Presently the one opposite the painting said something, and down they all went again as before. And this was repeated several times, in answer to the songs from the gallery and the prayers from the dervish opposite the painting. The head priest then muttered prayers for six or eight minutes, and he was followed by the singing for a similar length of time. He then sprang up and bowed to the rug, on the right side; then passed it, and bowed to the left of it. The others all did the same, one by one, and marched, rank and file, like soldiers, three times round the circle. Suddenly there was the sound of a drum, then something like bagpipes, and then a squeaking flute. The music was mild at first, but it became wilder, and gradually more and more wild. At length the drum again beat. Up they all jumped, threw off their cloaks, under which they had long skirts, extended their arms, and began to whirl round like tops. Their skirts were soon inflated, and they looked like so many mushrooms with heads on. This they continued for at least a quarter of an hour without the slightest cessation, until some of them dropped down exhausted. This is *their* religion, and they consider it the acmé of devotion. While looking at them, how strongly was I reminded of the poor deluded Ranters,* who, by their exercisings, roarings, and loud

* I remember once going to a Ranters' meeting, near Oldham, in Lancashire. During the sermon there were continual exclamations from the congregation, "Glory be to God and Ranters," &c. &c. When

prayings, work themselves up into madness, and call it the work of the Spirit!

In the very interesting narrative published by MM. Hue and Gabet, two French missionaries, of their expedition to Iha-Sa, the central seat of Lamaism, they give us an account of a very ingenious system in use among the Lamas for praying by machinery. A large pasteboard figure, in the shape of a man, is scribbled over with the prayers and formulæ of devotion most in use among these religionists. It is then set upon an axis, and so left standing by the roadside for the use of passers-by. All that is necessary to be done by those who wish to indulge the spirit of vicarious devotion, is to give the figure a good spin. As long as the rotation continues, so long are they supposed to be engaged in the recital of the prayers inscribed on the pasteboard image. Now, if these poor dervishes would only adopt this plan instead of their present one, what mental and physical suffering they would be spared. Formerly the dervishes used to torture themselves with hooks and spikes, passing them through their cheeks; but the late sultan put a stop to the practice. I shall have other sects of dervishes to mention when I arrive at Grand Cairo.

In the evening there was a fire in the town, which burnt

the sermon was concluded, the minister said, "An' naw, moy brethren, join wi me i' preayer; un'let's o' (let us all) follow th' example of eawer bruther Fletcher, whut put his meawth toth' wo', (wall,) an' preayed till th'mortthur (mortar) melted wi' his breath." This exhortation caused a great sensation, and the minister and several other persons then commenced praying aloud. One man, I observed, in accordance with the pastor's advice, did put his "mouth to the wall;" and though I remained for nearly an hour, it being then almost dark, he appeared to be as far from concluding when I left as when he began. In a few minutes, the minister had ended; and then, stepping from the desk to the middle of the chapel, (there were no pews,) called out, "Naw sich on yo' as whantun (want) t' be safed by grace, yo' mun cum heear!" (you must come here.) Several women went up to him, and knelt down on the floor, and he, with two or three other men, commenced praying over them, each aloud. Presently the parson stopped, and, addressing one of the women, said, "Dus ta' (dost thou) feel th' peower o' God wartel'ing (working) in thee?" "Neaw," (No,) she answered, as though in an agony. "God help thee," responded the minister; and then started off again. In a short time, he again stopped, and put the same question; when the poor devotee ecstatically roared out, "Hah!" (Yes!) Immediately the whole place rang with shouts of "Anuther sinner safed by grace!" Now, I would ask, can any "whirling," any "extreme unction," be more degrading to the name of religion, more humiliating to common sense, than this? The whole was spoken in the broad dialect of my native county; but I have partly translated it, for the benefit of those who do not understand Lancastrian English.

down about 60 houses. As most of the houses are of wood, a fire makes sad havoc, and fires frequently occur. I had a view of this from the steamer. I had retired to my berth, greatly fatigued; but the steward called me up to look at it. Everything was consumed except the chimneys, which were left standing in every direction like pillars, or like the long factory chimneys in my native city, Manchester. Being of brick, they escaped. The fire stopped at the English ambassador's palace, which is of stone. When a fire takes place in the day, a red ball is hoisted on the fire towers; and when in the night, a red light; and even the sultan is compelled to turn out and assist, if necessary. The people, therefore, sometimes set fire to their houses wilfully, as by this means they get personal access to the sultan, to lay before him their grievances, which otherwise they could not do. A fire here is sure to sweep away several streets, as the streets are all so narrow that the eaves of the houses almost touch each other.

The next day I went to the Turk's quarter, which is on the left side of the Golden Horn. As we had to land at Pera, on the right side, we crossed the water over a bridge of boats, the harbor being too deep for bridges to be erected in the ordinary way; but the boats are securely lashed together. The shops, or bazaars as they are called, were full to overflowing. I never saw such a profusion of everything,—apparel, fruits, fish, confectionary, vegetables, gaudy dresses, trappings, and embroidery. The shrimps were amazingly fine, larger than our prawns. The shops are all of wood, but some of them have marble foundations. I have heard them compared to wooden boxes, open in the day and shut at night; and it is a capital idea. When a man opens his shop, all that he has to do is to let down the front, and his shop, a few feet square, without door or window, is in full view; and the shutters form a stand. The roofs are only thin planks, laid over each other. The Turks were all squatted down, composedly smoking their long pipes.

Each street has its own particular trade, as it was of old. (Jer. xxxvii. 21.) In this street were all confectioners, in that butchers, in the other jewellers, in the next bakers, and so on. Large quantities of black bread were on sale, in small square cakes. This is the staple food of the poor. I did not dislike it, but found its properties too medicinal for me to take much, though the mass of the people rarely taste any other food. Our agricultural laborers often complain of their privations, and not sometimes without good reason; but I often think that if they, as well as many of us who are better off, had to live as thousands of the people abroad have, it would teach

us a lesson which might be profitable. The Drug street was full of perfumes, especially of the Turkey rhubarb. The Bookbinders' and Stationers' street, had, of course, my especial attention. The volumes of manuscripts, for there were no *printed* books, and the pasteboard inkstands and pocket-books were truly elegant. A rent is paid to the sultan for the sweepings of the Jewellers' street, and, as the people never leave their valuables in their shops, but wrap them in paper and carry them in their girdles, diamonds and other precious stones are often found among the sweepings.

In various parts of the city, there are fountains of water, enclosed in neat buildings, and cups set outside for the passers-by. A person is always in attendance, who fills the cups as quickly as they are emptied. The Turks believe that to give a cup of cold water to a stranger covers a multitude of sins.

Passing through the bazaars, we came to the heart of the city, strewn with exquisite mausoleums, or tombs of the sultans, and glittering mosques, or churches. The tomb of the last sultan is more beautifully ornamented than any palace in England. The coffins, or sarcophagi, of himself and family, are to be seen through the windows, the trappings being richly embroidered and gilt. The coffin of the sultan is surrounded with wax tapers about as thick as my body. United with the surrounding gardens, it was a far more imposing sight than was the lying in state of the Duke of Wellington, which I saw at Chelsea in 1852. Indeed, the latter was a mere puppet show. The mosque of Sultan Achmet has six minarets, and the interior appeared to be as gorgeous as money could make it. The minarets are said not to be gilt merely, but covered with plates of gold. I had several good, uninterrupted views through the windows. The dome is supported by four columns, each of which, Murray says in his Guide Book, is 36 yards in circumference, but I could not *look* them so large. I *longed* to measure them, but could not go inside.

The mosque of Santa Sophia is still more gorgeous than that of Sultan Achmet. This temple was originally built by Constantine; but being burnt down, it was rebuilt by Justinian, on a much more superb scale. By the time that the walls were only two yards above the ground, 452 cwt. of gold had been expended upon it. The mortar was mixed with barley water, as water itself was too common. The magnificence and variety of the columns surpassed all bounds. Some were taken from the Temple of Diana at Ephesus, and others from various Pagan temples at Athens, Baalbec, Troas, Rome, &c., which had been taken possession of by the Romans. On

completing the temple, the emperor exclaimed, "O Solomon, I have outdone thee!" In this temple the Greeks sought refuge when the Turks entered the city; but they were all massacred; and the Turks then turned the temple into a Mahometan mosque. It is held by them to be so sacred, that without a firman from the sultan, which costs about £7, it is dangerous for a Christian or Jew even to look inside it. I, however, watched my opportunity, and, having on a Turkish cap, or tarboosh, succeeded in obtaining two or three good views through the windows. (1847.)

These magnificent structures stand in strange contrast with the shabby "wooden boxes" with which they are surrounded.

In almost every wall and every building, I observed innumerable pieces of paper, carefully doubled up; and I saw several Turks pick up the bits of paper lying in the streets, examine them, and, if they contained writing or printing, deposit them in the crevices of the walls. This, I ascertained, arose from their dread of trampling upon or destroying anything which contained the name of God. For the same reason the Turks object to have their Koran, or any religious book, printed, as it would necessarily cause a *pressure* upon the name of Allah (God). And yet these very men, if not kept down by the Government, would think no more of killing a Greek than the Greeks would of killing them. What a strange infatuation! As very few of the Turks can read, the mere fact of printing or writing being on the paper is quite sufficient. Their superstition prompts them to preserve it. The time is gone by when they can treat a Christian as a dog, with impunity.

In the Hippodrome stands the oldest authenticated relic of antiquity in the world, namely, the tripod of the ancient Oracle of Delphi. It is the very stool on which, in Pagan days, the prophetess sat when she was professing to give the voice of the gods. The custom is referred to in Rom. iii. 2; 1 Pet. iv. 11; and Heb. v. 12. The priestesses pretended to listen to what the gods said through the oracle, but they always gave an evasive answer; that is, an answer that could be made to mean anything. For instance, when the King of Lydia went to inquire if he should go to war with Cyrus, the answer was, that if he did, he should overthrow a great empire. He went, and was defeated. On reproaching the oracle for deceiving him, the priestess answered that he certainly *had* overthrown a great empire, viz., *his own*; and that he should have asked *what* empire would be overthrown.

Here also is an obelisk from Egypt. During the reign of three sultans, the people were unable to raise it to an upright

position; but at last they succeeded, and the event is commemorated upon it.

The slave market had also my attention. There were many slaves on sale, principally black, but several white, the latter being Georgians and Circassians, and all females. One of them was, I think, the finest girl I ever saw in my life; another had a child by her side. In those countries, children are regularly *bred* by their parents for sale to the Turks, who take them as wives and concubines. The price of the blacks was from £10 to £20, and of the whites from £150 to £200. As we passed, the slaves looked anxiously at me, as though wondering if I were to be their purchaser. This market was, I am told, done away with early in 1847, so slaves are now only to be bought at the private residences of the dealers. I shall defer my remarks on slavery as it exists in the east until I reach Cairo.

We went to see the Mosque of Sulieman; but the distance was so great, and the streets so bad, that it quite knocked me up.

Having no desire to remain longer in a place of extremes so great, I went to look after my passport. The office was closed; but as soon as I had made known that I was an Englishman, the door was opened, and my passport viséd (signed.) One of the clerks spoke English well, and was very kind to me.

The next morning, as the steamer was not ready to leave, Mr. Dwight, an American missionary, came on board, and volunteered his services; for which I felt grateful. Our first visit was to the gardens of the Seraglio. The Seraglio is the palace in which the sultan's slaves and concubines and other females reside. Here there are said to be some hundreds of women. It must not be supposed, however, that they are all concubines of the sultan, as, in all probability, he never even saw many of them; but most of them are persons of rank, or attendants. Solomon had 700 wives and 300 concubines; but Josephus says, and no doubt he is correct, that this merely means females of royal extraction and the daughters of eminent persons. The sultans can marry none but slaves; so that all their children are by slaves or concubines. Every sultan, therefore, is, strictly speaking, the son of a slave; and the people do not forget to tell him so, when he displeases them.

As we passed the main gate, the sentries called to us, but we took no notice, passing boldly on, as though in authority. We entered the second court. Again the sentries challenged us, and again we noticed them not. Had we done so, my companion said we could not have succeeded. His advice to me was, "Always be bold and firm, but never impudent. You will generally succeed." Though his advice was not new to

me, as my readers will already have learnt, yet I confess I cannot see much difference between his "bold" and "impudent;" but I suppose they understand it better in America.

The gardens are about three miles round, but we did not venture any farther. The Seraglio has witnessed many, many deeds of horrid cruelty.

We next went to the Mint, which was worked by English machinery and had English overseers.

I next took a boat, and was rowed up the Golden Horn to a village called Eyoub. The harbor was filled with the ships of all nations, and hundreds of caïques were swimming over the water. The scene was well-nigh as busy as the Thames at London Bridge, and far more gay. Eyoub derived its name from one Yob, who was killed during the siege of Constantinople in 668, and is said to have been buried here. The mosque is held to be so sacred that no Christian has ever been allowed to enter it. We endeavored to go up to it, but a ferocious-looking Turk *growled* us away. No Christian is permitted to reside in the village. Many of the Turks fancy that the Yob buried here is the Job of the Old Testament; but this is a mistake. The glare and glitter of the place surpass every possible conception, for money and art have done their utmost. There are streets of tombs and mausoleums, highly gilt, and richly ornamented.

I also visited several other mosques, the burnt column of Constantine, the cistern of one thousand and one pillars, the seven towers in which the European ambassadors used to be confined when the sultan was going to declare war, and other objects of interest, which it is unnecessary for me to mention.

I have endeavored to give a general idea of Constantinople, but it must not be supposed that I have "told the half." Its mosques and fountains are all rich and beautiful; its streets shabby and foul,—ridiculous extremes of splendor and wretchedness. Its men are well made, tall, and strong; its women short and seemingly delicate. Its shops are well stored; but most of the goods are gaudy and valueless. Its men-of-war are prodigiously large; but its sailors inexperienced and good for nothing. Its boatmen are exceedingly clamorous, but they are clever and dexterous; and as soon as you have selected your man, the rest are silent as death. Its caïques are greatly similar to the London wherries; but they are beautifully carved, gaudily decorated, and richly carpetted or matted. Its love of finery knows no bounds; but its poverty is proverbial. Its power, created by the sword and supported by plunder, once made all Europe to tremble, for, after the subjugation of Con-

stantinople, the Turks invaded Germany and other parts, and contemptuously laughed at all who opposed them; but it now exists "on sufferance." Its inhabitants once discarded all intoxicating liquors, but many of them have now learned the way of "Christian" countries, of drinking to excess. Tinselled pomp, luxurious indulgence, cruel bigotry, deplorable ignorance, and abominations of filth and practice, are their most prominent features. And here I must stop.

I find in my journal the following: "I never left a place with less regret, nay, with more pleasure. Despite its mosques, its palaces, and its gardens, it is a tawdry, filthy hole."

Notwithstanding all that we hear of Turkish violence, Mr. Dwight told me he firmly believed that both life and property were more safe in Constantinople than in London or New York.

The Turkish dress is not so rich as the Albanian; but it is nevertheless peculiar enough. Many of them at Constantinople do not now wear turbans, but red caps like the Greeks, only with shorter tassels; and European dress and European manners are being fast introduced. The Greek and other *foreign* ladies are easily distinguished from the Turkish by the absence of the calico *plaster* from their faces. Some writers say that the cause of the Turks taking Greece was to obtain possession of their women, who were more beautiful than their own.

As the religion of the Turks is the same as that of the Egyptians, and as the manners and customs of the two people are in every respect so very similar, I shall reserve my account of both until I arrive in Egypt.

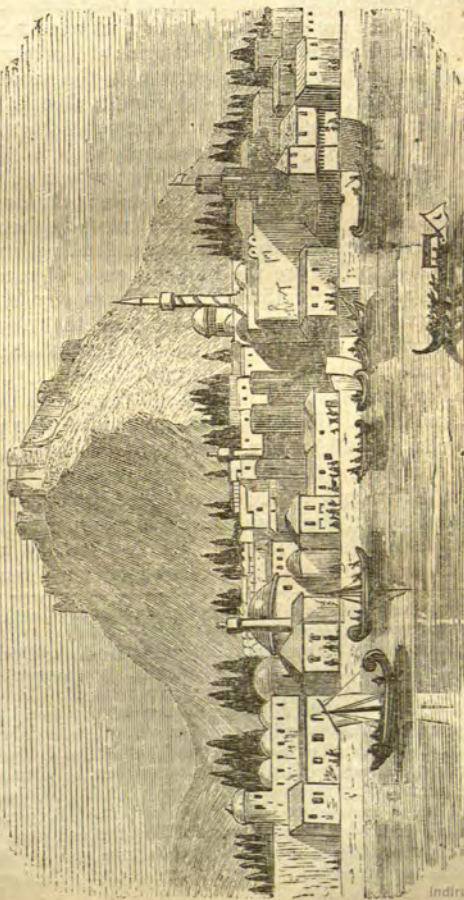
The sultan is compelled to attend some mosque every Friday, the Mahometan Sabbath, no excuse except the most dangerous illness being allowed for his absence. It is said that he is more than half a Christian; but if his people once had such an idea of him, he would soon be his head shorter.

In the evening we left to return to Smyrna. We had a Greek girl on board, who was going with her father-in-law to her husband, to whom she was betrothed, but whom she had never seen. She was remarkably lively and good looking. They left us in the Dardanelles. Before she quitted the boat, she became very dejected, and muffled up her face, never again to unveil it out of her own room.

We arrived at Smyrna the next day, Jan. 30th. The wind had changed, and the weather was much warmer. Of this I soon experienced the benefit. At Constantinople, the frost in the nights had been very severe, and the sun in the day intensely hot. I felt frozen at night, parboiled in the day. No more such experiments, said I to myself, for me.

CHAPTER IX.—SMYRNA.

Smyrna, where was one of the seven churches of Asia, is a large town, built at the foot and partly on the side of a hill. The Acropolis, like "a city set on a hill," is seen towering conspicuously over all. Many of the houses being built of stone, and numerous cupolas, domes, and minarets being visible, the town has a somewhat attractive appearance. Groves of cy-



SMYRNA.

press trees lie on the right; but I do not like them; they are too sombre-looking, too hearse-like; and yet, as they surround the respective cemeteries, they are appropriate and noble.* Most of the ships in the bay were English.

Who has not heard of Smyrna figs? It must not be understood, though, that all figs termed Smyrna are grown in or near that city. Many are, it is true; but the principal part of them is produced in the interior, brought to Smyrna on camels, and then exported, thus deriving their name from the port at which they are shipped; just as Port wine is shipped at Oporto, though produced in the interior of Portugal; Barcelona nuts at Barcelona, though grown in the more inland countries of Spain; Naples soap at Naples, though little or none is made there; and so on. I remember when I first went to Leghorn, I expected to see every shop in the town crammed with Leghorn hats and bonnets; whereas I did not see a single one in all the place. Florence is the main mart for Leghorn straws, hats, and bonnets; but as Leghorn is the port whence they are exported, they are called Leghorns.

The figs most prized are the first-ripe ones, (Jer. xxiv. 2,) called, when ripe, the "untimely" figs; that is, ripe before the time. As soon as ripe, they always drop off the trees. (Rev. vi. 13.) These are ripe in June; but the figs that are packed in drums and exported are not ripe until August.

An Italian, who spoke "a littell Englis," came on board the steamer, and offered his services as my guide. His pay was to be a dollar (4s. 2d.) a day. We went on shore together, and he conducted me to the Grand Smyrna Hotel.

I had not been long on shore ere I presented my letters of introduction to Mr. Riggs, an American missionary, and Mr. Atkinson, an English merchant. My first inquiry was, if I could make the tour of the Seven Churches;† but I found that

* It is supposed that Noah's ark was built of cypress, called in Genesis "gopher wood." (Gen. vi. 14.)

† Ephesus is about 47 miles south of Smyrna. Laodicea (Rev. iii. 14—19) is on a hill, about 160 miles east of Ephesus. It is frequently visited with earthquakes and volcanic eruptions. (See verse 14.) Philadelphia (Rev. iii. 7—12) is about 40 miles north-west of Laodicea. It is still a city of some importance, and the residence of a Greek bishop. Sardis (Rev. iii. 1—5) is 20 or 30 miles north of Philadelphia. It is a place of ruins. Thyatira (Rev. ii. 18) is some 27 miles north of Sardis. It is still famous for its manufactures. Travellers say the best scarlet colour in all Asia is produced here. (Acts xvi. 14.) Pergamos (Rev. ii. 12—16) is about 50 miles north-west of Thyatira, and some 70 miles north of Smyrna. There are 15,000 inhabitants, among whom are 2,000 Greeks and Armenians. It was a warlike city. The serpent was at one time worshipped here.

that was impossible, unless I could ride 14 successive days on horseback, sleeping on a quilt spread on a mud floor every night; and this I certainly was far too weak to do; so I gave up all thought of it. I subsequently, however, decided upon going to Ephesus and Sardis, as I was told I should only be away a few nights, and could be back in time for the Austrian steamer to Beyrout. My plan was then to proceed from Beyrout to Jerusalem, and from Jerusalem to return to Malta; but I was compelled to change my route, as I shall by and by show.

Notwithstanding all that I have already written, I date the *commencement* of my annoyances *here*. I scarcely ever give the previous ones a thought. O my poor feet! The Pope need command no greater penance than to send one of his European votaries to perambulate the streets of Smyrna. If *that* will not atone for his sins, I am sure no penance will. Let my reader imagine anything and everything that can combine to make uninitiated feet sore, and then say, "All *that* is in the streets of Smyrna."

At the Grand Smyrna Hotel, I ordered breakfast, and then desired to see my bedroom. I stood aghast. "Is this *really* the best hotel in Smyrna?" I asked my guide. "Yes, *signóre*," he replied. "Well, then," I said, "the sooner I get away the better;" but I had not half learnt how to "rough it" then. I afterwards found, however, when too late to benefit me, that it was not by any means the best; but as my guide was connected with it, he felt justified in saying so. I never trusted to a guide in this respect afterwards.

However, breakfast was announced; pork chops, snipe, omelet, beefsteak, cheese, potatoes, and chicken. "Well," I said to myself, "this is pretty well for a dyspeptic." I took the snipe; but it was so far gone that it was absolutely magotty. Then came the chicken, from which, after hewing at it for some time, I managed to sever a wing; but I could no more masticate it than I could have pulverised the bones. The omelet I knew would not do for me, as eggs in any form always made me ill. So I chopped a piece off the steak, and, nerved by downright hunger, I did my very best to make it soft enough for my stomach; but my teeth rebelled, and I was obliged to reject it. The pork chops were good, *too* good, for I ate too many, and pork, at best, is bad for an invalid; but what could I do? For several days I fared no better. The landlord would insist upon calling his old roosters chickens, and his superannuated bullocks tender beef. I ordered a cup of tea, when a huge teapot, holding at least three pints, almost black with dirt, was put on the table. I asked for the tea,

when I was told it was made. I turned up the lid, and, sure enough, the tea *was* made. The pot was quite full of water, only just a degree above lukewarm, and the tea was floating at the top. I was too much amused to be angry, though I would have given a crown for a decent breakfast. The butter was like pipeclay, quite as hard, and certainly much whiter; and it was in cakes about half the size of pipeclay cakes. This I found was common enough all over the east, but I was never *driven* to it in any other place. It is made of goat's milk, and is almost tasteless. The bread was good; so, except on one day, when I dined with Mr. Atkinson, I thereafter, during my stay in Turkey, lived principally on bread and coffee.

After breakfast, my guide and I went "sight-seeing." The streets are a second edition of those of Constantinople, but neither "revised," "improved," "enlarged," nor "en"-widened. I need say no more to "publish" their fame. O yes; I may add, that here were scores of camels, in addition to horses; so that the pressure in the streets was much greater than at Constantinople, and you run much greater risk of being pinned against the walls. You *may* stop a horse if you are in danger; but a camel, laden with his ponderous panniers or beams of wood, pokes out his long neck and sets you at defiance. I received several severe bruises, and then found it best to stoop down and crouch under the panniers, though sometimes as many as two dozen camels, tied together, had to pass me. A man, mounted on a donkey, heads the caravan, as a procession of camels is termed. He has in his hand a rope, which is fastened round the first camel's neck, and all the other camels are tied to each others' tails. And thus they advance, upsetting everything and everybody that stands in the way. Some of the streets are only just wide enough to allow them to pass. I have stood and watched the people worming their way in and out amongst them, the camels all the time displaying the most daring coolness and indifference, until my legs have ached for want of exercise. The houses are not nearly so good (much worse, I mean, for the term "good" cannot here be used at all) as those of Constantinople, nor are the bazaars so well supplied, though there was an abundance of everything.

We went to the mosque, or church, the principal one in Smyrna, and were ordered to take off our shoes. As there were several persons present, I hesitated, because I had the consciousness that my stockings would not pass muster in England, and I was not very anxious that they should be seen in Turkey. The only *artiste* that had attempted to mend

them had been myself; and though I had had some experience that way, I was not without misgivings as to my ability. I had left nearly all my stock at Malta, not expecting to be long away. I was soon afterwards able to replenish.

I will describe the place in a few words. It is large and lofty, but somewhat rude in its construction. From a noble dome in the centre was suspended an immense chandelier, made of rusty iron hoops, around which were dangling a number of common lamps. There were some other iron-hoop chandeliers, and a few glass ones. The floor was carpeted all over. There were no seats of any kind; indeed, there never are any in Turkish mosques. Huge pillars support the roof, and the roof is arched between the pillars. There is a small pulpit on one side, and a good-sized gallery opposite. And this is *the* mosque of Smyrna. How different to those at Constantinople! A small gratuity to the man who took care of my shoes was the only payment required.

I ascended the hill to the Acropolis, to look down upon the town. It was amazingly like London, as viewed from St. Paul's, the houses being covered with red tiles, and the streets crowded with people. The view of the town that I have given on p. 113, of course only shows a small part of it.

The Jews' quarter is the filthiest, and their houses are, I think, the shabbiest. The most sickening kinds of filth were running down the open gutters. The Jews in the East always live in shabby houses, but they are usually well furnished. They are afraid to make an external appearance of wealth, as they have ever been liable to the extortions of the Turks. They would consider it extreme folly to "exalt their gate," (Prov. xvii. 19,) that is, to make a great show outside, beautifying their doorways, &c., as to do so would be to "seek destruction." The gates of palaces in the East are always the most magnificent part of the building, great pains being bestowed upon ornamenting them; and the term "gate" is used to signify the palace itself, as in the instance, "Sublime Porte," (or Gate,) that is, the Palace, or Court, of the Sultan. (P. 191.) (See Ps. ix. 14; c. 4; Isa. iii. 26; xiii. 2, and other passages.) Passing by one house, I heard wailings, and I narrowly escaped being drenched with water. My guide said a Jew was dead. I thought nothing of the circumstance, until I read, a few days ago, in Jowett's "Christian Researches," that the Jews throw out of the window all the water that is in a house in which any person has died, believing that the soul had cleansed itself therein. "We must needs die," said the wise woman of Tekoa,

"and are as water spilt (thrown) on the ground," &c. (2 Sam. xiv. 14.) Perhaps she had the above custom in view. The Armenians pour a glass of water on the head of a corpse when it is put into the grave. The Armenians are a so-called Christian sect in Turkey, something between the Greeks and the Romanists.* The Armenian church does not acknowledge the supremacy of the Pope, but is governed by four patriarchs.

There is one street in Smyrna, with a stream running down, and with trees growing on each side, the houses being behind. Vines are trained over the doors, and fig-trees grow in the courts or yards. This is beautifully figured in the Revelation. (xxii. 2.) While peace reigns, every man can sit under the shade of his vine "with great delight," and "eat of his vine and of his fig tree." (See Cant. ii. 3; 1 Kings iv. 25, and other places.) The people could well understand, therefore, the figures used by the King of Assyria. (2 Kings xviii. 31; Isa. xxxvi. 16.) He promised them peace and plenty; but his words were deceitful. The easterns have also summer-houses, which, as well as their houses, are often covered with vines and other creepers. The branches "run over the walls." See the figure in Gen. xlix. 22. The Psalmist also refers to this in Psalm cxxviii. 3. Some new streets are being built all of stone, and the Sultan requires them to be from five to six yards wide. I saw only one fountain here. The water was gushing out freely, and there was a bowl attached by a small chain. The people were fetching the water in large pitchers. Solomon had such fountains in view when he penned Ecc. xii. 6.

There is a strange variety of dress, Greek, Jewish, Turkish, Armenian, &c. The Jews wear spotted turbans, and dark vests; the Greeks wear embroidered jackets; the Turks flowing gowns and capacious breeches; the Arabs are almost naked; and the English, French, and Italians wear dress coats or surtouts and trousers. The Greeks have also richly gilt pistols, but the barrels of all that I saw were rusty; the hilts of their sabres are set with jewels, but the blades appeared to me to be only a degree above half-polished iron hoops. The Turks still pride themselves in their scimitars. Some of them are said to be worth from £10 to £100, and every man calls his a real Da-

* The Armenians are not what we call Arminians. The latter are believers in the doctrines of Arminius, a Dutch divine; viz., that the merits of Christ extend to all mankind, and are attainable by all. He was not born until 1560. The former were considered orthodox until the middle of the sixth century, when they embraced the Eutychian heresy, maintaining that Christ had only one nature, and was created not of the substance of the Virgin Mary, but was divine. They detest the Greek church.

mascus blade. The Armenians are distinguishable from all the rest by a kind of four-cornered cushion over their caps.

The population of Smyrna is said to be 150,000, comprising 9,000 Jews, 10,000 Armenians, 5,000 Romanists, and 40,000 Greeks. All religions are tolerated. The Turk stalks majestically and gracefully along, listless and unconcerned, as though he could afford to look with contempt upon everybody else, and leave them to their own affairs. He laughs at the dogmas of the Greeks and Romanists, but, making a virtue of necessity, throws over them his benignant banner of protection. The Jews are exceedingly bitter against the Christians, and often "stir up the people" when a baptism is going to take place, so that the convert has generally to leave the town. The Jews are a persecuted race, but I believe they would be as bad as the Turks if they had the power.

The wind having changed, the air was balmy, but the atmosphere was not very clear. I saw many persons squatted in groups round their doors, smoking with their long pipes, and talking. I called them Eastern fireside parties. Even this custom is significant, as Ezekiel (xxxiii. 30) refers to it.

A little outside of Smyrna is shown what is said to be the grave of Polycarp, who was John's disciple, and was martyred in the year 167. When called upon to give up his religion, he exclaimed, "For 86 years have I served Christ, and he hath never wronged me; how can I blaspheme my King who hath saved me?" He is supposed to be "the angel of the church in Smyrna." (Rev. ii. 8.) "Fear none of those things," said the prophecy, "which thou shalt suffer." Near it are the vaults in which the wild beasts (figured in 1 Cor. xv. 32) used to be kept. The people urged the governor to let loose one of the lions upon Polycarp; but he refused. He was then tied to a stake, and the fatal fire kindled. The Jews distinguished themselves by gathering fuel for the fire. John (Rev. ii. 10) told the church at Smyrna they should have tribulation ten days, and this corresponded with the ten years' persecution which they suffered under the Roman emperor Diocletian.

The caravan bridge, near which the Greek poet Homer is said to have been born, is much frequented by the Turks in the evenings.

There are many pretty villas outside the town, belonging principally to the European merchants; but the roads are so rough that I cannot see how ladies can pass over them. They abound in groves of myrtles and olives. The latter is the tree called by Isaiah the oil tree; (Isa. xli. 19;) and when I say myrtles, I do not mean the dwarf myrtles which grow in green-

houses in England, but such as Zechariah spoke of, amongst which stood the man on the red horse, (Zech. i. 8,) being eight or ten feet high. They grow nearest to perfection in shaded valleys, and, therefore, at once associate themselves with everything serene and peaceful. (See Isa. lv. 13.)

Property is not considered very secure in Smyrna. I have read that, a short time ago, a village adjoining, and the governor's house, with 1,200 acres of land, were offered for £200.

In the evening, Mr. Atkinson, the merchant whom I have already named, and to whom I had a letter of introduction from Mr. Watkins, Mayor of Manchester in 1845-6, called at the hotel, to see what he could do for me, adding, "With the credentials you have brought I shall only be too happy to assist you in any way in my power." I mention this merely to show that if a traveller in the east take with him good letters of introduction, he is sure to be kindly received; but without them he will be eyed with suspicion, and looked upon as an "adventurer." I learnt from Mr. A. that I could not go to Sardis without travelling on the Sunday, and I therefore gave it up. With his assistance, I engaged horses to go to Ephesus on the Monday. I then retired to rest, and, though I was most horribly annoyed, I slept tolerably well.

On the following morning (Lord's Day) I went to the British Consulate Chapel. I think I never heard a purer gospel sermon in the Establishment in my life, though I heard many at Manchester, in the days of Mr. Nunn, of, to me, blessed memory. If the Smyrna minister were in England, I am sure the "Puseys" would silence him if they could. I regret my limits will not allow me to give the heads of the discourse, which I carefully noted down. There were 28 persons present.

In the afternoon, I went to hear a Mr. Johnstone, one of the American missionaries. I never heard such twaddle. His sermon was neither law nor gospel, philosophy nor reason.

In the evening I took tea with Mr. Riggs, who was as kind to me as was Mr. Atkinson. He invited me to remain for the prayer-meeting, as there would be several "converts" present. I did so; but no one came except a Greek lady and her two sons; and these, I believe, were private friends. It is painful to me to say anything that may appear to be against those who have been kind to me; but if I name the subject at all, I must speak the truth. I may sum up all in one sentence. The Missionary Station at Smyrna has, I believe, been abandoned; and no wonder, if its success depended upon such ministers as Mr. Johnstone. (See page 227.)

At night, I thought I would sleep on the divan, (a wide

sofa,) in the front room, as I had been so bitten the night previously; but I fared worse, for the noise of cats and dogs all the live-long night was most distracting. Sleep was a stranger to me. Had I been able to get away from Smyrna, I would have given up Ephesus with pleasure, as I was wearied out; but there was no steamer due before the one for Beyrout on the following Friday.

As an Englishman had, a short time before, been murdered on his way to Ephesus, Mr. Atkinson advised me to put off my journey until Tuesday, and he would then procure me a guard from the governor. I, of course, assented, though I did not feel very apprehensive of danger.

CHAPTER X.—SMYRNA TO EPHEBUS.

On the Tuesday, I was up with the sun, and off for Ephesus, accompanied by my guide, a muleteer, who had charge of the horses, and my guard, called a cavasse. My guide spoke just enough English to mislead me. The muleteer was a Turk all over, both in appearance and dress. The cavasse wore a shabby, dirty, Albanian dress, which dress I have described on page 64, and had a long gun, two horse pistols, a dagger, and a large knife. On the road we met numbers of Zibeks,* that is, a class of men who, I was told, were formerly robbers and outlaws, and caused the government a great deal of trouble, until the Sultan took them into his pay. Since then they have been more orderly; though even now they do a little of the robbery business on their own account. They may, I was informed, rob and even murder a Turk, and the government may wink at it; but if an Englishman or Frenchman be molested, every man and woman in the nearest village is made to turn out until they have discovered the robbers; and if they cannot succeed, the village is burnt down. This is hard to be believed, though my authority was good. They were all armed like my cavasse, with the addition of a huge hanger, a kind of clumsy sword. They looked something like batteries on horseback. I did not fancy their looks a bit more than

* During the Greek revolution, a number of Albanians, who were originally Greeks, but who, for pay, had turned Mahometans, were sent by the Turks to drive out the Russians. Having succeeded in this, they determined upon remaining in the country, and they pillaged and murdered Greeks and Turks indiscriminately. Their ravages were, however, of only short duration, for they, in their turn, were nearly all destroyed. More than 4,000 of their heads were piled up by the Turks in one heap after the first battle with them. The Zibeks are mostly Albanians, and they are to this day a savage people.

those of the Greeks whom I met on my way to Corinth, and I was, therefore, glad I had a guard with me.

The road from Smyrna, for many miles, is, for the most part, over extensive plains, and the scenery is varied and pleasing; but for *roughness*, nothing worse can well be imagined. Stones of almost every conceivable size lay scattered in various parts. Some of them were from 1 ft. to 2 ft. above each other, like peaks, and others from 2 ft. to 3 ft. apart; and yet, without asking us if we could hold on, the horses would nimbly leap from stone to stone, safely carrying us over all. I declare seriously that, on foot, without the aid of a thick stick, I could not have scrambled along. But, rough or smooth, fast or loose, large or small, horizontal or perpendicular, slippery or uneven, it seemed to be all one to the horses. I never saw anything like them, except goats. I often had to hold by the saddle with both hands to keep from falling off. Sometimes my horse's foot would slip into a great hole, and give me a furious shake; but the animal righted himself in an instant, and left me to do the same, if I could. What puzzled me most was to find that the horses were all flat shod, or plated rather, their feet being entirely covered with iron plates, except a small hole in the centre, for air; yet, were they shod, as ours are, their feet, passing over such roads, would soon be cut to pieces. I found it my wisdom to give my horse the bridle and let him do as he pleased, for had I attempted to guide him, I should inevitably have baffled him. He saw a difficulty long before I did, and, quick as thought, prepared for it. Once we had to pass over a very narrow Roman bridge, and a caravan of 60 or 70 laden camels was coming the other way. Off the horses went, as though knowing, if the camels got on the bridge first, we should have to wait half an hour. We were only just in time. The camels reached the bridge just as we had crossed; and, as they had blocked up the road, pushing their way like so many four-legged, unheeding machines, our horses had to dart down a steep hill, more than half perpendicular, over great blocks of stones, to the river side, and then to clamber up again, through some bushes, to the main road. Almost every joint in my body was made to crack, and I had to grasp hold of the saddle with both hands; but, in spite of all, I could hardly keep my seat for laughing. How the horses accomplished this, remains to me still a mystery.

The land for about 30 miles was well cultivated in every direction. The plains were rich and vast. If such a country, with such a climate, were in the hands of the English, no limit could be fixed to its productiveness. Horses, bullocks, and

sheep, were feeding at every turn, yet scarcely even a mud hovel was to be seen; so where the cultivators and owners lived, I could not divine. I saw one man taking up his abode for the night in the trunk of an old tree, leaving his horse to feed alongside. Saul dwelt (reposed) *under* a tree in Ramah; and the same thing is common enough even now in the east, during summer; but I never before saw or heard of any one dwelling *in* a tree.

We passed the ruins of several towns and villages; and cemeteries, springs, and fountains were constantly presenting themselves. These parts must at one time have been thickly peopled; but where are the people now? Destroyed or driven away by the Turks, and the Turks have not filled up the gap. All Turks desire children. But polygamy and other causes are fast depopulating the Ottoman empire. Besides which, about 17 years ago, the plague and small pox swept away many thousands.

We met hundreds and hundreds of camels, all laden with fruit for Smyrna, and thence for Europe. I counted 193, all tied to each others' tails, in one string, or caravan. Many of them had bells to their tails. (Zech. xiv. 20.)

Every five or six miles, there is a hovel, called a coffee-house. Every traveller is expected to call and bait at each; and, as they are very useful in their way, no reasonable "Lord English," can object to stop, and order a cup of coffee.

At 5 o'clock we reached a place called Gilatte, where, in a caravanserai, or coffee-house, (pardon the libel, it is not *mine*,) we put up for the night. Here I met with an Englishman, with his escort, which was similar to mine. He had been out 25 days, collecting old coins, and had succeeded well. The whole district must contain immense numbers, buried in the earth and ruins. At one end of our mud coffee-house, for it was built of mud, was a lovely spring, and at the other a bake-house; and next to that was a *guard*-house, containing 15 of those uninviting Zibeks. Immediately opposite was a beautiful plane tree, called in Ezek. xxxi. 8, and Gen. xxx. 37, the chesnut. I have nowhere seen any other tree that I could call equal to this. Mount Tmolus was in the distance across the plain, with Philadelphia at the foot on the right, and Sardis on the left. Mount Messogis was at our back, and over it, the river and valley of the Mæander, with Hierapolis, Colosse, and Laodicea. At Hierapolis, it is said, Philip preached the gospel, and was hanged to a pillar.

Sleep was out of the question, for I was dreadfully bitten by fleas, almost choked with the stench of a filthy stable and

dungheap in the same building, and smothered with the fumes of tobacco and the smoke from a wood fire; for the Turks smoke incessantly, and there was no chimney. I was, indeed, "like a bottle in the smoke,"—turned black and dried almost to cracking; for this was something of what the Psalmist had in view. (Ps. cxix. 83.) The bottles being of leather, as I may by and by have to show more particularly, and being hung up in rooms with large fires of wood, and without chimneys, they become smoke-dried, shrivelled, and unfit for use. My bed was hard enough, being merely a quilt spread on a mud floor. It was just such a bed as is referred to in Matt. ix. 6. The stars were discernible through the roof, and the road was visible through a hole in the wall, which was called the window. My guide lay at my side, and the Turks lay at our feet, cross-ways, as inferiors used to do in old times. I have, in my time, had as many as 150 persons in my employ at once, who were always ready to attend at my summons; but *this* night Mr. Sleep was *my* master. Though I called for him by the hour, he would not come.

It was a cold, squally night, and I suffered severely, having but little covering. At half-past 4 in the morning, the moon shining brilliantly, I aroused my attendants, "took up my bed," (Matt. ix. 6,) that is to say, rolled up my quilt and my bolster, (1 Sam. xxvi. 11,) and onward we went. There was not a cloud to be seen; but the crying of the jackals in the hills, and the barking of dogs were not very cheering.

The scenery now changed. The hills became more precipitous, and rugged; and, instead of plains, the road was along narrow valleys, and in some places mere contracted passes. The view was more diversified and romantic. Cultivation was out of the question, sterility only appearing. The sluggish river Cayster was seen winding along, and bore evident marks of frequent floods, which often render the valley impassable.

CHAPTER XI.—EPHESUS.

Suddenly, on our right, the view of the hills broke off, but it was only to be almost as suddenly renewed. We turned to our left, and Ephesus was before us. The hill of the Acropolis, as at Athens and Smyrna, stands conspicuous as we approach; but the glory of the place has departed. The candlestick is, indeed, removed out of its place. (Rev. ii. 5.) Where it was removed to, it might be fanciful to inquire; but I believe it was to the West. What great cause have we in the west to be thankful that the *light* was not *extinguished*, only *removed*? It is clear that the falling away of the Ephesians had not com-

menced when Paul wrote his epistle to them, as he ceased not to give thanks for them, having heard of their faith in the Lord Jesus. (Eph. i. 15, 16.) But he, nevertheless, said he knew that after his departure grievous wolves would enter in among them.

When John wrote the Revelation, Ephesus was inhabited principally by Jews and Pagan Greeks, the latter of whom, under Alexander the Great, had driven out the Persians. Here a church had been formed by Paul from among the Jews; and when he took his departure, he left Timothy as its pastor. (1 Tim. i. 3.) It is believed that both Timothy and John (the latter of whom returned to Ephesus when the Roman emperor Nerva liberated him from Patmos) were buried there. There are no Romanists here, or the priests would be sure to point to certain spots as their veritable tombs. It is also believed that the Virgin Mary was buried here; but the Romanists point to a tomb at the foot of the Mount of Olives, near the Garden of Gethsemane, and insist upon it that her body lies there. It is probable that she ended her days with John, at Ephesus. (See John xix. 27.) Some say that Timothy's body was removed to Constantinople; but these are points that I shall not attempt to settle. Paul was most probably beheaded at or near Rome, and buried there.

The first temple at Ephesus was burnt down on the same night as that in which Alexander the Great was born. Alexander offered to rebuild it, on condition that his name should be placed in front; but to this the people would not agree, but set to work to rebuild it themselves. The women sold their jewels, and almost every man within reach sent in his gifts. This (second) was the temple that was in existence in Paul's days. It was called one of the seven wonders of the world, and its magnificence justified the appellation. It was destroyed by the Romans in the third century. The Ephesians are said to have been always fond of architecture; and this may in some degree account for Paul's frequent allusions to buildings in his epistle to them; such as "foundation," "corner stone," "the building fitly framed together," &c. (Eph. ii. 20-22.) The church at Ephesus was founded by Paul about the year 54. (Acts xviii. and xix.)

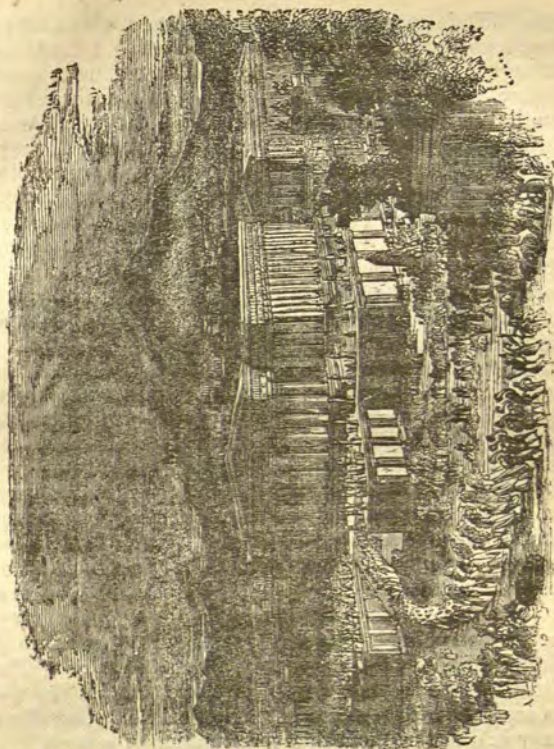
Ephesus was at one time the most flourishing city in Asia Minor, and was the capital of Ionia; but now not even a single mud cottage is to be found within a mile and a half of its ancient site. It remained in the possession of the Greeks from the conquest of Alexander until ravaged by the Romans. The Greek church, in the seventh century, embraced Asia Minor, Syria, Palestine, Arabia, Egypt, and some parts of Mesopo-

tamia and Persia. The Saracens drove out the Romans, who, in truth, had then become Greeks, in the eighth century, and finally, the Saracens were driven out by the Turks; so that, in common with other parts of Asia, Ephesus has been the scene of constant wars, calamities, and vicissitudes.

The sea formerly washed the foot of the Acropolis hill; but it has now receded, leaving a pestilential morass, to sleep near which, as in some parts of Greece, is almost certain death. Indeed, for a foreigner to sleep in Ephesus at all, or even to visit it during the hot months, would be attended with extreme danger. I met with a gentleman at Smyrna who took a fever at Ephesus, and he told me he felt it more or less every year.

Having reached a mud coffee-house, in the village of Aiasalouk, in which were some half-dozen Turks, smoking, we dismounted, and I desired my guide to take me to the ruins. I then, to my dismay, learnt that he knew nothing about the place, and that I must take, as my guide, a Turk who resided in the village; nor could I prevail upon either of my Smyrna suite to accompany me. However, I bided my time, as I knew it would be my turn when I came to pay them. My new guide could not speak a word of English, but this was far less annoying than the English of my Smyrna guide, as he often said "yes" when it turned out "no," and "no" when it proved to be "yes." Here I was, a veritable man, and yet a mere dummy; blessed with a tongue, but unable to use it; full of sentimentality, yet necessitated to keep it all to myself.

Leaving the mud coffee-house, we passed a neat fountain with three jets. In about half an hour we reached the ruins, the site of the ancient city. Here were heaps upon heaps of prostrate walls, pillars, inscriptions, &c., with occasional marble pavements, and millions and millions of pieces of marble, tiles, and bricks, presenting to view fields and fields of desolation. On one side of a narrow valley the Temple of Diana stood, and on the other side was Mount Prion, on which the theatre was situated. If anything of the former remain, it is buried in the rubbish, which I have no doubt is the case; and all that exists of the latter is the seats. These are 30 in number, and are supposed to have been able to accommodate 30,000 people. Were the ruins excavated, I have no doubt important relics would be discovered, as they have recently been at Nineveh, though, being of a much more recent date than those of Nineveh, they would be less valuable. The market-place was in the valley, between the temple and the theatre. The people in the theatre could well see the temple opposite; and doubtless Demetrius took advantage of that circumstance to point



TEMPLE OF DIANA, EPHESUS.

to the temple, and exclaim that Paul and his companions had taught the people to despise it. Then they were full of wrath, and cried out, "Great is Diana of the Ephesians," &c. Their voices echoing on the hill opposite, and being again reverberated by the people there, the whole city was "filled with confusion." Then the people rushing by thousands up the hill to the theatre, in sight of those in the valley, they in the valley, in their turn, tumultuously followed; but the "greater part knew not why they had come together." The town clerk, beyond doubt, stood on the hill over above the market-place, while he addressed the uproarious crowd, telling them they ought to do nothing rashly, (what excellent advice!) and that all the world knew that they were worshippers of the great goddess Diana, whose image fell down from Jupiter. But I must refer my readers to Acts xix., as I cannot extend my

remarks. While standing on the spot, I seemed to follow every movement, and with my mind's eye fancied I could see the throngs hurrying up the hill, and Paul struggling to enter the theatre, while his companions had hold of him to prevent him, until I became almost as excited as if the scene were really transpiring before me. "How different," said I to myself, "is the theatre now! Silent as the grave, and not a living man near it but a solitary Turk and a still more solitary Englishman!" I also thought of Greece, what it once was and what it now is. Alas for human greatness! How soon its glory departs! I saw the vanity of it all, but sank into a state of restless disquietude. My guide led me onward, and I had proceeded a considerable distance before I had the clear consciousness of having moved.

Retracing our steps towards the coffee-house, we came to the ruins of a Greek church. As I had not anticipated such a sight, I was quite taken by surprise. Extensive marble steps led to the entrance, and the lintels and sills corresponded. The interior consists of four spacious apartments, each almost large enough for a temple, and the roofs were supported by massive pillars. The frettings, &c., were exquisite. I subsequently learnt that this church was built by the Greeks, partly out of the ruins of the second Temple of Diana, and that the Turks reduced it to its present state when they conquered the Greeks and Saracens. When the Saracens attacked Ephesus, in the eighth century, the Greeks took refuge in this church, and held up a picture of the Virgin Mary, to drive them away. Fatal delusion! The despoilers laughed them to scorn. And yet to this day the Greeks are as besotted as they were then, believing that there is efficacy in a picture or in the representation of a cross.

We now returned to the coffee-house. Here I found a man, calling himself the governor of Ephesus, and he gave me to understand that he would not suffer me to take away the few fragments that I had collected, (for I had picked up a number on my way over the ruins,) without an order from the governor of Smyrna; but at the same time he told my guide that I might do so if I would give him 50 piastres (about 9s. 6d.) This I agreed to do, when another man, who said he was the deputy governor, demanded 25 piastres. I now saw through the cheat, and refused to pay either. They then went away. I subsequently selected two or three pieces, and took my departure. These pieces, one of which I still have in my possession, I have no doubt once formed part of the great Temple of Diana; but if any one can prove otherwise, I hope he will not do so, lest he should spoil my pleasure.

CHAPTER XII.—EPHESUS TO SMYRNA.

We left Ephesus about noon, and reached Gilatte about 3, where we baited, and then proceeded. I begged of my guide to push forward as quickly as possible; but about 5 o'clock the cavasse stopped at an Arab coffee-house, and declared he would not move another step unless I would take two more guards. I think I never in my life felt much more miserable. I had, while at Ephesus, labored hard to bring myself feelingly into Ephes. i., especially verses 3 to 12, that I had "redemption through Christ's blood, the forgiveness of sins;" but I could as easily have rebuilt the ruined city. A great darkness came over me on leaving the place, and it was immediately suggested to my mind that I should be murdered by the Zibeks on my return. My natural courage forsook me, and I was, in my feelings, in a most deplorable and forlorn condition. Though I had the fear that I should not be much more safe in this coffee-house than in going on to the next, yet I was easily induced to stop. Here I was, 30 miles from Smyrna, and entirely, as I thought, at the mercy of those fearful Zibeks. Having lost sight of my Divine Protector, I fancied all sorts of evils, and feared the worst would befall me. The Turks looked upon me as an "Infidel dog," as the Israelites did the Gentiles; and really, according to my feelings, I was not much better.

This night was a repetition of the preceding one, excepting that mosquitos united with the fleas in tormenting me, and that I was so stiff and sore that I could not move a limb without great pain. The Turkish saddles are so wide and clumsy, that I suffered excruciatingly. It was a frosty night, but I contrived to get well wrapped up. There were many fires visible on the plains, kindled by some wandering tribes like the gipsies in England. Indeed, when I saw the gipsies in Cambridgeshire, soon after my return, I perceived so striking a resemblance of features, complexion, &c., to some of these homeless wanderers in Turkey, that it struck me they were of the same race.

Soon after sunrise on the following morning, we were again on our way. We passed a dead camel. The flesh seemed to be hardly cold, yet the dogs had more than half devoured it, and one was "licking the blood" at its mouth. (1 Kings xxi. 19.) In little more than an hour the sun became intensely hot, and I was in such pain that I really thought I must give in. However, by sometimes walking, or rather hobbling, sometimes riding cross-legged and sometimes sitting sideways, I managed

to reach Smyrna, it being then 3 o'clock. I had felt something of the drought consuming me in the day, and the frost by night. (Gen. xxxi. 40.)

Having ordered a hot bath, I went to secure my passage in the Austrian steamer for Beyrout, when I learnt it was gone, really gone! The agent had despatched it a day before its time. Nobody could tell why; the agent himself could not tell why. He had never done so before, and perhaps never has since. I was now perplexed to know what to do. There would not be another steamer for a month; but I felt that I could sooner endure anything than remain in Smyrna so long. Though the country around must, in spring, be a fairy land, I would not live there if they would make me a present of it. Mr. Atkinson and our consul strongly advised me to book myself for Egypt, as there would be an Austrian steamer, in two days, which would go there by way of Syra, one of the Grecian islands. This I did, reserving to myself the power of remaining at Syra if I thought proper, as I could easily get thence to Athens. But "Alexandria, Alexandria," continually resounded in my ears. No sooner had I paid my passage-money than I felt as if a great weight had been removed from my shoulders.

Having taken my bath, I went to bed; but, though I was so nearly worn out, the screaming of cats, the howling of dogs, the biting of fleas, the *delving* of sand-flies, and the stinging of mosquitos, kept me awake nearly all night.

In the morning my guide brought up his account. I deducted four dollars, being nearly half the amount, and sent him about his business, telling him that he could complain to the consul if he pleased; but he knew he was in the wrong, and therefore took it quietly. My muleteer and the cavasse also came in for considerable deductions, because they left me to my fate at Ephesus, as mentioned on page 126.

On inquiring of Mr. Atkinson, it turned out as I expected, that the self-styled "governors" at Ephesus had endeavored to impose upon me; but they had had the wrong man to deal with.

I regret that I was unable to go to Sardis, as the ruins of the place are said to be quite equal to those of Ephesus. Fully to appreciate such devastations, they must be seen. All the writing in the world can never clearly open them to view, though every column were numbered, every block measured, and every fragment counted. Nor can I say more as respects the other churches of Asia than I have said in the note on page 114, as I have already exceeded my prescribed bounds. Every denunciation in the Revelation has been fulfilled to the very letter.

CHAPTER XIII.—SMYRNA TO ALEXANDRIA.

On Feb. 6th, the steamer came in, and I went on board. As neither the captain nor the steward spoke English, I found the few words of German that I had picked up on my way to Grafenberg, in 1844, exceedingly useful.

On entering the cabin, I was brought suddenly to reflect on the way I had been led and the many mercies I had received; when a degree of gratitude to the Sovereign Giver of all sprang up in my heart, and so melted me down, that I literally "wetted my couch with my tears," and I wondered, as I have often had to do at other times, how I could be so distrustful and ungrateful. I was "ashamed, and blushed to lift up my face" to God. (Ezra ix. 6.)

About noon, we left. The wind was again right ahead of us, and it blew so hard that the captain would not venture out of the gulf, but anchored under cover of one of the hills, near its mouth. During the night it blew a regular hurricane, so that the men had to let down another anchor. I was glad that we were not out of the bay.

The next day was Sunday. We weighed anchor soon after 10, but it was so rough that I was unable to go on deck. I was, therefore, confined to the cabin, my Bible, and a sermon of my father's, "The Sentence of Death in Ourselves," being my companions. I would fain have been at the consulate chapel at Smyrna, but a man who goes to sea has not much power in the choice of days for sailing. I am satisfied, however, that, while travelling, he may encroach, bit by bit, on the Lord's Day, until he becomes hardened to it, and invariably find some excuse to quiet his conscience; just as a child, unrestrained, may go step by step into sin and crime, until he ends his days in a prison, and he will then blame his parents for not having corrected him betimes.

I was still suffering greatly; and, as the pains flew from one part of my body to another, I began to fear I was going to have the Ephesus fever, and doctored myself accordingly. I did not quite recover for some days.

The next morning, I found myself yearning after home, and I felt as though I would have given half that I possessed, had I been able to see my dear family. I therefore made up my mind that I would *not* go on to Alexandria, but stop at Syra, and thence proceed to Athens and Malta. I desired the engineer, who, I discovered, had learnt his trade in an English house, and so spoke English, to make known my determination to the captain; but he begged of me to reconsider the

matter, as I should have to perform eight days' quarantine* at Syra, and as the lazaretto was reputed to be one of the filthiest in the Mediterranean. I saw the Lord's hand in this, began to compare myself to Jonah, and at once decided upon going on to Egypt.

We reached Syra about half-past 10 in the morning. This is now the most flourishing place in Greece. During the revolution, many of the Greeks fled to the island, and from that time its prosperity dates. The bay is enclosed by lofty hills on three sides, and is therefore safe for ships, except when the wind is south. Two of the hills are exactly like pyramids, and one of them is covered with white stone houses to its very summit, a church standing on the peak. About a score of windmills add liveliness to the scene. It is the most picturesque-looking town in the Mediterranean. The Austrian steamers meet here, one coming from Trieste, by way of Athens, another from Smyrna, and another from Egypt. They then exchange goods and passengers, and each steamer returns to its own port. This route, that is, from Egypt to Trieste, and thence to England over Germany, is what was called "Waghorn's Route." As I was going to Egypt, I of course was transferred to the Egyptian boat; while those from Germany, Greece, and Egypt, who were going to Smyrna or Constantinople, were put on board the boat by which I had arrived.

There was not much to do, but it took the crews just 44 hours to do it. I am certain that half the number of Englishmen would have done the whole in five or six. The amount of work that has to be performed on board of the Peninsular and Oriental Company's steamers at Alexandria, when they arrive there with their passengers for India, is most extraordinary. They have to land generally from 600 to 700 packages of passengers' luggage, from 1,000 to 1,200 bales and packages of cargo for India, 200 to 300 bales of goods for Alexandria, and from £350,000 to £450,000 worth of specie; and then they have to clear out the vessel, and take in 200 to 300 tons of coal, and almost as many packages of cargo and luggage as they brought out. And all must be done, usually, in 24 to 30 hours. The Austrians would hardly be able to accomplish the task in a fortnight. (I speak of 1847; yearly increasing)

In my new abode, I met with a Prussian captain, who spoke a "littell English." He said his ship had just been wrecked. "I now lost four sheeps (ships,)" said he, "and I 'fraid no one trust me wit anoder." I quite agreed with him on *that* point.

* I shall speak of quarantine hereafter, when I had a taste of it. National Centre for the Arts

I asked him where he learnt English. "O," he replied, "I married one *Englishman*." I have often been highly amused at the broken English of foreigners, and I am sure they must have been equally so at my French, German, and Arabic. I met with one man who was regretting that he had to leave England. "O dear," he said, "I sall not be back for de nish minsh piesh at Chrishmash!"

Our engineer was an Englishman. His wife being suddenly taken ill, an English doctor, who happened to be on board, attended her, and in less than a quarter of an hour she gave birth to her first child.

At last we left. The wind was high, but balmy and delightful. In the middle of the night we passed Candia. Round this island, then called Crete, Paul was driven on his way to Italy. (Acts xxvii. 7-12.) It is supposed by some to be the Caphtor mentioned in Deut. ii. 23.

I had very little sleep, being tormented with sandflies, six of which I *dug* out of my skin. The pain was dreadful. The Austrian steamers are dirtier than the French. (1847.)

The wind having gone down, I went on deck several times during the night. How serene, how sweet is a calm night on the Mediterranean; every revolution of the paddles, every heaving of the vessel, adding to its loveliness, by disturbing the phosphorescent waters, and bespangling the surface with sparkling studs! This phosphorescent appearance of the sea is quite a phenomenon in our seas, but in the Mediterranean it is of frequent occurrence.

Early in the morning of the 12th, we came in sight of Alexandria. The land is exceedingly flat, so that it cannot be seen until close upon it. There are no hills but sandhills, but the shore is literally bristling with windmills. I should say that there must be from 150 to 200. The harbor is protected by extensive batteries from the land, and by dangerous reefs from the sea, so that no captain thinks of venturing in without a pilot. When the English had possession of Alexandria, they marked the channel-way into the harbor by putting down buoys; but when they evacuated the country, the Turks had the buoys taken up. Prior to this time, no ships belonging to Christians were allowed to enter this harbor at all, but were compelled to go into the old harbor, which was neither so safe nor so convenient. The English obtained the removal of this humiliating restriction, and both harbors are now open to the ships of all nations. The harbor, when I arrived, was full of ships, upwards of 50 of which were English, all lading with grain. This was in February, 1847. From 23s. to 25s. per

quarter was being paid for freight, though the ordinary price had been only 7s. 6d. On the left is the lighthouse, on the site of the ancient Pharos, and in the distance is Pompey's Pillar, which was the only column that I could discern. An Arab pilot came on board. I remarked to the engineer that he looked frightened. "He may well," he replied; "for if he were to run the ship on the reefs, with which the harbor is surrounded, he would lose his head in less than an hour." His dress was simple enough, merely a turban, that is, a few yards of calico coiled round his head; a loose blue smock over his body, without drawers or anything under it; a plain girdle, and yellow slippers without heels. His legs were bare, and he had a long beard.



AN ARAB PILOT.

We passed within a few miles of the spot where the battle of the Nile was fought, in 1798, when every French vessel, except two line-of-battle ships, and two frigates, was destroyed or taken, under Nelson, and when Nelson received a severe wound in the head.

When we had cast anchor, a number of guides came on board; but I took care, this time, to engage one who could speak rather more than "a littell" English. Having agreed with a boatman to take me on shore for a shilling, I descended

into his boat. When, however, he had got half way, he stopped, and said he would have two shillings; and he said it so determinedly that he might have been educated amongst the boatmen at Dover, who are well up to this sort of robbery. As I had read a little of the character of the Arabs, I jumped up to take the oars, telling him that I could row pretty nearly as well as he could, and that if he offered any resistance he must take the consequence. He looked amazed, and then began to pull with all his might until we reached the pier. And then followed a scene which baffles all description. Numbers of Arabs jumped into the boat, and the bawlings, the yellings, the strugglings, and the fightings, to get hold of my portmanteau, perfectly staggered me for a time; but, on recovering my self-possession, I began to use my thick stick right and left, until I had cleared the boat. I was sorry to resort to such measures, but nothing short of this could possibly have saved us from being upset, or, at least, my portmanteau from involuntary immersion in the harbor. (Police regulations have, happily, been recently established, which have partly put an end to this.) Having handed my luggage to one, I flattered myself that all noise was over; but not so. The donkey men and boys, outside the quay, came next, and I had to act the same part over again, though much against my will. The boatman followed us, roaring out for "bucksheesh," (a present,) and the cry was taken up by some dozen others, each with stentorian lungs, until I had to turn round upon them, and cause them to sound a precipitate retreat.

In about 20 minutes I reached the Hotel de l'Europe, in the Great Square, where I took up my quarters.

On my 1852 visit, I and my companion were taken to the pier quietly; and, as soon as we reached it, an officer came up with a board in his hand, on which was painted, in English, "Boat No. 9, Fare One Shilling each." This is an excellent regulation. Everything was peaceable till we reached the donkey men, who have not yet been reformed. My companion, in the confusion, was for a time separated from me, and hurried down a wrong street. I maintained my ground, by using my stick on the donkeys, which, I had learnt, is far more effectual than belaboring the donkeys' masters, as the Arabs are particularly fond of their horses and donkeys.

I might here give some account of a donkey trip or two, as also a relation of the manners and customs of the people; but I prefer leaving the whole till I reach Cairo, where I had more abundant opportunity for observation. I reserve my description of Alexandria for Chapter XV.

CHAPTER XIV.—EGYPT—ITS HISTORY, RELIGION, &c.

To write on Egypt all that might be written, to enter fully into its history, its Scripture associations, the manners and customs of the people, the description of its temples and other majestic relics of its "departed greatness," its religion, its products, its commerce, its plagues and torments, would require volumes of no ordinary size; but such is by no means my intention. My design is, to the best of my ability, principally to dwell upon such scenes, facts, and incidents as came under my more immediate notice, and to enlarge only when anything strikes me as important.

Egypt is situated on the south-east side of the Great Sea, (Num. xxxiv. 6,) or Mediterranean. Some geographers say that it belongs to Africa, others to Asia, and others to neither, but that it divides the two. Its centre commences on the north at Alexandria, and proceeds in a direct course toward the south for about 600 miles, or, following the course of the Nile, which runs through it, about 746 miles. It there terminates at Assouan, called by Ezekiel Syene. (xxix. 10.) From England, by way of Gibraltar, across the Bay of Biscay, the distance to Alexandria is about 2,950 miles; but, by way of France, it is only about 2,100 miles. It is divided into three parts—Lower, Middle, and Upper Egypt. Alexandria is in Lower Egypt, and Cairo in Middle Egypt. The pasha, who rules the country, principally resides at Cairo.

Egypt, like all other countries in the east, has ever been a battle-field. The rule in old times among nations was (I wish I could say it was not so now) that he who could conquer had a right to take; and no man had a right to reign over any people who had not the skill and power to conquer other nations, and also to keep invaders out of his own. The universal maxim was, "If you would like to take our country, you may if you can; and as we should like to have yours, we mean to have it unless you can prevent us." And it was also considered that the conquerors had a right to cut off all who were likely to interfere with their conquests. As the rule was general, the idea of *cruelty* was never suggested. The cry of "Quarter," which sometimes saves the life of a soldier now-a-days, was utterly unknown then. Kings put their feet upon the necks of their enemies, (Ps. xviii. 40; Josh. x. 24,) dragged them behind their chariots, put out their eyes, (2 Kings xxy. 7,) or cut off their toes and thumbs, (Judges i. 7,) without any departure from the rules of ancient politeness.

Apart from the higher authority which Joshua had to de-

stroy those idolaters whose "iniquity was full," this general rule prevented any of the people whom he exterminated from charging him with injustice. What a wide difference there was between the wars of the Israelites, under Moses and Joshua, and those of the Mahometans! The former never sought to make converts by the sword, while the latter held proselytism as their main motive.

There is no country in the world the history of which, apart from Bible accounts, is more wrapt in mystery than Ancient Egypt. Intelligent men of every age, for many centuries, have in vain endeavored to penetrate through the chaos which envelopes the earlier existence of the country. Scarcely any two of them agree as to *dates*, though all admit that certain *main facts* are indisputable. One thing it is exceedingly gratifying to know, as well to the Jew as to the Christian, namely, that not one of them, though some of them have tried, has been able to shake the evidences of the Scriptures. Even Volney, the notorious infidel, who said that the most modern temple in Egypt must be older than the oldest date in the Bible, was not able to find any earlier name for the country than Chemi, which signified Ham. Now as Ham was the second son of Noah, and as the Bible tells us that Egypt was peopled by the descendants of Ham, (journeying westward,) after their dispersion at the Tower of Babel, I think we are bound to accept with gratitude of such evidence as profane Volney's in confirmation of sacred writ, seeing that he labored hard to controvert it. David bears testimony to the same fact, in Ps. lxxviii. 51, where he calls Egypt the "tabernacles of Ham." Some have gone so far as to say that two or three of the temples were erected 10,000 years before Christ; and yet, singularly enough, subsequent researches have established the fact that these very temples were not erected till the time of the Ptolemies, not 50 years before Christ.

It is particularly interesting to know that while the Egyptians were descendants of Ham, the Israelites were descendants of Shem, and that the Messiah sprang from a distant union of the two, through Rahab, of Jericho, a descendant of Ham, who married Salmon, and became the mother of Boaz, who was the great grandfather of David.

The word which, in our Bible, is translated Egypt, is Mizraim; and this name, Mizr, has been preserved by the Egyptians to the present day. Originally, however, it applied only to Lower Egypt, and we have no evidence that the immediate children of Mizraim ever reached Upper Egypt. The word is now used by the Arabs to designate the whole coun-

try, both Upper and Lower Egypt. Now Mizraim was the second son of Ham; so that we have additional proof that Egypt was originally peopled by the descendants of Ham. It has also been proved from the monuments, that Libya, in Africa, to the west of Egypt, was colonised by Phut, another son of Ham. It is by no means my intention, however, to dwell upon these subjects, because, however useful or interesting they may be to some, I am sure the great mass of my readers would skip over them with indifference.

When Abraham went into Egypt, because of the famine in his land, Egypt had become a great country, as the Bible informs us that there was a court, with its princes, and great riches. (Gen. xii.) The ancient monuments of Egypt attest the same fact. Indeed, so far as the hieroglyphics on those monuments have been deciphered, they all tend to confirm the historical truths of the Old Testament. According to Sir Gardner Wilkinson's Chronological Table, the king who reigned in Egypt at this time was one Apappus. In 1706 before Christ, Joseph was carried into Egypt, Osirtesen I., according to Sir Gardner, being then king, or pharaoh—the term pharaoh, as used in the Bible, merely signifying sun, or king. Joseph died in the reign of Osirtesen III. Soon after this, a foreign people, as is also proved by the monuments, invaded the kingdom and usurped the throne, and they “knew not Joseph,” nor the benefits he had been the means of bestowing on the country; and hence arose the oppressing of the Israelites.

In 1571 B.C., Moses was born; and 80 years later the children of Israel took their departure. Sir Gardner Wilkinson, who resided 12 years in Egypt, says that the Exodus took place during the reign of Thothmes III., who was the fourth king of the 18th dynasty; whereas other writers assert that it was not until the reign of the last king of that dynasty; and it is a remarkable fact that the ancient monuments bear testimony to the point that this king was not buried with his ancestors; and it is certain that the pharaoh of the Exodus could not have been, for he was drowned in the Red Sea. It is also remarkable that Amunoph II., the son and successor of Thothmes III., is represented in a drawing at Thebes as having come to the throne very young, and under the tutelage of his mother. How silencing to infidels are facts like these! I firmly believe that the more fully the hieroglyphics on the ancient monuments of Egypt are deciphered, the more will they confirm the Scripture accounts. Moses lived in the reign of five kings.

Shortly after the death of Sethon, who was contemporary

with Hezekiah, about 720 years before Christ, Egypt was divided into 12 kingdoms, "Egyptians were set against Egyptians, and city (or nome) against city (or nome,)" as had been foretold by Isaiah. (xix. 2.)

About 610 years B.C., Josiah was slain at Megiddo, by Nechos, called in the Bible Pharaoh-Nechoh. (2 Kings xxiii. 29-35.) This king then pushed on with his army to the Euphrates, and took Babylon. On his return, he found that Jehoahaz had caused himself to be proclaimed king at Jerusalem, without asking his (Nechos's) consent, which, as Nechos had conquered the Jews, was, in the estimation of the ancients, exceedingly rude. He, therefore, deposed him, and carried him to Egypt, where he died; and made Eliakim king in his stead, changing his name to Jehoiakim, and putting the land under heavy tribute. The wars and triumphs of this king are recorded by profane writers, and perfectly agree with the accounts in the Bible. He fitted out a fleet in the Mediterranean and another in the Red Sea, and was the first to discover that the two seas could be reached from the one to the other, by ships; that is, through the Straits of Gibraltar and round by the Cape of Good Hope. (See a map.) This was 2,100 years before the Cape of Good Hope was seen by Diaz, or doubled by Vasco de Gama. Nebuchadnezzar, king of Babylon, afterwards defeated Nechos, and Jehoiakim became his servant for three years. Some years later, Zedekiah made an alliance with Pharaoh-Hophra, (Apries,) against the king of Babylon; (Jer. xxxvii. 3-10;) but Ezekiel compared it to trusting to a broken reed; and prophesied that because the Egyptians had deceived the Israelites, the Lord would bring a sword upon them. (Ezek. xxix. 6-12.) Herodotus, the celebrated Greek historian, says that this king persuaded himself that even the gods could not dispossess him of his kingdom. "My river is my own," said he, "and I have made it for myself." (Ezek. xxix. 3.) What presumption! But God, by Ezekiel, called him "the great dragon that lieth in the midst of the rivers;" and by Jeremiah (xliv. 30) he said, "I will give Pharaoh-Hophra into the hands of them that seek his life." And this literally took place. His troops revolted and took him prisoner, and though Amasis, whom they placed at their head, wished to spare his life, he was compelled to give him up to be strangled. Then, again, as to the prophesy by Ezekiel, to which I have already referred. At the time that he prophesied, Egypt was in the glory of its power, and nothing could be farther from human appearance than that she should ever be subdued; nevertheless, Ezekiel, as the mouth of God, declared, "I will make the land waste,

and all that is therein, by the hand of strangers." Joel and Zechariah also prophesied the like things. (Joel iii. 19; Zech. x. 11.) See how the prophecies were fulfilled. About 64 years afterwards, the Persians entered Egypt, headed by Cambyzes; and from that day to the present, there has not been "a prince of the land of Egypt," (Ezek. xxx. 13,) but it has been governed entirely by strangers. This Cambyzes was the son of Cyrus, (See Ezra, Isaiah, and Daniel,) and is believed to have been the "fierce king" named by Isaiah, (xix. 4,) for his cruelties are said to have been so excessive that Herodotus, who travelled in Egypt, declared he was "outrageously mad." I think, however, that the term "fierce king" is yet more applicable to the Turks.

In 336 B.C., Alexander the Great took the country, driving out the Persian dynasty. Eighty-three years before Christ, Egypt fell into the hands of the Romans, and remained in their possession for 700 years, when it was conquered by the Saracens, with Amer, lieutenant of the Caliph Omar, at their head; and the Mahometan religion was founded. In 1250, the slaves from Georgia, who had become a formidable body, united, and usurped the power. These were called Mamelukes. No son was allowed to succeed his father as supreme ruler, but new slaves were imported to take the command. In 1517, however, the Turks, under Sultan Selim, subdued the Mamelukes; and it remains in the possession of the Turks to this day.

In 1798, Egypt was invaded by the French, under Napoleon, but, in 1801, they were expelled by the English, under Abercrombie.

In 1806, Mehemet Ali was made Pasha, or governor, by the Sultan. I may have occasion to speak several times of this man, as he was beyond doubt the most wonderful man that Egypt has beheld for many centuries. He was born in the same year as Napoleon and Wellington. Under his despotic rule, Egypt rose to a degree of prosperity which she had not known for hundreds of years; but she is still a mere shadow (Isa. xxx. 2) of what she once was. And even this prosperity may be preparing the way for the fulfilment of another prophecy, (Isa. xxx. 2,) that she may yet become sufficiently strong to be looked to for help. As Mehemet Ali, for some time before his death, became quite incapacitated to govern, his son, Ibrahim Pasha, succeeded for a short time. It was he who commanded the Egyptian fleet and army in Greece, to which I refer on page 61. At his death, Abbas Pasha, grandson of Mehemet Ali, assumed the reins, and he still holds them.

There were two or three sons of Mehemet's living at the time, but the law there is, that the *oldest* direct descendant shall succeed to the government; so that a grandson, or even a great grandson, may step in before a son, if he should happen to be older than such son. The next heir is Säid Pasha, who is a son of Mehemet Ali's. (This was written in 1853.)

The people are, therefore, now, and likely to be, so far as I can see, ruled by Turks.

The Turks must not be confounded with the Saracens. Many persons take them to be the same, and I was myself of that number before I became better informed. It is true that their manners and customs are in many respects similar, but they are, nevertheless, distinct people. I have sometimes seen the sign of a public house in England called the *Saracen's Head*, when, in reality, the representation is a *Turk's head*; but as very few sign painters understand even common orthography, we need express no surprise that they cannot tell a Turk from a Saracen, particularly as the representation has been handed down from the time of the Crusades. Who the Turks are, I told my readers in my last number; and I may now, in a few words, tell them who the Saracens were. They were Arabs, originally dwelling in the country called Arabia, which is bounded on the west by the Arabian Gulf, otherwise called the Red Sea, and the Isthmus of Suez; on the south by the Indian Sea; and on the east by the Persian Gulf and the river Euphrates. How far Arabia originally extended to the north, geographers cannot well define. Those who think it worth while to consult a map will see that in one part it was in close vicinity to the Holy Land; in another to Persia; and in another to Egypt.

It is believed by most persons that all Arabs are Ishmaelites; but this cannot be the case, because it is certain that the descendants of Cush, the eldest son of Ham, settled in Southern Arabia, and subsequently extended themselves to other parts. Then there were the posterity of Shem; of Abraham by his second wife, Keturah; of Esau, called Edomites; of Nahor, Abraham's brother, who peopled the land of Uz and of Buz; and of Lot, called Moabites and Ammonites. All these, besides the Amalekites, the Kenites, &c., (Gen. xv. 18-21; 1 Sam. xxvii. 8,) in addition to the Ishmaelites, dwelt in and peopled various parts of Arabia. Some of these, the Amalekites for instance, were utterly destroyed, and the remainder have so intermarried and moved about, that it would be a vain attempt to distinguish most of them. They are all now, without distinction called Arabs; and they all likewise, with-

out exception, vainly boast that they have "Abraham for their father."

The Ishmaelites originally consisted of 12 tribes, (Gen. xxv. 12,) but they are now divided into tribes innumerable. God promised Abraham that he should become the father of many nations; and though the Jews have been preserved as a distinct nation, the promise has literally been fulfilled in Ishmael and Keturah, from whom many nations have sprung. Mahomet was an Ishmaelite; and certainly the religion which he promulgated has in no way tended to disprove the truth of the declaration of Jehovah, that Ishmael would "be a wild man; his hand against every man, and every man's hand against him." (Gen. xvi. 12.)

There are now, nevertheless, as there have ever been, two distinct classes of Arabs, one dwelling in towns and villages, and the other settling nowhere, but wandering about, with their flocks, as the patriarchs did in their time, encamping near wells, consuming all the produce of the country round, and then removing to another spot, to act the same thing over again. These are called Bedouins,* which signifies "dwellers in the wilderness." They consider that the whole country belongs to them; and assuredly no warrior has ever yet been able to deprive them of it. Their dress, their food, their manners and customs, remain unalterably the same as they were in Abraham's time; but their *religion* has undergone a remarkable change. In common with all the other Arabs throughout the east, they were worshippers of idols; but Mahomet succeeded in destroying their images. "Whatever rises," said he, "must set; whoever is born, must die; whatever is corruptible, must decay and perish. All representations are, therefore, denounced, as low, and unworthy the representation of the Divine Being."

The classes of Arabs who dwell in towns and villages are descendants of Joktan, (Gen. x. 25,) and these support themselves by agriculture. That the Bedouins are Ishmaelites, no one seems to doubt; for to the very letter, apart from their own traditions, which proclaim the same fact, they answer the description given of them in the Bible. They are strictly just amongst themselves, but often commit robberies upon merchants and travellers, excusing themselves by referring to the hard usage to which their father, Ishmael, was subjected, and alleging that they have a right to indemnify themselves, not

* I believe the correct word for the plural is Bedaween, but I use the term Bedouins for the sake of conciseness.

only upon the posterity of Isaac, but also upon everybody else that comes in their way. Before the time of Mahomet, each tribe had its own head, or king. Their religion was a corruption of that of Abraham, and they believed, and still believe, that Adam built the original temple at Mecca, but which, being destroyed by the flood, was rebuilt by Abraham and Ishmael. Towards this temple the Ishmaelites turn their faces when they pray, as the Jews turn theirs towards the temple at Jerusalem. In the temple at Mecca there is a small black stone, which they hold in great reverence, believing that it fell down with Adam from heaven. Near the temple is, as not only the Ishmaelites but all Mahometans believe, the tomb of Ishmael, and the self-same well which, they say, sprang up for the relief of Ishmael. (Gen. xxi. 19.)

This necessarily brings me to the life of Mahomet, the founder of the present prevailing religion in Asia, Africa, and Turkey in Europe. I shall probably have occasion so often to refer to Mahomet that such of my readers as may be unacquainted with his history, will, I think, be greatly helped if they are introduced to him in a brief biographical way. Indeed, his life is so interwoven with the history of the Saracens that I cannot give an account of the latter, without also dwelling on the former.

Mahomet, or, as the Arabs pronounce it, Mohammed, was born at Mecca, in the year 570 A.D. He was of the tribe of Koreish, which was one of the noblest tribes in Arabia.

Losing his father in his infancy, the guardianship of him devolved on his uncle Abu Taleb, who employed him to go with his caravans from Mecca to Damascus. In this employment he continued till he was 28 years of age, when he married Khadijah, a rich widow. He continued to act for some time as a merchant; but a disposition to religious contemplation seems to have attended him from his early youth; and having remarked in his travels the infinite variety of sects which prevailed, he formed the design of founding a new one. He accordingly spent much of his time in a cave near Mecca, seemingly alone, and employed in meditation and prayer; but in reality he called to his aid a Persian Jew, well versed in the history and laws of his persuasion, and a Christian of the Nestorian sect. When he had no further occasion for them, it is said he put them to death, as dead men could not tell tales. With the help of these men he framed the celebrated "Koran," or "Book," which he pretended to have received at different times from heaven, by the hands of the angel Gabriel, where it was stored up for him. He held that he did not come

to establish a new religion, but to revive an old one, even the religion of Ishmael their father, which they had corrupted and turned to idolatry. The fundamental doctrine inculcated in the Koran was, "There is but one God, and Mahomet is his prophet." At first he said he could not work miracles, because, as God had sent Moses and Jesus amongst them *with* miracles, and men would not believe them, so now he was determined they should believe *without* miracles. When he had gained sufficient power over the minds of the people, however, he pretended to work miracles, of some of which I may hereafter speak. At the age of 40, he publicly assumed the prophetic character, calling himself the apostle of God. At first he had only his wife and eight other followers; but in three years the number of his disciples was very considerably augmented. On these he imposed the most marvellous tales, and pretended to have passed into the highest heavens in one night, on the back of a beautiful ass, called Al-borak, and accompanied by the angel Gabriel. In the first heaven, which was all of pure silver, with stars hanging from it, each as large as a mountain, he said he saw a poor decrepit old man, which was Adam; that he also saw a multitude of angels, in all manner of shapes, one in particular in the form of a cock, as white as snow, of such a prodigious size, that while his feet rested in the first heaven, his head reached up to the second, which was at the distance of 500 years' journey from it; that this cock was the angel of cocks, and that his crowing was so loud that when he crowed all the cocks in heaven and earth heard it, and crowed also. There is a similar story to this in the Babylonish Talmud, whence, doubtless, Mahomet took it. In the second heaven, he said he saw Noah; in the third heaven, Abraham; in the fourth heaven, Joseph; in the fifth heaven, Moses; in the sixth heaven, John the Baptist; and all these, he said, recommended themselves to his prayers. In the seventh heaven, he said he saw Jesus; but, it seems, Mahomet recommended himself to *his* prayers. This was said to please the Christians. In the tenth year of his mission, he lost both Abu Taleb and his faithful wife Khadijah, which so exposed him to the enmity of the Koreishites, that he found it necessary to make a temporary retreat to the city of Tayef. His proselytes, however, rapidly increased; and as they swore fidelity to him, and proffered their assistance, he adopted the resolution of encountering his enemies with force. Being the more exasperated at this, they formed a conspiracy to murder him; but, warned of the imminent danger, he left Mecca, accompanied only by Abubeker, and concealed himself in a

neighboring cave. Here he spent three days undiscovered, after which he arrived at Medina. It is from this event, called the *Hegira*, or *Flight*, that the Mussulmans compute their time; it corresponds with the 16th of June, 622. Mahomet now assumed the sacerdotal and regal dignity, married Ayesha, daughter of Abubeker, and declared his resolution to propagate his doctrines by the sword. The hopes of booty, which suited the Arabs, or Saracens, amazingly, were thus added to the religious zeal of his partisans; and after many minor exploits with various hostile tribes of the Jewish persuasion, he sent a summons to the principal neighboring princes, particularly Chosrou Parviz, king of Persia, Heraclius, emperor of Constantinople, the king of Abyssinia, and the rulers and princes of various districts of Arabia, to embrace his new revelation of the divine law. The more remote and powerful parties gave no heed to him; others, however, submitted; and, having made himself master of Mecca, the Arabs, who regarded it as a holy city, embraced the proffered creed. In the 10th year of the *Hegira*, Mahomet undertook his farewell pilgrimage to Mecca. On this occasion he was surrounded with the utmost splendor, and attended by 90,000, or, as some say, 150,000 friends. This was the last important event of his life. He died soon after his return to Medina, in his 63rd year.

The Mahometan writers undoubtedly exaggerate the corporeal and mental endowments of their prophet; yet the reverence which the faithful Moslems pay to him, and all that is connected with him in the remotest degree, proves the sincerity with which they believe in his divine mission. But the wonder-loving populace alone gives credence to the fable, which almost every school-boy has heard, that Mahomet's coffin is suspended in the air; on the contrary, he lies buried at Medina, where he died; and an urn, enclosed in the holy chapel, constitutes his sepulchre, which is surrounded with iron trellis work, and is accessible to no one.

And thus was the foundation of Mahometanism laid.*

After Mahomet's death, his followers, (Saracens,) acting on their prophet's injunction that their religion must be established and maintained with the sword, spread themselves like maniacs over Egypt, Asia Minor, Africa, and some parts of Europe, and held sovereign sway over the whole, their very name striking terror into all the world, until the Turks conquered them, as I have already had occasion to show; but the victo-

* It is remarkable that about the same time that Mahomet promulgated his new religion, the Bishop of Rome first assumed the title of Universal Pastor.

ries of the Turks were only to be succeeded by a dominion of terror.

As Mahomet established his religion by the sword, so he had sagacity enough to see that some new "prophet" might come after him, and do the like with another religion. He, therefore, "prophesied" that such would be the case; and so fully do the Turks believe and expect this, that when Oliver Cromwell was silencing the enemies of England in every direction, the Turks are said to have sent a deputation to him, to inquire if he were the "new prophet;" but Oliver was too conscientious to take advantage of their superstition. Had he answered in the affirmative, who can conceive what revolution might have been effected in the Mahometan world?

Dr. Johnson said there were two objects of curiosity, the Christian world, and the Mahometan world.

The religion of Mahomet was a compound of all religions then existing in the east, Paganism, Greekism, Judaism, and Romanism; so that every man could see *something* of his old religion in the new one. Mahomet hoped by this rapidly to procure converts; but he found nothing so effectual as the sword. Mahomet had seen much of the worshipping of idols, amongst both Pagans, Greeks, and Romanists; and he therefore forbade every representation of any living being. His favorite wife once put up an elegant curtain, on which were images. Mahomet immediately ordered the heads to be taken off, and then, as they looked like trees, he no longer objected to them.

The Koran lays on all true believers the duty of fighting for their religion, and a sword is placed on the pulpit, to remind the people of this sacred obligation. The sword has been called the key of heaven and hell. Those who die fighting for their religion are designated martyrs, and entitled to enter paradise immediately; while those who run away are doomed to hell. Nor is it, in their estimation, any ordinary paradise to which these martyrs, in common with other "true believers," will enter; but it is just such a paradise as is suited to the voluptuous natures of the Orientals. The very meanest inhabitant thereof is promised 80,000 servants; 72 wives of the girls of paradise, called howris, with eyes jet black, besides the wives he had in this world, *if he desire them*; a tent erected for him of pearls, jacinths, and emeralds; will be waited on by 300 attendants while he eats, all clothed in the richest silks and brocades, adorned with bracelets of gold and silver, and crowns of incomparable lustre; and he is to be served in dishes of gold, whereof 300 shall be set before him at once, each containing a different kind of food; wine, also, though forbidden

in this life, will be allowed to be freely drunk in the next, but it will not inebriate. They are also promised perpetual youth, and as many children as they may desire. The carpets, divans, and pillows are all to be most profusely embroidered. The way to this paradise is over a bridge called Es-sirat, which is finer than a hair and sharper than a sword, extending over the midst of hell, and from which the wicked shall fall. As martyrs, that is, such as die in battle, escape this ordeal, being admitted to paradise on the instant of death, and as *such* a paradise is prepared for a people so sensual, need we wonder that a Mahometan general wept when he found that *peace* had been proclaimed? or need we wonder that the Turks were so eager lately to proclaim war with Russia, against the advice of England and France?

There is a Turkish proverb which says, "Kiss the hand that opposes you, until you are able to cut it off." With such a maxim in vogue, how *can* they be trusted in any matter opposed to their religion? But I shall have to say more about Mahometanism when I speak of some of their ceremonies.

I read in an old book, some time ago, that the beast spoken of in Rev. xiii. refers to Mahometanism, corresponding with Daniel viii. 23-25,—“a king of fierce countenance, and understanding dark sentences,” whose “power shall be mighty,” who “shall destroy wonderfully,” &c. Now, assuredly, the description so far answers amazingly to Mahometanism. The Koran professes to unfold the history of futurity and the secrets of the invisible world, which may well be termed “understanding dark sentences;” and no one can deny that the Mahometans have “destroyed wonderfully,” for in ten years they destroyed no less than 4,000 Christian churches.

The author of a work called, “The Coming Struggle,” recently published, makes it appear that the sixth vial is now being poured out on the Turkish, or Mahometan nations; and, inasmuch as it was to be poured out upon the great river Euphrates, which is in the Mahometan territory, it is not difficult for a writer so to construe it. He supports his views by enumerating various occurrences which have indisputably taken place; one of which is, that Mehemet Ali, who was governor of “the south,” (Egypt,) rebelled against the sultan, and “pushed” at him. (See Dan. xi. 40-43.) Now, it is quite true that Mehemet Ali’s armies, under the command of his son Ibrahim, did take possession of Syria, and “push” at the sultan, and that he would inevitably have dethroned him, had he not been prevented by foreign powers. After the storming of Acre by the English, Ibrahim was compelled to

evacuate the countries he had taken, and return to Egypt. Then, again, as the author of the pamphlet referred to says, after this the "king of the north shall come against him (the Turkish sultan) like a whirlwind;" and, certainly, the king of the north, that is, the Emperor of Russia, is at this time aiming to destroy him. But I confess these things are too deep for me. I merely name them, and leave my readers, if they please, to pursue the subject at their leisure. I may just remark that the 42 months given by John (Rev. xiii. 5) correspond with the time, times, and half a time, that is, three years and a half, in Daniel's prophecy. (xii. 7.)

Though Abbas Pasha has the supreme government of Egypt, he is not an independent sovereign, but has to pay tribute to the sultan. The amount of this tribute is £400,000 a year, being about as much as our civil list altogether. I gave some account of the sultan in my last number. Until the reign of the present sultan, as soon as a new sultan ascended the throne all his brothers were put to death, or imprisoned for life, to prevent their disputing the throne with him. Much of this barbarous custom prevailed in Old Testament times, and still exists in Persia, and other parts of Asia. Abimelech slew his brethren, being 70 persons, to secure the throne to himself; but "God rendered unto him his wickedness." (Judges ix. 5, 56.) In Persia, the new shah (king) now usually puts out the eyes of his brothers and nephews, as there is a law that no blind person can reign. An English lady was some time ago in the palace in Persia, when she saw one of the younger sons of the monarch groping about with a handkerchief tied over his eyes. On asking him why he was doing so, he replied, that, as he knew, at his father's death, his elder brother would put out his eyes, he was trying how he could do without them. Formerly the eyes were put out by means of red hot plates being passed before them; but this not having been always found sufficiently effectual, they are now invariably scooped out with the point of a dagger. The same thing is also done in Persia to punish political offenders. Samson's eyes were *bored* out by the Philistines. (See Judges xvi. 21, *margin*.) The eyes of Zedekiah were put out, and his sons slain by the Babylonians. (2 Kings xxv. 7.) Jeremiah had foretold that Zedekiah should see the king of Babylon, and Ezekiel predicted that he should not *see* Babylon, though he should *die* there; all which came to pass; for the king of Babylon met him at Riblah, had his eyes put out there, and then sent him to Babylon, where he died. The present sultan of Turkey treats his brothers with much kindness.

After what I have said, I may startle some of my readers when I assert, but I do so without fear of being refuted, that the Turks are the most honest of any of the trading people in most parts of Turkey. Many of them, in their dealings, calculate sums to the greatest nicety, having a coin, called a para, 40 of which are worth about 2½d., to assist them in their fractional balances. They are, however, gradually losing their character for integrity. Formerly, the word of a Turk was as good as that of any other man's oath, and much better than the oath of a Greek; but now one is obliged to scrutinise their asseverations with as much suspicion as we should those of too many London tradesmen or Manchester commission agents, which is saying a great deal. If they are remonstrated with, they have but too good ground to retort upon us; for I dare not say that the example has not been set them by professed Christians. In 1444, the King of Hungary broke peace with the Turks, the Pope, Eugenius, urging him to do so, and telling him that he was not bound to keep his oath with infidels. The Turks went against him with 100,000 men; and seeing the form of a cross in the Hungarian army, Mürad II., the Turkish emperor, exclaimed aloud, "O thou crucified Christ! If thou art the Son of God, pour down thy wrath on this king and his people, for he hath most perfidiously broken the oath which he hath sworn by thy name and holy gospel." A copy of the broken treaty was carried on the top of a lance through the Turkish army. The Hungarians were routed, and 30,000 of them, with their king, Ladislaus, slain.

Lately the Turks have begun to discover that they really are inferior to the Franks; but they often say, "The Franks have all their good things in this life, but we shall have ours hereafter, when the infidel dogs lie howling."

CHAPTER XV.—EGYPT—ALEXANDRIA.

The hotel at which I took up my abode, on arriving at Alexandria, was in the Great Square, in the European quarter. Here are the residences or offices of the various European Consuls. The buildings are all really good. A popular female writer says that they are "spacious and large, but would be considered ugly anywhere else." The same lady called Malta ugly, and says that the camel is the "ugliest" and "most impatient brute" she knows. In direct opposition to her judgment, and to show how much prejudice, or a wish to express extreme notions, may regulate the writings of some travellers,

I may quote the opinion of a still more popular lady writer, who says she "everywhere [in Alexandria] saw large beautiful houses, with lofty gates, regular windows, and balconies, like European dwellings." I should say that, in my judgment, they are both wrong.

When the flags of the respective nations are waving above the houses, the scene is somewhat imposing, especially when the sun is shining upon them from an Egyptian-blue sky. The new English church is also in this quarter, as also the principal hotels, merchants' offices, &c. &c. The Greek merchants are erecting a neat temple outside the square, and the French have a cathedral and large school. The English church has been many years in course of construction, but, though a kind of tribute is levied upon every Englishman who stops at Alexandria, if only for a day, it is not completed yet. Have they been short of money? So the managers tell us; and yet they have, I was informed, expended upwards of £8,000 upon the building, though it is only just roofed. How *can* they expect support for such extravagance? The English at present meet in the Consulate chapel. (This was written in 1854. The church is now (1858) completed.)

Having ensconced myself, my first care was the *scouring* of my person, and the ordering of a digestible breakfast; for to the latter luxury I had been a stranger for "many days," which, in eastern language, means an indefinite period; (see Gen. xxxvii. 34, and other parts;) and then, in company with my guide, I commenced my rambles.

I did not, at this time, know one word of Arabic, but I soon began to learn it on the "cramming system;" that is, just to cram myself with such words as were indispensably necessary, without reference to their proper pronunciation or the rules of grammar. There was one word with which I soon became familiar, and that was "bucksheesh;"* for, in Alexandria, turn into what street you may, you are sure to meet men, women, and children, all crying out, "Bucksheesh, bucksheesh!" and they are something like the horseleech,—never satisfied. The more you give the more they expect, and the more you are beset. Give them a trifle to go away, and it would be as unwise an act as to send an Italian organ boy in London a shilling to cease playing, because he disturbed some one that was ill in the house. His place would soon be occupied by half a dozen or more of the same fraternity; and still the cry would be, "They come."

* In some parts of Egypt this word is pronounced *backsheesh*, and in others *bocksheesh*.

We first went to the pasha's gardens. They abound in fruit trees,—oranges, lemons, pomegranates, &c., but are not, I think, equal to the Governor's gardens at Malta. The ground is too level to be very beautiful, being well-nigh as even as a drawing-room floor. Indeed, the whole country of Lower Egypt is only one extensive tract of level land. I was allowed to pluck as many oranges as I pleased, and they were then deliciously ripe. There was no great variety of flowers in the gardens; but it must be remembered that this was on the 12th of February. Some time before I was there, a lovely Mosaic pavement had been discovered buried in the earth. At the entrance is the resemblance of (if I remember rightly) a diamond-shaped floor-cloth; then a variety of birds, in all their brightest colors; then Minerva's shield, 7 ft. from end to end; and then Medusa's head in the centre. The expression of the eyes, the bloom of the cheeks, the loveliness of the face, are beyond imagination. No tapestry can surpass it. The stones of which the face is composed are very little, if any, larger than the stitches in a lady's Berlin wool work, and are all set in the finest cement. But I must not dwell on this, as I saw many more extensive Mosaic pavements in Italy.

On returning, I met a tall young man, apparently about 18 years of age, entirely naked, except a bit of calico over his chest. It was the only instance of the kind that came under my notice in Alexandria; but in Upper Egypt and Nubia such a sight is by no means an uncommon one. I also met several European merchants in their carriages. Half-naked Arabs ran before the horses, cracking their whips, as a signal for the people to get out of the way; and woe to those who were not able to do so. The Turkish Beys have also runners to precede their carriages. As several serious accidents happened through these whips, the present pasha, about a year ago, prohibited their being used; so now the runners use their lungs instead of their whips. I have seen Englishmen driving at the rate of ten miles an hour, outside Cairo, and whipping their runners because they could not keep a-head. Samuel told the Israelites that the king whom they desired would cause their sons to run before his chariots. (1 Sam. viii. 11.) Absalom also had fifty men to run before his chariot. (2 Sam. xv. 1.) So the custom then existed, as it does now.

I next visited the renowned Pompey's Pillar. It is a round column, of red granite, 73 ft. high, and nearly 30 ft. in circumference, and all of one piece. The entire height, including the base and pedestal on which it stands and the capital with which it is surmounted, is nearly 99 ft. It is much disfigured

by the names of Europeans, painted upon it in all colors. Some years ago, several English sailors passed a rope over it with the aid of a kite, and then worked their way to the top by means of a rope. Other persons, "a lady" amongst them, subsequently followed their example. Though called Pompey's Pillar, there appears to be no doubt that it was raised in honor of the Roman emperor Diocletian.

Cleopatra's Needles, as they are termed, lie nearer to the city. These are two obelisks, covered with hieroglyphics, one of which, as is very generally known, lies prostrate, and is more than half covered with sand. They originally stood at Heliopolis, called On in the Bible, (Gen. xli. 45,) and bear the cartouche, or name, of Thothmes III., one of the Pharaohs who oppressed the Israelites. They were removed to Alexandria by one of the Cæsars. Why or when they were first called Cleopatra's Needles, no one can tell. The fallen one was given many years ago by Mehemet Ali to the English, but our Government did not think it worth the expense of transporting to England. Last year the directors of the new Crystal Palace at Sydenham obtained the consent of the government to remove it; but, as part of the fortifications are now built over it, and as the figures on one side are obliterated, it has been again abandoned. It is estimated that its removal to England would cost £15,000. It would, indeed, be a great acquisition to our antiquities, and I think we ought not to begrudge the money, as only one side is defaced. It is of red granite, and its length is 66 ft.

The fortifications are very extensive, and equally formidable, though not completed. They were erected by order of Mehemet Ali, under the advice of the French, it is said, to keep out the English. The present pasha, on coming to power, ordered the works to be discontinued, as useless. Formerly, when travellers wrote of Alexandria, they were compelled to say, "All that remains of its ancient glory are the Catacombs, Pompey's Pillar, and Cleopatra's Needles." They cannot now speak so limitedly; for, in digging for the foundations of these fortifications, ruins of the ancient city were found, just as I am persuaded would be the case at Ephesus, if the ruins were excavated there. Accompanied by a gentleman to whom I had letters of introduction, I went to see these ruins; when I was quite astounded. The same description of desolations which I had seen at Ephesus lying quiescent, was here being turned up. Not only did I see millions and millions of bricks, tiles, and blocks, but innumerable marble and granite columns, some entire, 36 ft. in length, and from 3 ft. to 5 ft. in dia-

meter, according to my measurement, and others lying in the rubbish, crushed like a candle under the pressure of a man's foot. All these had been buried in the sand to a considerable depth. The remains of houses, arches, and walls, were also to be seen at every step. The houses were built upon the arches, which formed the foundations, and also served as aqueducts, to convey the water from the river to the houses. And these ruins, I was told, extend for seven miles. This will excite no surprise, when it is known that ancient Alexandria was 15 miles in circumference, and that it contained 4,000 palaces, 4,000 baths, 400 theatres or public edifices, and 12,000 shops. The city was planned by Alexander the Great. It is said he marked out the principal streets by sprinkling meal upon the ground. The destroying hands of the Saracens laid the city waste, and the friendly sand from the desert for centuries covered their shame. Villas, hotels, and gentlemen's seats are now being erected out of the fragments.

Amongst the ruins, the walls of the ancient library, or museum, were pointed out to me. They were of immense thickness. This library contained 400,000 volumes, and is said to have been the most ancient collection of books in the world. Had it been preserved, it is believed that much light would have been thrown on ancient Egypt, which must now ever remain in darkness. The Septuagint translation of the Bible, made by order of Ptolemy Philadelphus, and which is said to have cost upwards of £200,000, was placed here.

There was also another library, in the Serapion, containing 300,000 volumes. The library of the museum was destroyed during the wars with Julius Cæsar, and the Saracens accomplished the destruction of that in the Serapion. When Amru, at the head of the Saracens, took the city, he wrote to his royal master, the caliph Omar, to inquire what should be done with the library. "If these books of the Greeks," answered the caliph, "agree with the Koran, the Koran is sufficient without them; therefore they need not be preserved; if they disagree, they are pernicious, and ought to be destroyed. Let them be burnt!" And thus the library perished. Everything human *must* perish. When it perishes from natural causes, we may weep for the moment, and then find some consolation in higher and nobler reflections; but when such devastations as these, and others, caused by the ruthless hand of man, meet the eye, we feel as though we had a double cause to weep,—not only on account of the devastations themselves, but also for human nature that caused them. What would not man be, were he not restrained by an Almighty Power!

For aught I knew, I might be standing on the very spot on which the evangelist Mark expired. He is said to have been seized during divine service, and dragged by the heels through the streets of Alexandria, for two days, until his mangled body sank under the torture. At Alexandria also, Apollos, "mighty in the Scriptures," was born. He went to Ephesus after Paul had "planted" the church there. Paul "planted" and Apollos "watered."

Most of the men at work on the fortifications were soldiers, who received half a piastre (about a penny farthing) a day extra for their labor, the old pasha saying he had no idea of a soldier being idle. Shortly after my return home, in 1847, I read in the papers that the pasha had ordered the people in Alexandria to pay a certain tax, to which they demurred: whereupon he *sentenced* every male, old and young, rich and poor, in the city, to work for three weeks with the soldiers, on the fortifications. He kept them at it for seven days, and then, having made them know and feel his power, and having extorted from them, not only the tax but a promise of future better behaviour, he graciously *pardoned* them.

The Catacombs lie upon the sea-coast, about two miles from the Great Square. Nothing verifies the greatness of ancient Alexandria more than the extent of these Catacombs. One of the chambers is exceedingly remarkable, for the elegance and beauty of its architecture. No man can venture to penetrate far into the subterranean passages unless provided with a good guide, a strong light, and a rope. But, having already spoken of the Catacombs at Malta, I must not say more here.

The Alexandrians are notoriously clever at pocket-picking. On visiting the bazaars, I found my jacket-pocket cut, and my handkerchief gone; and on another occasion I detected an Arab trying to ease me of my watch. Here the old caution is necessary:

"He that a watch will wear, two things must do,—
Pocket his watch, and watch his pocket too."

All sorts of money pass current here,—all is fish in the Alexandrian nets. The French franc, the English shilling, the Austrian zwanziger, the German florin, the Sicilian and Spanish dollars, the Turkish ghazi, each has its value, reckoned in Egyptian piastres. French five-franc pieces and Napoleons, and English sovereigns are, however, the best moneys to take.

I remained in Alexandria five days, simply because I could not help myself. A man may see everything there, including bazaars, gardens, and catacombs, in two days; but he must

wait for the sailing of a steamer ere he can leave for Cairo; and this was just my case. I was ready, but the steamer was not. I ought not, however, to allow one unkind thought to pass my mind respecting Alexandria, for it agreed with me amazingly well. I had not been there many hours before I felt like another man, not having an ache or a pain of any kind about me. My chest seemed to expand, and, for the first time for several years, I felt that I could really breathe. Let a man, who knows something, by experience, of the Hand that bestows all his mercies, and who has been for a time suffering from illness, be restored to health, and he will know something of what gratitude is in a way that he never knew it before. And if the change be as sudden, as surprising, as it was in my case, he will be at a loss for words to express his feelings. How often did I cast my eyes to that beautiful cloudless sky, while an eastern winter's sun was shedding his genial rays around me, and exclaim, "Is this *really* February? Where are the fogs? Where the chilling north-east blasts, which, in England, always try me so much? Where is the Malta Sirocco wind, and where its depressing humidity? What! no ice, no snow? No, none. Such phenomena are never seen here. No sultriness? No; not at this season of the year." How I regretted I had not gone there direct from Malta. I not only looked above me, but around me, at the rapidly-improving streets, the whitewashed houses, the European shops, &c., all so unlike what I found at Constantinople, that, instead of wondering how the city could ever be visited by the plague, I could nowhere see what could produce it,—the very reverse of what had been my impression of Constantinople. Still, I was anxious to get away; for, before I left England, my friend P., who had a good knowledge of the peculiarities of the climate, recommended me, if I should visit Egypt, not to stop at Alexandria, which was surrounded by marshes, but to go on to the upper country as quickly as possible. Hence my desire to depart. That the plague does sometimes visit the city is indeed true, and thousands are carried off by it. Not that all who die during the time that it is raging are its victims; no, though it is so accounted. Many die through sheer neglect, for if they complain of sickness at all, it must be the plague, and everybody forsakes them. If a person die, no one takes the trouble to inquire as to the cause of his or her death. There are no coroner's inquests here. It is all *the plague*; and some are said to take advantage of the general panic to rid themselves of those against whom they have a feeling of hatred.

No man can tell what the plague really is, except that it is a most fatal fever. After death, the body becomes covered with spots and quickly putrefies. Some time ago, the Emperor of Russia sent some doctors over to study the disease. They dressed a number of persons in the clothes of those who had died of the plague, but not one of them took it; therefore they concluded that it was not contagious. I remember reading that the Russians once put two criminals in beds in which two men had died of cholera, but without making known the fact to the criminals. Neither of them caught the disease. They then put two other criminals in *new* beds, and told them that they were beds infected with cholera. Both these men died in a few hours, showing how much fear and imagination predispose a man to take any disease.

In the autumn there is also a low fever, which prevails in Alexandria. The Europeans, when attacked, are immediately removed a few miles up the country, when they generally recover; but if they remain in the city long after they "feel a little sick," they are almost certain to die. This fact was related to me by an old schoolfellow of mine, who has now resided in Alexandria many years, and with whom I met on my 1853 visit. Soon after this gentleman left school, symptoms of consumption made their appearance, some of his brothers and sisters having already died of that insidious disease. He removed to Egypt, and had not experienced a single pulmonary attack for 24 years. His partner was similarly situated. He told me that, on leaving England, he had to be carried on board the ship, being in the last stage of bronchitis. He once had the autumn fever, but, with that exception, had enjoyed uninterrupted good health ever since his arrival at Alexandria.

The cause of the autumnal fever is supposed to be the malaria arising from the lake Mareotis, a lake of many miles extent. This, in ancient times, was a pure fresh water lake, supplied by the overflowing of the river. When the French were in Cairo and Alexandria, in 1801, the lake was nearly dry. The English, who had besieged Alexandria, intercepted a courier with despatches from the French general, in which the general expressed his fears that the English would admit the waters of the sea into the lake. The English immediately saw the advantage of this, and, promptly acting upon it, greatly impeded the communications of the French army at Alexandria with that of Cairo, and also cut off the supply of fresh water to Alexandria. This was, perhaps, an unpardonable act, as the city has suffered from fever in the autumn ever since.

(India's Gandhi National
Centre for the Arts)

Much is due to the memory of Mehemet Ali, for the means he used to improve the state of the city. He required every tradesman to whitewash his shop, and every laborer his mud cottage. It is true that he was the only man in the country who sold lime, and that he charged his own price for it, which has been placed by most writers on the disparaging side of his account; but I must give him credit for what he accomplished. Had selfishness been his only object, he would not have gone to the expense of widening the streets, nor have taken the trouble to insist upon the filth being daily removed from them; though even now one's eyes and olfactory nerves are offended at almost every turn; so much so that, had I not seen Constantinople, I should have called Alexandria dirty.

One morning, when taking a walk before breakfast, according to my custom, I witnessed a scene that turned me quite sick. There were about a dozen Arabs, all attacking one Arab, and striking him with large stones. The poor fellow was pale as death, and unable to speak. It appeared to me that he must be murdered. Immediately afterwards, a little Turk, with a saw in his hand, came up to them. I felt unable to move, though I seemed fully persuaded they were going to saw the Arab's hands off. However, I was soon relieved, for the little fellow began to brandish his saw about, and made the men fly in all directions. I subsequently learnt from my friends that the little man was a Turkish overseer, and that if I had gone up to the Arabs with my stick, they would have dispersed equally quickly as they had done for the little Turk. I shrugged my shoulders, however, at the thought of it, though now, knowing the character of the people so well, I should not hesitate a moment. In all disputes, one naturally feels a sympathy for, and a consequent desire to take the side of, the weaker party. My friends also told me that the practice of stoning for the crime of which the Arab had been guilty, was still continued, though not exactly allowed by the government. When I have read in the Bible of persons being stoned, I used to fancy that the people stood at a distance, and pelted the criminals with stones until they died. Jewish writers, however, say that this was not the case, but the following. When the criminal arrived within a short distance of the place of execution, he was stripped nearly naked. His hands were then bound, and he was led to the fatal spot. The first executioners of the sentence were the witnesses, who generally pulled off their clothes for the purpose. (Acts vii. 58.) One of them threw him down with great violence upon his loins; and if he rolled over upon his breast, he was turned

upon his loins again. If he happened to die by the fall, the sentence of the law was executed; but if not, the other witnesses took a great stone and dashed it on his breast, as he lay upon his back; and then, if he still lived, all the people who stood by threw stones upon him till he died.

On the Sunday, the street leading to the harbor was all noise and tumult, caused by English sailors drinking, shouting, and galloping about on donkeys. What a *Christian* example to the Mahometans! Over one gin-shop were these words: "The British Sailors' Home. British Subjects, this is your Home." And to see the inside, it did seem as if it were their home, for the house was crowded. What a stigma upon our flag and nation! In the morning, I went to the British Consulate Chapel, and in the afternoon I attended service on board a Scotch vessel then in the harbor.

Some Maltese and Italians were one day keeping up their Roman carnival. They were dressed in all sorts of figures, sheep skins, goat skins, buffalo hides, &c., and masked in every shape. It was amusing to see the Arab boys run away at the sight of the masks.

I cannot quit Alexandria without a word or two as to my fare at the hotel.

On being shown my bed-room, I soon perceived that there would be no rest for me in the night, unless I used my mosquito net, for the mosquitos were almost as numerous as the flies. I therefore fixed up my net, and had every reason to be satisfied that I had done so. Nevertheless, there was throughout the night, and each night, such a noise about the room, that it seemed as if there were at least a dozen frogs, or toads, leaping about, which, indeed, I have no doubt was the case; but, had I got out of my mosquito net to look for them, I should have been stung by those little flying pests, and have missed most of the frogs after all, as the light would have inevitably beaconsed them to their hiding places. The noise certainly annoyed me more than the buzzing of the mosquitos, though that was incredible. How strongly was I reminded of the plague of frogs, (Exod. viii. 3,) when the frogs entered into the chambers and into the ovens, mixing with the dough. The ovens, in those days, were merely large holes dug in the ground, as I may have to show hereafter. I have read of one traveller who killed 40 frogs in his room during one night. They get into the houses from the marshes with which Alexandria is surrounded. The next morning, at the breakfast table, I saw a gentleman, a Scotch missionary, whose face and hands were literally covered with blisters, as

large as fourpenny pieces, he not having had a mosquito net. These are some of the drawbacks to the climate. On my last visit I put up at Wood's Hotel, in which, though there was no lack of fleas or mosquitos, I saw no frogs.

The Hotel de l'Europe cannot, however, be called an uncomfortable one for those parts, though it is greatly inferior to Shephard's, and one or two others, at Cairo. The table was well supplied, and the charge, including everything, was 8s. per day. (This was in 1847. In 1860 the hotel was excellent, but charges higher.)

In my bed-room, the thermometer stood at 61, while in my house at Cheshunt it was as low as 24. Mrs. G. kept a regular account, which she sent me by every post. The days were about two hours longer in Egypt than in England at that period.

During the last 20 years, property in Alexandria has above trebled in value, and commerce is rapidly increasing. Next to Rome, it was formerly the most magnificent city in the world. Under the Saracens, it became a mere Arab village, the population being reduced to about 6,000, at which it remained until the time of Mehemet Ali; but it is now estimated at upwards of 100,000.

CHAPTER XVI.—EGYPT.

ALEXANDRIA TO CAIRO.

On the morning of 14th Feb., (1847,) a notice was put up at the packet office that a steamer would sail next day for Cairo; but in the afternoon it was taken down again. The transit was managed by Englishmen; but in Egypt foreigners soon fall into many of the habits of the natives; so that you are never sure of a thing until you really have it. One Arab maxim is, "Never do to-day what you can put off until to-morrow; never walk when you can ride; never stand when you can sit; never take two steps when one will do; never be without a pipe when you have one within reach." "*Ride on a beetle*," say they, "rather than *walk* even on a carpet." On the 16th, another notice was put up; that the steamer would start the same evening, and this proved to be correct. (See Vol. II.)

Our luggage, in common with that of the other passengers and a considerable quantity of merchandise, was delivered at the transit office, where were a number of Arabs and bullock carts and camels, waiting to take it to the steamer. I have already mentioned the din of the Arabs, on my landing at the quay from Smyrna; but it was no more to be compared with the bawlings and yellings here than the report of a pistol with that of a cannon. Each Arab seemed to think that he who

made the most noise was sure to win, as is the case with them even in the most trifling disputes. Added to this, the chattering of the donkey boys, the scolding of the officials, the growling of the camels, the braying of the donkeys, the banging of the luggage, and the running about of the native passengers, it was perfectly horrifying. I could not distinguish my own voice, though I raised it to the highest pitch. No one can form the least idea of the noise. Had the poor fellows been endeavoring to send the world away, and become furiously enraged because they found it heavier than they expected, they could not possibly have yelled or bawled more.

At last, having seen my few things safely tied down on a bullock cart, I, in company with an Englishman and a Scotchman, a Mr. B. and a Mr. T., galloped away to the steamer.

On reaching the canal, we were beset by several Arabs and Syrians, wishing to be our guides to the upper country and then to Jerusalem. Each had a bundle of recommendations, and they were all most vituperative against each other, calling one another scoundrels, big rascals, and many other bad names. We did not, however, engage any of them. Several Arabs also came to offer for sale some buttons, both English and French, which they said had been found on the field of battle,—that battle fought near Alexandria, on the 21st of March, 1801, between the English and French, in which the English were victorious, but in which Abercrombie received his death-wound. But I suspect that the "Brummagem manufacturers" could tell a tale about these buttons which would greatly depreciate their value.

The steamers between Alexandria and Cairo were not then such as one could say much in favor of; but, during the last few years, under the superintendence of a Scotch engineer, a Mr. Maxton, they have been greatly improved; and no traveller can now reasonably find fault with them. The best are always reserved for the East India overland passengers, of whom I may say more by and by. Our engineer was an Arab. I was highly amused at the orders given to him by the man on watch when we were in danger of running against anything, "Eezab," "Stoppah," being substituted for the well-known "Ease her," and "Stop her." The engine was sadly out of order. The boilers were consumptive, and the engine asthmatical; and the engineer weighted his safety valve to such a degree, 65 lbs. to the inch, that I felt by no means certain the boilers would not reach the bursting point. It was a high pressure engine, and, consequently, more dangerous than a low pressure one. Before I disposed of my business

in London, I had two engines, but I never allowed them to be worked above 25 lbs. to the inch. The steamers on the Rhone, which I mentioned some pages back, have mostly high pressure engines, and their boilers occasionally burst. I did not hear, however, of any serious accident having yet happened on the canal or river in Egypt. Most of the engineers were "Britishers" at that time; but now they are principally Arabs, who have been trained to the profession by Mr. Maxton.

The second class passengers, with the luggage and merchandise, were in a boat greatly like an English canal packet boat. Indeed, I may tell my Manchester friends that it was exactly like the old Runcorn boats on the Duke's Canal. The steamer took it in tow. The fares from Alexandria to Cairo, including provisions, were, First Class £3, Second Class, £2 10s.

As there were no ladies on board, B. and I took possession of the ladies' cabin, very much to the surprise of the Turks and Arabs on board, as it seemed to them little better than sacrilege, to go into the ladies' compartment. However, they were as glad to be by themselves as we were to be by ourselves. We had expected to find in the ladies' cabin something like cleanliness and sleep; but we were wofully disappointed. How many times did I cast my eye to the French steamers, and sigh for their comparative comfort! To say nothing of fleas, which were unceasing in their demands, we saw several spiders which, from legs to legs, across the body, were not less than five inches. The boat was shamefully dirty. I have since been in ten other steamers in Egypt, but never met with the fellow to this.

I ought, perhaps, at once to explain that the canal of which I am now speaking is called the Mahmoudieh. It extends from below Alexandria to Atfeh, where it joins the river Nile, being separated from it by locks. When the river is low, these locks are closed, so as to keep the water as much as possible in the canal; but, nevertheless, the heat of the climate and the using of the water by the people so reduces the water in the canal that in the spring it is scarcely navigable, and eight or more horses have to be employed to drag the steamers through the mud. When horses cannot accomplish the task, human beings have to do it. They throw off their long calico shirts, and then jump naked into the water. By working the vessel to and fro, they are able to get it along, when a direct hauling would have no effect. It is said that when Lord Hardinge was returning from India, the water in the canal was so low that it was nothing short of madness to attempt to run the steamer from Atfeh to Alexandria; nevertheless, old

Mehemet Ali would have it so. It was *his* canal, the people were *his* slaves, and he had a right, he presumed, to do as he pleased. In several places, banks of mud literally crossed the canal; but, to the pasha, that was nothing. A thousand men had to precipitate themselves into the water, and bodily raise the steamer over them. About four years ago, an English general was also returning from India, and applied to the pasha for a steamer. It was granted, though reluctantly, as his *grade* was not sufficiently high. *He* also had to be dragged through the mud by human bones and sinews. Lord Hardinge had recoiled from the sight, in his case, and was liberal with his "bucksheesh;" and the Turkish beys would have been equally bountiful, throwing money on the banks by handfuls. But *this* worthy general, to the disgrace of his name, laughed over "the fun," and did not give the poor fellows a single farthing. The canal is nearly 48 miles long, 90 ft. wide, and from 15 ft. to 18 ft. deep. It was excavated in 1819, by order of Mehemet Ali. Between 250,000 and 300,000 men were employed in the work, of whom no less than 23,000 perished. They had no spades nor barrows, but used only their hands, and small baskets made of palm leaves. The work was a great boon to the country; but O what a price to pay for it,—the lives of twenty-three thousand human beings! It will now shortly be greatly superseded by the railway, which is expected to be open in a few weeks. Dr. Olin, an American traveller, says the canal was completed in six weeks; but this is one of Brother Jonathan's anecdotes, as it took nearly a year.

Along the banks of the canal, for some distance from Alexandria, are many neat palaces and villas, belonging to the Turkish Beys and the European merchants. The gardens, being well watered, are exceedingly productive, as well as pleasing to the eye. There were also numbers of fig-mulberry trees, called in the Bible sycamores. The fruit resembles that of the fig and the leaves those of the mulberry tree. The leaves being plentiful and the tree tall, it is admirably adapted for hiding in, as Zaccheus did. (Luke xix. 4.) Lake Mareotis lay to our right, and looked like the sea, as we could not scan over it. The whole of the country through which the canal runs is covered with water when the Nile overflows its banks.

The canal was alive with boats, mostly laden with wheat, beans, and barley for England and France. A man, with a speaking trumpet, was stationed at the bows of the steamer, to warn off all boats that were likely to be in our way; yet

now and then one would run foul of us; whereupon our reis, or captain, would jump on board the intruder and unmercifully belabor its reis and crew with a koorbaj,—a heavy whip made from the hide of the buffalo; and this would be accompanied by roarings, yellings, screamings, and imprecations, enough to drive a nervous man into fits, until he became used to it.

At half-past 3 o'clock in the morning of the 17th, we reached Atfeh, but it was full half an hour before we could get to the wharf, as there were hundreds of boats in the way. We then landed, and walked a short distance to the river, where was another steamer waiting to take us on. As we passed the village, a score or two of dogs set up such a howling that we could not hear each other speak. The baggage was carried by Arabs from one steamer to the other, each singing gaily the whole time. The Nile, at this point, was about 600 yards wide; but the waters were not very low.

As soon as I got on board, I went into the cabin and wrapped myself up for sleep. The sky was perfectly cloudless, and the stars, sparkling like diamonds, without even a shade to dim their splendor, gave as much light as the moon in England when several days old. About 6, I went on deck, to see the sun rise. The clouds were then a glowing carmine, but the colors changed almost as rapidly as I could find names for them. At half-past 6, the sun literally *jumped* up, and soon we felt the benefit of his rays.

“At one stride came the light.”

Up to that time, my thermometer, which I had on deck, had stood at 38, only six degrees above freezing point; yet, the atmosphere being dry, and there being no wind, I did not feel it at all disagreeable.* The Arabs on board, as also numbers on shore, were now busy at their prayers and washings. The Koran enjoins upon them the duty of praying five times a day, but by no means to omit three times,—sunrise, midday, and sunset; and they are bound to wash in *running* water each time before prayer. Hence those who are able invariably go to the river, and wash in the flowing stream. Those in the desert use *running* sand; that is, they pour sand over the various parts of their bodies; and this is allowed by the Koran, when water is not to be had. The Pharisees used to pray nine times a day. There are 10 or 12 attitudes of

* This winter was everywhere unusually severe. I learn from the “British Almanac,” that, on the 12th of February, the thermometer in England, out of doors, was down to 12, being 20 degrees below freezing, an instance of very rare occurrence in our country, and equally rare is it to see in Egypt an indication so low as 38. (1847.)

prayer, the principal of which are shown in the annexed engraving. The first and third figures also show the way in which, in Old Testament days, the people did obeisance to the king, and bowed their heads and fell on their faces to the ground. (2 Chron. xxiv. 17; xx. 18; Josh. v. 14; &c. &c.)



MAHOMETANS AT PRAYER.

Without professing to give all the prayers or sentiments the Mahometans use, (for all their prayers are *fixed*, having been made for them by Mahomet,) I may name a few, simply remarking that the different sentences are mentally gone over during their various attitudes, and all *inaudibly*. While standing as represented in figure 5, the worshipper says, "God is most great. I assert the absolute glory of my Lord, the Great," at the same time bending himself as in figure 3. He then repeats, "God is most great," and prostrates himself as in figure 1, when he repeats, "I assert the absolute glory of my Lord." He then rises to figure 4, and again repeats, "God is most great," and again "bows himself" to the ground. He also repeats one or two chapters of the Koran, and, at different times, runs over, "Praises are to God, and prayers, and good works." "Peace be on thee, O Prophet, and the

mercy of God, and his blessings. Peace be on us and on the right worshippers of God." "I testify that there is no deity but God, and that Mahomet is his prophet and apostle." Some of the above sentences he repeats three times, with successive prostrations. "Praise be to God," he repeats 33 times, and, "God is most great," also 33 times, often using beads to count by, as the Romanists do. If he turn aside his eye more than three times, or make more than three mistakes, he has to begin again. I must say that I never saw worshippers so apparently totally abstracted from everything around them, as, with few exceptions, I have seen the Mahometans when at prayer. It is considered exceedingly insulting to disturb them during their devotions. A few other particulars will be found in a previous part of this work; and I must not add more.

It was the custom of the Jews always to wash before prayer, and they were strictly commanded to wash in *running* water on certain occasions; (Lev. xv. 13;) and in India to this day it is considered a great act of devotion to pray while prostrate in a running stream.

The praises of the Nile water have been sung by travellers of every age, describing it as the most delicious in the world. The Arabs say that if Mahomet had only once tasted it, he would have prayed that he might live for ever, so as to unceasingly enjoy its sweetness. For my part, I must say that their accounts are all exaggerated. If a man have been in the habit of drinking only the unfiltered impure waters of London, the marshy waters of the fens, the chalk waters of Brighton, or the clay waters of some other parts of England, I can easily believe that he will really enjoy a glass of filtered Nile water; but it was not so with me. I had been accustomed to drink the pure rain water of a village in Hertfordshire, and I declare seriously that it was equal, nay, in some respects superior, to that of the Nile. Of course, I always took care to filter the rain water, when it was rendered as transparent as crystal. To drink too much of the Nile water will relax the stomach, for it contains a large amount of salts; and yet, unfortunately, some travellers add to it an unusual quantity of oranges or other fruits, and thus often render the consequences serious. The Nile water has a turbid appearance as it rolls down its channel; but, after passing through an Egyptian *zeer*, i. e., a porous earthenware jar, it becomes perfectly free from impurities. I have some by me which I took out of the river and put in a bottle, and it seems to have purified itself. There is scarcely any sediment at the bottom of the bottle, and yet the water is quite clear. Ship

loads of the Nile water are yearly sent to Constantinople for the sultan and his hareem.

For upwards of thirteen hundred miles does this river run, from south to north, without a single tributary stream of any kind. In other parts of the world, the lesser rivers empty themselves into the greater, as the Lea into the Thames, the Irk into the Irwell, and the Irwell into the Mersey, in England; the Saône and the Ain into the Rhone, in France; the Ohio and the Missouri into the Mississippi, in America. But not so here. The Nile is totally independent for at least 1,350 miles. I can myself bear witness to nearly 1,000 miles, having been that distance up the river. Where its *sources* are has never been satisfactorily ascertained, though for 2,000 years repeated attempts have been made to explore them. Formerly it was supposed that they were in the Mountains of the Moon, in Central Africa; but this idea has been for some time exploded, and all that is known is, that the White River, which is the longest branch, rises somewhere south of the equator. It is then joined by the Blue River and the Atbara branches.

In the month of June its waters begin to rise, and continue gradually to increase until September, when they as gradually fall. Over all Egypt the fertilising waters spread themselves like a sea. Wherever they reach, they deposit a rich alluvial soil; and as they recede, the husbandman has little else to do but sow his seed, for luxuriance penetrates through every pore of the mould. If the deposit be too strong, a little sand is mixed with it. If the waters rise not to a certain height, comparative famine ensues; and this was doubtless the case during the seven years of famine in Joseph's days. If they reach another certain height, there is abundance for man and beast; a little higher, and there is not only abundance, but an abundance also to spare; a little higher, and destruction follows; villages are swept away, plantations washed up, and works annihilated. And this occurs much more frequently than the scarcity. During this year, 1853, some damage has been done, though not to so great an extent as was the case in, I think, 1848. In 1818, the great traveller Belzoni was eye-witness to a most deplorable scene. The waters rose 3 ft. higher than they were wont, and swept away several villages and hundreds of people and cattle. As the river rose unusually fast, the people had anticipated the result, and had protected their villages with walls, formed of the mould; but wherever these embankments were broken down, inevitable destruction followed. Amos calls it "the flood of Egypt." (ix. 5. P. 290; Job xxviii. 11.) I think Ezekiel must have had such

walls in view, when he speaks of an "overflowing shower," and of the walls falling. The natives have, of course, to be continually plastering them over during the flood, to keep them up. The plaster, or mould, may well be called "untempered mortar;" and those ministers who cry "Peace, when there is no peace," the flood continuing to increase, (what a beautiful figure!—the heart being still at enmity against God,) may also well be termed "false prophets." (See Ezek. xiii. 10–15.) Belzoni saw some villages surrounded by 4 ft. of water, and nothing but such uncertain fences to protect them. Not a boat was to be had, and the poor people had to watch their embankments night and day. The boats were all employed in removing the corn for the pasha, as *that* was to him of greater importance than the lives of either men, women, or children.

The Arabs can calculate to a nicety, on certain days, from the height of the water, what will be the state of their crops. Need we wonder, then, that, while passing from village to village in boats, with the certainty of plentiful harvests before them, their mouths should be filled with laughter, and their streets with singing and music? Need we wonder that Egypt should have been called "the Gift of the Nile?" Or need we wonder that, in the days of darkness, when the creature was worshipped rather than the Creator, divine homage should have been paid to so beneficent a stream? So, however, it was; and it was not until the days of Mahomet that the practice entirely ceased.

In Upper Egypt and Nubia, where the river is confined between lofty hills, the waters increase in height from 24 ft. to 33 ft., while in the Delta, where the waters spread, the rise is only about 4 ft. At Atfeh it is about 13 ft. On commencing its rise, the water assumes a greenish colour, and then a reddish; after which it takes and retains a sandy one.

Where the Nile waters do not reach, all is sandy waste, the Ethiopian desert on the south, the Libyan on the west, and the Arabian on the east.

Should these inundations ever cease, Egypt would become like Lower Mesopotamia, which, though only 2,000 years ago was as fruitful as Egypt, is now a mere desert, for want of irrigation.

It has been clearly ascertained that these periodical *overflowings* of the river are caused by the heavy rains in the spring within the tropics; that is, in Abyssinia. There is a night which the Arabs call the Drop Night. Many of them believe that a drop of dew falls into the river, which causes the inundation, and some declare they have seen it fall like a star. In Upper Egypt, it rarely rains at all. A heavy shower is

quite a phenomenon. But in Lower Egypt, in Alexandria for instance, near the sea, rain is not so infrequent.

I must not omit to mention that the whole country is intersected by canals, protected by floodgates. When the water has risen sufficiently high, these gates are opened, the waters admitted, and the canals filled; and the gates are again closed when the river begins to fall, thus securing a supply of water for those who reside in the interior. The people are thus enabled to "sow beside all waters." (See the beautiful figure, Isa. xxxii. 20.) These canals, and the rivulets issuing from them, were doubtless some of the rivers and streams referred to in Exod. vii. 19, and viii. 5; and Job probably had them in view when he spoke of the floods, and brooks of honey and butter. (xx. 17.) The largest is called Bahr Yoosef, (Joseph,) which the Arabs believe was constructed by order of Joseph. It conveys the water a considerable distance into the western plain. It must have contributed greatly to Pharaoh's stores during the seven years of plenty. An ancient writer says that Job referred to this canal when he said, "He (man) cutteth out rivers among the rocks," for the canal is, in some places, cut through the hills; but if Job did so refer to it, then Joseph could not have constructed it, as Job is believed to have lived many years before Joseph.

Many of the ancient canals are now filled with sand, and the desert is fast encroaching, in very many places, on the once cultivated parts, as I shall have occasion to show in a future chapter. The waters made the Egyptian king great: "The deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. Thus was he fair in his greatness, in the length of his branches; for his root was by great waters." (Ezek. xxxi. 4, 5, 7. See also xxx. 12.)

The Nile formerly had seven branches running into the Mediterranean. It has now only two, viz., the Rosetta and Damietta branches; and the latter is, it is said, fast filling up. "And the waters shall fail from the sea," said Isaiah. (xix. 5. See also xi. 15.) I should like to enlarge on these prophecies, but I might become tedious. The country between these two branches is called the Delta.

On the banks of the Nile, grew the "paper reeds," that Isaiah said should "wither," (Isa. xix. 7,) which has literally come to pass, as the papyrus plant does not now grow there.

From this plant, a kind of paper, the word being derived from the name of the plant, was made, and was a good material used for writing on prior to the use of parchment by the Greeks. Quantities of the papyrus rolls, covered with writing, have been found in the sepulchres. I have a piece in my possession, and specimens are to be seen in the British Museum. They contained an account of the most remarkable particulars in the life of the person in whose tombs they were found, and some contained the public records. In *our* climate they would rot in a cave in a few months; but in Egypt they would *never* decay. They contain writing on one side only, such being then the custom. The roll which was given to Ezekiel was written on *both* sides, meaning that it was *unusually full* and overflowing, as it were, with "lamentations, and mourning, and woe." (ii. 10.)

Near the river, the soil is in many places 30 ft. deep; whereas, only a short distance from it, it is merely a few inches. The banks of the river are the highest parts of the land, which gradually declines until it reaches the level plain. The very contrary is the case with all other rivers, as to them the land slopes down from the meadows. This difference is caused by the alluvial deposits of the Nile, which I have already named. Some writers have expressed their fears that, as the banks continue to increase in height, the river will not, in a few centuries, be able to overflow them, when Egypt will become a vast desert; but it is an undoubted fact that the *bed* of the river rises in the same proportion as the banks, so that both river and banks become gradually more and more elevated above the plains. It has been estimated that in some parts, the river and banks increase in height five inches, and in others one foot, in a century.

I may hereafter speak of the productions of the country, and shall then show how unlimited are its resources.

It has been well said that the Nile is all in all to the Egyptian. If it withheld its waters for a single week, his paradise would become a desert. It waters and manures his fields, it supplies his harvests, and then carries off their produce to the sea for exportation. He drinks of it, he fishes in it, he travels on it. Though it used to be his god, it is now his slave.

On this mighty, this wonderful river, the "Sihor" of Joshua, (xiii. 3,) Isaiah, (xxiii. 3,) and Jeremiah, (ii. 18,) I was now standing. What a host of reflections crowded in upon my mind! I could scarcely believe it true; it seemed like a dream. And yet why should it? For, after all, the Nile is nothing but an accumulation of rain drops, like every

other river. Aye, but look at its associations! This is the river of the Pharaohs; the river whose friendly reeds sheltered Moses from the wrath of the Egyptian king; the river on whose brink Moses was commanded to stand, when he turned its waters into blood; (Exod. vii. 15;) the river near to which was situated the Land of Goshen, and whose streams irrigated the pastures of the Israelites; in a word, *the* river of the Bible. (Isa. xxvii. 12; 2 Kings xxiv. 7.) Need I say more to arouse in my readers a sympathetic feeling? Much as I had read and dreamed in my youthful days of this river, never did I expect to feast my eyes upon it, and still less to experience such delightful meditations,—the wonders God had wrought for his ancient people, and the still greater wonders he had wrought for his *spiritual* people. As the country all around continued to be exceedingly flat, there was little for some time to disturb my reveries. Were it not for frequent palm groves and occasional minarets, there would be little on shore to relieve the eye. The villages, which are situated about a mile apart, are all built of mud, and are about as wretched as anything that can be well conceived. Almost the only exception to this, between Afteh and Cairo, is Fooah, a town of some importance, in which is a manufactory of the fez, a woollen cloth of which the red caps, or tarbooshes, worn by the people, are made. Here I counted 12 minarets. Every inch of land on both sides was richly cultivated. Beans seemed nearly ready for cutting, and the ears of the wheat were formed. Now and then, on the west, we got sight of the desert, and saw the sand blowing about in clouds, obscuring the desert from view by its own particles. Between the gusts of wind, the desert, with the sun shining upon it, looked almost like a sea of glass. Half-naked Arabs, the color of unburnt bricks, left their work to gaze upon us at every bend of the river. Pelicans, cormorants, eagles, and other large birds, with wild ducks and geese, were as numerous as sparrows are in England. Mr. B. shot an eagle as it was flying over the steamer. It measured about 7 ft. from tip to tip.

The river was as lively as the canal. At almost every village, boats were being laden with corn, cotton, sugar canes, and earthenware. We met a number of rafts, formed of earthenware jars. These are lashed together until a raft of about 60 ft. by 40 ft. is made. Then, upon these, other jars are piled, three or four tier high. I have counted 2,500 on one raft; each as long as a good sized filter. The owner and his wife and family take up their abode on the rafts, with beds of coarse straw, and their cooking apparatus; a large branch of a

tree forms the helm, and thus they float down the stream. Some of them had their dirty dresses stuck up between poles, to form sails. As the current of the river runs about three miles an hour at this time of the year, the rafts make good way when the wind is not against them. Everything now was truly oriental. Nothing European was to be seen, except the steamer and what was on it; and this is the time at which a traveller's interest becomes truly awakened.

The evening arrived. Our little steamer was not able to make much head against the stream, so that we found we should have another night on board. The sun did not set well, but seemed of a dark yellow cast. We could only see it, however, through the dense clouds of sand that were still floating in the air. I went early to my hard bed, and was able to pay off all arrears in the shape of sleep.

The next morning I was on deck at 7 o'clock. There was a cold wind, but the thermometer stood at 47. I rapidly paced the deck, swinging my arms about in every possible way, to keep myself warm, while the poor Arabs were convulsed with laughter, not being able to comprehend why I should labor so hard. The helmsman was once so intent on looking at me, that he forgot his helm, and ran us right against the bank. Then to hear the reis! but I spare him, though he did not spare the steersman. The Arabs were also greatly interested in my thermometer, and I felt a real pleasure in explaining it to them, showing them how the sun would cause the mercury to rise, and the cold cause it to fall. I once or twice put it on the boilers, when, of course, it rose rapidly, greatly to their astonishment.

I now, for the first time, got sight of the Pyramids. I fancy that I must have expected too much; for the sight in no way surprised me, except that it was not so grand as I had anticipated. I was neither unnerved, electrified, nor petrified. Indeed, I was more than half disappointed; but I ought not to forget that they were some 20 miles away; and, therefore, to see them at all is proof convincing that they are structures of no ordinary magnitude.

The works at the Barrage were not, on my first visit, proceeding very rapidly, and they were in 1854 *pro tem.* entirely abandoned. The Barrage was suggested to Mehemet Ali some years ago, and the old pasha was amazingly pleased with the idea. A few miles north of Cairo, the Nile divides itself into the two branches which I have already mentioned, the Damietta branch running in a north-easterly direction, and the Rosetta in a north-westerly. The object of this Barrage

was to dam up the two branches of the river, or to allow them to pursue their course uninterruptedly, as the rulers pleased. Great numbers of stone arches were erected across the rivers, and these were to be closed when necessary, by means of flood-gates, so that the whole lower country could be irrigated at any time without the aid of man. The estimated cost was very great, and it was to be completed in seven years. The engineer, M. Mugel Bey, a Frenchman, was to receive a salary of £2,000 a year, for superintending the works. On my second visit I carefully examined the works, and I felt satisfied that they would never answer. If the channels were obstructed in one place, the waters would speedily form other channels, as is the case every year in various parts of the Nile, for there are no rocks to penetrate. Besides this, numbers of boats are constantly being lost, by being dashed against the butments. In 1853, I wrote a letter to one of the London papers, in which I unreservedly laid the thing bare, adding that there would be no limit to the loss of life and property if it went on. Shortly afterwards, Abbas Pasha was going down the river in his pleasure boat, when he had a narrow escape of being sunk. He immediately sent for M. Mugel, paid him off, and ordered the works to be abandoned. The mischief is, however, in great part done. The only remedy that I can see is to form artificial channels, and thus divert the streams. Without this the amount of evil will soon be incalculable, as it is exceedingly dangerous to pass through the arches. Canals were to have been made at the dam-head, to irrigate the country. Had one-fourth the cost been expended in the erection of engines, the *interest* of the remainder would have defrayed the expenses of pumping up as much water as could have been used.

Passing the pasha's gardens of Shoobra, we at length reached Boulac, which is the port of Cairo. Here are several tall chimneys, à la Manchester, one belonging to a large cotton factory, and the others to the pasha's foundries.

We landed without being beset, as at Alexandria, by either porters or donkey-boys, as only a limited number of persons were admitted to the quay. Mounting donkeys, B., T., and I posted away to the English hotel. The road from Boulac to Cairo, like most other roads near large towns in Egypt, is along an avenue of trees, principally sycamores and acacias. These roads are usually raised a few feet above the level of the surrounding country, to enable the people to pass to and fro during the inundations of the Nile, when the waters cover the plains. Cairo opens beautifully to view as we approach

it. The endless variety of minarets, towering aloft, arrest your attention at every turn. Before you lie the Mocattam hills, on which stand the citadel and the beautiful alabaster mosque of Mehemet Ali. It is true that this view is by no means equal to that of Constantinople; but there is *this* redeeming point, that, if you do not behold the same grandeur *externally*, you will not be doomed to the same disappointment *internally*, as I shall show in its proper place. Every bed at the hotel was engaged, as the passengers from India, on their way to England, had just arrived. On showing, however, my letters, one of which was to Mr. Lane, the celebrated writer on Egypt, another to the English Consul, from Dr. Bowring, and another to the Church of England missionary, from Dr. Kitto, the editor of the "Pictorial Bible" and other works, the landlord quickly found rooms for two of us, and the third had to try his hand elsewhere. After some difficulty, he procured a bed at the Hotel d'Orient.

I shall, I believe, ever look back upon this Nile trip with satisfaction. Altogether it formed one of the most pleasing excursions I ever made.

Nor must I omit to mention that, so far as food went, our bodies were well taken care of. I was both pleased and surprised to see the way in which the cooks dished up the dinners, prepared in such contracted kitchens, which were merely boxes. But, perhaps, my friends will say, "Aye, but the air was pure and your appetite, in consequence, good; for 'hunger is the best sauce.'" Well, be it so. If that version will afford you pleasure, I can have no objection to it, for I assuredly had never felt so strong in my whole life as I did on reaching Cairo.

CHAPTER XVII.—EGYPT AND THE BIBLE.

In a previous chapter, I promised, when I had conducted my reader as far as Cairo, to give him some account of the manners and customs of the present race of Egyptians. I feel, therefore, that I am now entering upon a very important part of my work, especially as those manners and customs will be found identical with some often referred to in the Bible.

The Bible is, indeed, altogether an oriental, that is, an eastern book. Every sentence it contains is eastern. Every simile it uses, every figure it displays, every dress it describes, every scene it portrays, is eastern. Thoroughly to understand those figures and similes, therefore, a man should have some knowledge of the people and country whence they were derived.

Well do I remember, when, years ago, the leaves of the Bible from time to time quivered through my fingers, how much I was perplexed to understand the meaning of allusions to certain things, even the existence of which was in England utterly unknown; and though I had read much upon the subject, it was not until after my last visit to the east that I could in any way satisfactorily understand them. Many of my readers may be, and doubtless are, similarly situated, and such will certainly be glad of continued explanatory remarks, for I have already been somewhat profuse in illustrations. For their sakes, therefore, though others may hastily turn over the pages as old news, I feel disposed to persevere in the course I have hitherto pursued, that is, to refer to the Bible, whenever I think such reference will elucidate any passages in connection with manners and customs which happened to come under my particular notice. I write not for those who have every source of information as well as time to make use of such sources at command, but for the masses of my friends, whose means and time are alike limited.

The habits and sayings of the people in the east seem to be not only unchanged but unchangeable. There is a decided aversion to innovations of any kind, and this feeling pervades all classes, all castes, and all sects,—pashas and slaves, Jews, Arabs, Persians, Turks, Copts, Armenians, and Hindoos. Look at the Book of Job and the Song of Solomon. What an endless variety of figures are used and modes of expression employed. All these can be well understood and fully appreciated in the east, however vague they may appear to us. I might quote several passages, and give, in parallel columns, the customs, proverbs, or sentiments from which the ideas were taken, but I must not risk the patience of my readers too much. The orientals ever were, and probably will remain, peculiarly fond of figurative language, shrewd sayings, and sublime comparisons. I will only repeat that every sentence has its full meaning; and some, when given in the native tongue, are replete with beauty.

CHAPTER XVIII.—EGYPT—CAIRO.

On entering the dining room at the hotel at Cairo, I was recognised by a Church of England clergyman, from N—. This gentleman was going to cross the desert to Jerusalem, and proposed that I should make one of the party. The thing being thus put into my head, I began to think seriously about it.



A STREET IN CAIRO.

When I had taken some refreshment, my new companion kindly volunteered to be my guide through the town to the citadel, to see some of the curiosities ; of which offer I readily availed myself. Of course, donkeys were indispensable, for nobody thinks of walking many yards in Egypt. In the middle of the day, the heat forbids it; and not only the heat, but mud, dust, and crowds of people, riding and on foot, equally forbid it. As soon as we presented ourselves at the door, some two or three dozen donkey-drivers, with their animals, bore down upon us. These drivers are mostly barefoot, and have no dress but a small red cap and a loose blue calico shirt, which just reaches the knees, with a band round their bodies. Their bosoms they turn into pockets, and can deposit in them a surprising variety of etceteras, such as purchases which their hirers make at the bazaars, their own food, oranges, and what not. They all seemed as anxious to be engaged as if their very life depended upon it. There was, however, a total absence of that determined rudeness which had so annoyed me at Alexandria, and I began to feel specially interested in the poor fellows, regretting that I could not employ them all at once. Indeed, the behaviour of the people in general at Cairo is very much superior to that of the natives of Alexandria. Every voice was at its highest pitch: "Berry good donkey, master;" "Berry handsome donkey;" "Dis your donkey, mas-

ter;" "Had dis donkey before, master;" "Donkey foll down? O no, master! Go like steamer!" Having made our selection, the unsuccessful candidates quietly retreated, while the victors looked upon them with a jeer, and triumphantly shouted, "Now den, cut away;" "Here we go;" "Get out o' de way;" "Lick him;" "Dat's de ticket for soup;" and other phrases, which they had picked up from English *gentlemen*. Though I have written this in the past tense, as having occurred on my first visit, it must be understood that the same practices continue to this day, the only difference being that boys and men *improve* in their knowledge of English, and, *consequently*, are now able to offend our ears with expressions which are but too revolting. This was lamentably the case with the boy I called *my donkey boy*. I do not know his real name, but he was nick-named Cyclops, because he had only one eye. Though not more than eight or nine years of age when I was in Cairo in 1847, he recognised me in 1850 and again in 1852, and I always took his donkey when I could. On my last visit, he spoke English well, *too* well; and I had several times to tell him I must beat him if he used such bad words. He said he did not know they were bad words, as *Inglees gentlemen* had taught him. English gentlemen, equally to their discredit, had also taught him to take drink, and had, indeed, several times made him intoxicated; and he had become passionately fond of it. "Give me brrandy," he would say; "I want brrandy." I asked him what Mahomet would say if he took drink. "Me no care for Mahomet," he replied; "give me drrink, drrink, drrrink!" and he once drove the donkeys up to the house of a Maltese who sold spirits, and we had some difficulty to get him away. Nevertheless, I scarce ever met with a boy in whom I felt so deeply interested. He was unquestionably the sharpest boy in Cairo, though many of them at 10 years of age can, for acuteness, vie with the smartest London boy at 15.

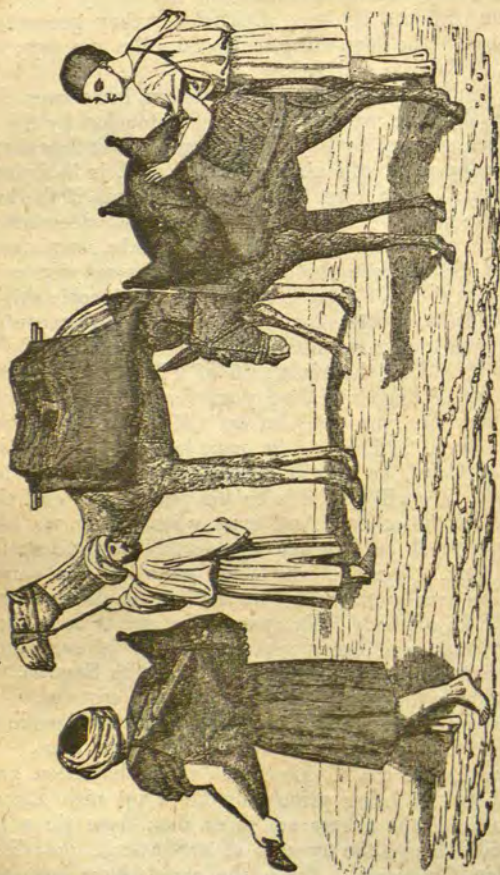
The donkey drivers give every visitor with whom they become familiar, a name. On my second visit, I was joined by two American gentlemen with whom I had met at Rome, and they, with others, whenever we rode out together, generally deferred to my opinion as to which was the best way to take, seeing that I was in some measure acquainted with the country. Hence I was dubbed "Mr. Coptin," while one of my companions was called "Mr. Doctor," another "Mr. Connell," (Colonel,) another "Mr. Gentleman," and so forth. Sir John Potter, of Manchester, a gentleman of no mean dimensions, was called, "Basha Kibbeer," that is, the Big Pasha; and he certainly looked majestic enough on the back of a donkey.

He could very well spare me some of his weight. Sometimes men run with the donkeys, slipshod, but they generally send their boys. The boys will often go 30 miles in a day; for instance, to Sahhara and back.

The donkeys are mostly not only shorn, but shaven, though they usually have parts of their legs untouched by the razor, (or rather scraper,) by way of ornament. That they should be closely clipped, or still more closely shaved, is indispensable, as they harbor the worst description of vermin if the hair be allowed to grow. They have all stirrups and wide stuffed saddles, covered with carpet, which are not to be complained of.

Some of the streets through which we passed were quite as crowded as those of Constantinople, but the people skip from side to side like goats, when they hear, which they constantly do, the well-known warnings, "Schemalek," (Mind the left,) "Emenek," (Mind the right,) "O-a," (Take care,) "Errgah," (Look out,) "Reglek," (Mind your feet,) "Wishek, ya bint," (Mind your face, you girl,) &c. &c. If on foot, however dull a man may be in England, he must learn to be quick in the streets of Cairo, or he will assuredly have to smart for his stupidity. He will infallibly be bumped on the one side or jammed on the other. And even when riding, we have to constantly "look out," or our legs would be grazed against a bullock cart, a carriage wheel, the panniers of a camel, or something equally inflexible; for neither camels nor carriages ever stop for anybody. Every animal seems to be in the way of every man and every man in the way of every animal. The streets are in this respect amazingly like Smyrna, "only more so;" for they are certainly much more crowded.

Perhaps my readers will say, "Why don't the people keep on the footpaths?" Simply because there are none. With the exception of the Moskie Street, which has been greatly widened and is being principally fitted up with European shops, none of the streets are more than from three to six yards wide, though the amount of traffic would not disgrace a London Cheapside. When the streets have been newly watered, they are almost as slippery as ice, for they consist only of Nile mud and desert sand, and the donkeys now and then make a tumble of it; but somehow or other, nobody seems to be hurt by the fall. I have been several times pitched over their heads, but was quickly up again, as right as if nothing had happened, except what my clothes had gathered of the mud. When the streets have not been watered for several hours, they are frightfully dusty; for the moisture soon evaporates under the influence of a Cairo sun.



WATER CARRIERS IN CAIRO.

As I have mentioned the watering of the streets, I may as well state how it is done. The men employed for the purpose carry on their backs goat skins filled with water. These are strung from their left shoulders at one end, and supported by their right hands at the other. In their left hands they hold the neck of the skin, from which, with astonishing expertness, they squirt the water in every direction,—squirt, squirt, squirt; and it is necessary that passers-by should be on the “look out,” or they may come in for a cooling drench.

In the same way men go about selling water, and they are so well initiated that they can fill a cup to the greatest nicety, closing the neck as promptly as we could turn a tap. Others convey water on camels, and others on donkeys, as shown in the engraving.

We had not proceeded far before we met a man dressed in goat skin. He had a long staff, and was going from stall to stall asking alms, or, rather, levying contributions, for he did not seem very particular about helping himself, when nothing was given. This man was looked upon as a santon, or saint. I have seen many such in Egypt. As all persons who are afflicted with harmless insanity are in Egypt looked upon as saints, they are cheerfully supported by all classes; and many there are who, having learnt that it is an easy way of getting a good living, dress in goat skins, and impose upon the credulity of "the faithful." In 2 Kings i. 8, Elijah is described as being a "hairy" man. That this merely means that he wore an outer garment of hair is clear from Zech. xiii. 4, *margin*; and this seems to have been the general dress of the prophets in those days, and is now, as I have shown, often the dress of those who wish to be esteemed as saints. There were impostors then, as now, as is evident from the above passage.

Many of the streets are roofed over with wood, to keep out the heat of the sun, and others are so narrow that the upper stories and eaves nearly meet across. All this is very acceptable and cooling in the summer; but it makes the streets dark and gloomy in winter, if the word winter may be used in reference to Egypt.

On passing along the streets of Cairo, one thing that arrested my attention was the houses, with their latticed windows and ornamented doors. Indeed, I may say that the lattices came under my notice almost as soon as I arrived in the east. Few of the houses had glass windows, (1847) but their place is supplied with lattices; that is, turned pieces of wood joined together in small squares, similar to the diamond-shaped laths of a dairy window in an English farm-house, only much closer and more ornamental. These are usually formed into balconies, which project from the upper stories, from 1 ft. to 2 ft. into the street. There are no windows of any kind on the ground floor, unless placed very high up, as the easterns have a perfect horror of being overlooked by even their next door neighbors. They have a saying, "God grant us not any neighbors with two eyes," meaning, first, that they do not wish to be overlooked; and, next, that every neighbor should be at least half blind; for "a bad neighbor sees only what goes into a house,

and not what goes out in the shape of charity." In the front of the balconies is a small door, about the size of a boy's face, though sometimes a little larger; and these doors are made to open on hinges in the usual way. Through these lattices the inmates of the house can see all that is passing in the street, while they are themselves quite screened from view. If they wish to converse with any one below, they open the little door, as I have seen in innumerable instances, and just show their faces, the rest of their bodies being entirely concealed.



DOOR OF HOUSE IN CAIRO.

Now look at the Song of Solomon, (ii. 9,) and you will there see the church's Beloved represented as just *showing* himself (his face) through one of these little doors, and speaking to his fair one, who was looking up to him from below.

I have also often seen persons peeping through these little doors, who would quickly withdraw on seeing me approach; but who, after I had passed, if I looked round, were peeping again, closely observing, but not willing to be themselves too clearly observed. Now the word, in the verse referred to, translated "*showing*" himself, ought to have been rendered "*flourishing*" himself; and here we see the figure still more beautifully portrayed.

It was through one of these little doors that the mother of Sisera looked, as recorded in Judges v. 28, and Jezebel, in 2 Kings ix. 30; and the same is called a casement in Prov. vii. 6.

Where the word "windows" occurs in the Bible, the original is "openings," for glass windows were unknown in those days. This will explain Isa. liv. 12.

The better class of houses in Cairo are now being fitted up with glass inside the lattices, which are closed in the night during winter. The glass is often stained, representing birds, flowers, &c.

I have in my possession a piece of lattice work which I brought from Cairo, and which I value as a curiosity.

In the engraving of an inner court, which I have inserted a little further on, both the latticed balconies and the little windows (openings) will be seen.

Then as to the doors. These are generally ornamented, as shown in the engraving opposite, and have upon them an inscription in Arabic, as seen in the centre, "God is the Creator, the Everlasting." This is intended as a charm, to keep away the evil one, and all who have no right there.

In Deut. vi. 9, we read that the children of Israel were enjoined to write the law of God upon the posts of their houses and on their gates. Here we see a similar custom to the one just named, though for a very different purpose. The Mahometans often have extracts from the Koran also put on the walls in their houses, and the Jews to this day affix the name of God on their door-posts.

Over the door in the engraving may be seen a representation of a small barred window. Some of the doors have dried crocodiles over them, to keep off the "evil eye," and to drive away evil spirits, as the people say.

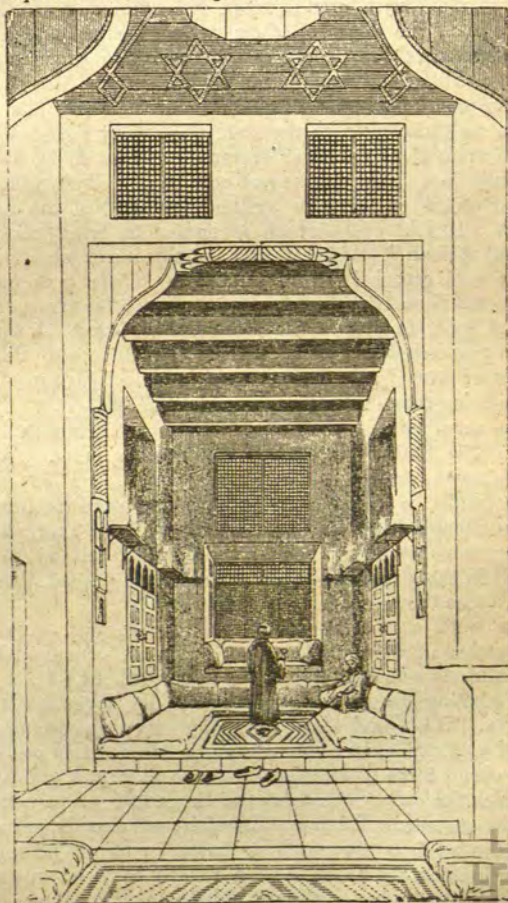
None of the rooms in the houses are fitted up as bed-

chambers. The room called the bed-chamber is one in which the beds (mattresses) are deposited in the morning, when rolled up, as mentioned by me in my journey between Smyrna and Ephesus; for the same custom prevails all over the east. This will explain how Joash could be *hidden* in a bedchamber. (2 Kings xi. 2.)

In the engraving which I have already given, a man will be seen standing at the door. This is the porter. His duty is to constantly watch outside. In the night he lies down at the door, having rarely any covering more than his usual dress. This, doubtless, was one reason why the command was given that the clothes which might be pledged should be delivered up by the time the sun went down, as otherwise the poor creatures might be starved to death, (Exod. xxii. 26, 27,) for indeed the poor generally were and are similarly situated. Sometimes the porters have stools, made of the palm tree, on which to sit, and sometimes forms on which they can lie down; but their bed is in general the hard ground. Frequent allusions to the porters are made in the Bible. (1 Chron. ix. 17; John x. 3.) "I had rather be a door-keeper," &c., said David; but the correct rendering of this is, "I would rather wait at the threshold," the idea being taken from these porters; and this strikes one who has seen the porters in Egypt as being a very *low* place, a situation of deep humility, much more so than our ideas of a simple door-keeper would imply. (See also Prov. viii. 34.)

The entrance to the houses in the city, even to those of the Europeans, is most forbidding, being exactly like going through a dirty back yard, and up a narrow passage in the worst parts of Manchester; but the passage, after one or two turnings, to prevent passers by looking in, opens into a large court, round which are the rooms. The houses are mostly two or three stories high; but the upper rooms are devoted exclusively to the women and children, strangers being on no account allowed to ascend beyond the ground floor. In the centre of the court there is mostly a well of water. It was in one of these wells, in Bahurim, that Jonathan and Ahimaaz hid themselves, as recorded 2 Sam. xvii. 18, the well being, of course, then dry. The reception room for strangers, which is on the ground floor, is generally paved with red tiles, or square pieces of marble of various colors, and in the centre is a small fountain playing. This custom, as well as the magnificence with which the easterns build their houses when they are able, is referred to in Isa. liv. 11, 12, and Ps. xlv. 8. Opposite to the door of the reception room, called the *mundarra*, the floor is raised a few inches, and round this raised

part are divans, with a Turkey carpet in the centre. The cushions of the divans are stuffed with cotton, and covered with calico, silk, or other material, according to the means of the owner; (Prov. vii. 16;) and these are sometimes on the floor and sometimes on seats. Visitors always take off their slippers before ascending to the carpet, as it is on that which the occupier of the house prostrates himself while at prayer;



RECEPTION ROOM.

therefore it is considered holy. Doubtless this illustrates Exod. iii. 5; Josh. v. 15.

Besides the court and fountains, most of the houses have good gardens and baths; so that, however mean they look in front, they have within themselves the elements of luxury. The gardens, however, are not like our English gardens, laid out in walks for the purposes of recreation; but are more like squares, filled with orange trees, sweet-smelling acacias, jasmines, &c., the doors of their private rooms opening into them; so that the people can luxuriate in their fragrance while reclining and smoking on their divans. Many indulge themselves by having soft pillows under their arm pits, in addition to those against the wall, when they "stretch themselves upon their couches;" (divans;) (Amos vi. 4;) and this certainly is a luxurious way of reclining. These pillows, or cushions, are often made by the "women" of the hareem. (Ezek. xiii. 18.) Ishbosheth is named as lying "on a bed (divan) at noon;" (2 Sam. iv. 5;) but this is a constant practice in the east, especially in the summer. There is no business transacted from 12 to 2. Every one flies to his divan, or some shaded spot, to escape the scorching embraces of the sun. Amos pronounces a woe upon those Israelites who lie upon "beds of ivory," and are "at ease in Zion," (Amos vi.,) the figure being taken from these luxurious habits.

The term bed, in the Bible, often means divan, as 1 Sam. xxviii. 23; Esther vii. 8; and many other parts. All the rooms have divans.

The walls of some of the courts and gardens front the streets, though this is not often the case. I have several times seen persons standing behind these walls, talking to their friends in the street, while their heads just peered above the walls. See the figure in Song ii. 9.

The walls and ceilings are usually decorated, very often with strips of wood nailed together in an ornamental way, and painted in various colors. (See Jer. xxii. 14.)

In erecting houses in Egypt, the builder never studies regularity. His grand aim is, to make every apartment as secluded as possible, and not to have the windows of one house overlooking those of another; and also to form a secret door, by which the owner can escape, if in danger, or privately let out any one else. There are also staircases outside, extending from the roof to the porch, or court, by means of which a man who is on the house top can readily come down without entering into the house. (Mark xiii. 15.) It was down one of these that the prophet fled. (2 Kings ix. 10, last clause.)

The divans and carpets are all the furniture that the rooms contain, unless it be sometimes a long pipe and two or three water bottles and perfuming vases. Elisha's chamber, therefore, (2 Kings iv. 10,) was *well* furnished, having "a bed, a table, a stool, and a candlestick." If we say to the Turks, "We wonder you have no beautiful landscapes hanging up in your houses," they will quickly retort, "We wonder you cannot enjoy nature without them."

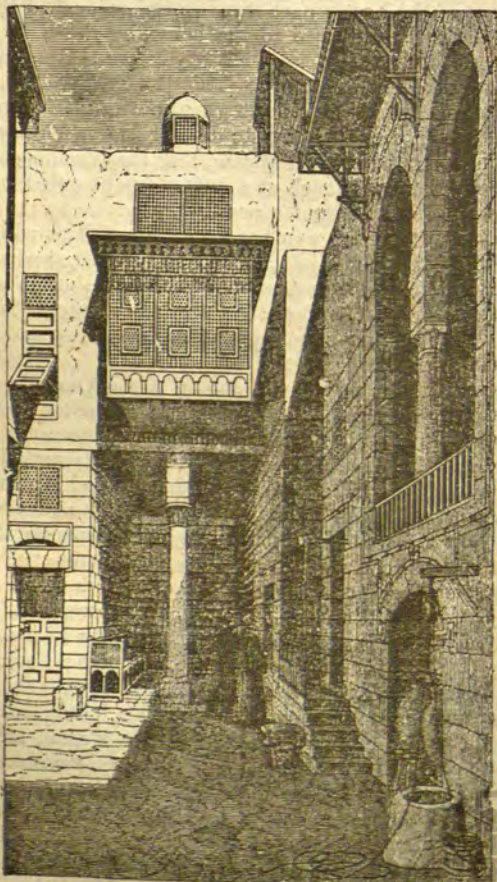
Some of the houses have two courts, one, called the outer court, near the entrance to the house, by the wall, and the other, called the inner court, entirely screened from view, and enclosed like a prison yard. This is held as sacred, for the women, and the native visitors would not think of entering it, or the rooms, though asked to do so. So much is this custom incorporated in their system, that they decline going into these parts, even though the houses are occupied by Europeans, and however much pressed they may be by the tenants, especially if there are women in the house. This will explain why the Turks and Arabs looked so astonished when I and my companion took possession of the ladies' cabin on board the steamer, as I mentioned in a previous chapter. In Esther v. 1 we find Esther standing in the *inner* court, and in vi. 4, Haman in the *outer* court.

Hezekiah was doubtless lying in a room opening to the inner court when Isaiah went to him. From his bed (divan) he would have a view of the court and of the sun's shadow, called the dial. (See 2 Kings xx. 1—11.) He turned his face to the wall, that his attendants might not see his grief.

Against the wall of these *outer* courts, and sometimes partly on the walls, and sometimes over the gate, there are often various rooms, which are not exactly connected with the houses, and yet not altogether separate from them. It was one of these "little chambers" which was prepared (or made ready, for that is what the verse means) for Elisha, at Shunem. (2 Kings iv. 10. See also 1 Kings vi. 5; Ezek. xl. 10.) The chamber over the gate, (2 Sam. xviii. 33,) the summer parlor and the summer chamber of Eglon, (Judg. iii. 20, 24,) and the upper chamber of Ahaz, (2 Kings xxiii. 12,) on the terrace of which he erected altars, were all chambers of this description, as well as the upper chamber in which the disciples partook of the last supper with their Divine Master. The "little chambers" which were measured in Ezekiel's vision were about 10 ft. 6 in. square, for that was about the length of the "measuring reed." (See Ezek. xl. 7.) Other allusions are made in the Bible to these chambers, as also to *outer* and

inner chambers, all which may be seen in the east; but I must not be too minute in my descriptions.

The annexed engraving shows an *inner* court. The door facing you leads into the women's apartments, called the hareem; and by that term I shall hereafter always designate those *sacred* parts of the houses, whenever I may have occasion to refer to them.

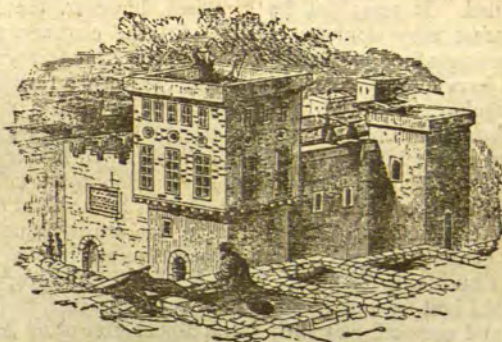


INNER COURT OF HOUSE IN CAIRO.

It was in a court such as I have described, only, of course, an immensely larger one, that Samson was placed by the Philistines to make sport, the roofs all round being covered with the spectators, and the building being, as is often the case in the east, supported by pillars. The two *midmost* pillars, (for such is the real meaning of the verse,) being broken down by Samson, the main building necessarily followed.

In the temple at Jerusalem there were three courts; the outer one was for the Gentiles, the middle one for the Jews, and the inner one for the priests, each being separated by a wall. This "middle wall of partition" was "broken down" by Christ, to show that Jews and Gentiles were all one in him. (Eph. ii. 14.) It was in the outer, or Gentiles' court, that the buyers and sellers sat. As the Jews did not themselves assemble there for worship, they supposed they might make a market place of it, forgetting that God had said, "My house shall be called a house of prayer for *all nations*." (Isa. lvi. 7.)

The exterior appearance of most of the houses is far superior to that of the houses in Smyrna. Indeed, round and near the Esbekiah Gardens, there are some really good mansions. They are all built of stone. The roofs are invariably flat, protected by battlements, or parapets. In the summer, most of the



ROOF BATTLEMENTS.

people sleep on the roofs, so that the parapets form walls for their protection and privacy. This will explain Deut. xxii. 8. Should there be no battlements, and should a person fall off, his blood would rest on the head of the builder. See also Josh. ii. 6; 2 Sam. xi. 2; Jer. v. 10; and other parts of the Bible. Upon these terraces the people prepare their figs

and raisins, dry their clothes, &c. As many of the roofs are formed of nothing but dried branches covered with mud, grass often springs up; but it soon withers under the influence of a scorching sun. (Ps. cxxix. 6.)

I might easily fill 50 pages on this subject, but I must return to my donkey trip, with which I commenced this chapter.

We did not, on this occasion, stop to examine the bazaars, as our destination was the citadel. This we had told our donkey boys on leaving the hotel, and they seem not to comprehend the possibility of their hirers wanting to halt anywhere short of the given goal; so that, though I was anxious to look about me on one or two occasions, I found it utterly out of my power to do so, for gallop onward I must. Indeed, to *ride* a donkey in Egypt means to *gallop*, for each attendant is determined to make his animal show the others the way, if he can; therefore sticks are in constant requisition, and the cries of "Yella," (Quick,) perpetual. The driver never will let you have your own way, nor go quietly when you wish to do so. Perhaps at the very instant that you are endeavoring to stop your animal, to look upon some particular object or to save your legs from being bumped against a cart, he gives the poor creature a blow, and screams out, "Imshee, ya ebne khanzeer,"* (Go along, you son of a pig,) and you are inevitably foiled. It must not be supposed, however, that the drivers treat their donkeys cruelly. On the contrary, they are exceedingly fond of them. Dr. Olin, the American writer whom I have already named, says there is always a raw place on the donkey, which the driver keeps poking with a stick; but I declare I never saw such a thing all the times I was in Egypt, except in the case of donkeys employed in carrying merchandise. But an Egyptian donkey gallop must not be compared with that of an English donkey. So far from that, it is quite a luxury. The motion of the worst-trained is scarcely greater than riding in a second class carriage on the Eastern Counties or Manchester and Sheffield Railways; and that of the best-trained, so far from being unpleasant, is quite as easy and composing as sitting in a Manchester or an American rocking chair. The Egyptian donkeys have been well styled the cabs of the country. They are altogether different animals from the European, being well-proportioned, of beautiful symmetry, exceedingly docile and tractable, and amaz-

* I do not vouch for the correct Arabic orthography in the above phrases, but I have endeavored to adhere as closely as possible to the pronunciation as it caught my ear. And I must beg of my reader to allow these remarks to apply to all my Arabic quotations.

ingly nimble. Their amblings are most graceful. I saw one which had just been sold, as I was told, to go to America, and for which £75 had been paid. I believe attempts have been made in England to obtain a race of Egyptian donkeys, but they have always failed, owing, it is said, to the climate. Whether or not the Americans can succeed better, remains to be proved.

After worming our way for about three quarters of an hour, passing by fountains, through bazaars, and along all sorts of streets except paved ones, some roofed with wood and some exceedingly like Constantinople, and enjoying a treat of unparalleled bustle and confusion, amid throngs of horses, camels, donkeys, dogs, carriages, bullock carts; funeral and marriage processions; beys, sheikhs, effendis, fellahs,* soldiers, policemen, beggars, santons; Turks, Egyptians, Arabs, Ethiopians, English, Americans, French, Germans, Italians; women, boys, and girls; Greek, Barbarian, Scythian, bond, and free; and, ascending a steep path and passing through two or three strong gates, we reached the citadel.

It is only the streets which are occupied as bazaars which are so crowded as I have mentioned. Many of the other streets are quiet enough. The entrance to these streets is guarded with an arched door, having the appearance of a house; so that, on my first visit, when my guide was taking me to see any person, I over and over again thought I had arrived at the house; but, instead of that, the door merely opened into another street, not more than from 4 ft. to 6 ft. wide. Again and again I arrived at a door, and again and again I was deceived. The passages being all built over, the entrances to the streets are mere openings, cut through the ground floors of the houses, like the entries leading to the back doors in Preston and other parts of the north of England, or like narrow lanes enclosed by walls, and built over.

And then the streets are such labyrinths,—so winding and interminable, that no stranger ought to penetrate far into the interior of the city without a clue or guide. I well remember once walking on and on, and turning and turning; admiring this, wondering at that, and reflecting upon the other, until I quite forgot myself, and did not know where I was. In fact, I must for once confess, I was lost. I took out my compass, which I always carried in my waistcoat pocket, and by means of which I had often found my way; but, though I knew my bearings, I could this time no more steer out of the roads than

* The plural of fellah is properly *fellaheen*. *Indira Gandhi National Centre for the Arts*

I could have worked my way out of the maze at Hampton Court Palace, the first time I visited it. And what made it worse was, the sun was near setting, and I did not then know a sentence of Arabic; and I was aware that soon after sunset all the gates and doors would be shut. At length I saw a donkey boy taking home his donkey. I made him dismount and took his place. He cried, but I was hard-hearted. "Shepherd's Hotel," said I; and off we galloped. I paid the boy liberally, which turned his tears into exclamations of "Tyeeb, tyeeb," (Very good, very good.) But I had learnt to be more careful for the future. Though I now understand "a littell" Arabic, I should not venture to explore those interminable regions, the streets of Cairo, too incautiously.

Since the pashas and beys began to drive carriages, they have also begun to widen the main streets.

Mr. Freeman, Wesleyan Missionary at Ashantee, gave the king a carriage, who soon had all the houses pulled down to make room for it, and ordered roads to be made in the country.

Formerly Christians were forbidden riding in any part of Egypt on horseback. Donkeys were thought quite good enough for them; and if they met a bey, or even an ordinary sheikh, they had to dismount, to do him honor; but now many of them dash away in style.

There are several handsome fountains in the streets, though not equal to those of Constantinople. Little brass pipes are fixed in the front walls, to which the people apply their mouths, and suck out the water. When several dirty Arabs have their mouths at work at once, they remind one of a litter of sucking pigs.

However dirty the streets may have been in former times, as described by some travellers, they are certainly much freer from filth now than those of either Constantinople or Athens. Still one wonders why the city should be called *Grand Cairo*. If there be much *grandeur* about it, it is concealed in the courts and harems, and does not meet the traveller's eye. And the same may be said of light and air. The people can receive none from the streets, but their courts and gardens amply make up the deficiency. And then I must not omit naming that, besides the courts and gardens, there are several large squares, which, like the squares and parks of London, may be called the lungs of the city. The Esbekiah Gardens cover a space of 60 acres, and are full of the sweet-smelling acacia, interspersed with flowery walks. They are open to the public, and the public knows how to enjoy them, especially in the evenings of summer, when they are crowded with loungers;

smoking, eating confectionary, and drinking sherbet. In one part, a juggler will be exhibiting his performances, and in another a reciter telling some marvellous tale. Sometimes many of the trees are covered with variegated lamps, and tents and bowers are to be seen in every direction. These, with the rich dresses of the Turks, and divers bands of music, give the European no insignificant idea of what they often term a "fairy garden." But they are to be seen in perfection only during the evenings of summer. The gardens are enclosed by avenues of sycamores, palms, and other trees, and a narrow canal encircles the whole. This canal is full of water in the summer, when the Nile is high, and, unfortunately, coated at the bottom with filth at every other period of the year. The site which the gardens occupy was formerly a marshy, fever-breeding lake; but Mehemet Ali had it filled up; and Cairo has been much more healthy ever since.

The watchmen go about the city now, with their doleful cries, as they did of old. No person is allowed to be in the streets after dark without a lantern or a light of some kind; and even Europeans are taken to the guardhouse when they violate this rule. The people have an idea that a man who is afraid to show a light can be after no good, and they therefore secure him. Most of the lanterns are made of paper, which elongate like a child's peep-show; and some will only contain candles about the thickness of a penholder; but any sort of light will do, so long as it is a light. Glass lanterns are becoming more common. Women are not allowed to be in the streets at all beyond one hour after sunset. Those who are found there are considered as loose characters, and treated as such. This will explain Song v. 7, where the bride is represented as being wounded by the watchmen, her veil taken away, &c. The rule as to men is considerably relaxed. See p 282.

Cairo is surrounded by strong walls and gates. The gates are shut one hour and a half after sunset, and then no person is allowed to pass either in or out without the password; and this it is now difficult to procure. In 1852, some English engineers, who were employed on the railway, were able, by paying a little money, to pass through the gates at any hour; but as they did not always go quietly home after they had been enjoying themselves at the hotel and drinking freely of cognac, the governor of Cairo took the privilege from them. The gates at Jerusalem and most eastern towns are closed at sunset, and not opened until sunrise. (See Nehem. vii. 3.)

I stated in a previous part that the term "gate of a house" frequently, in eastern language, means the house itself. So

now I may state that the same term applied to a city, that is, "gates of the city," means the city itself. (See Gen. xxii. 17, and many other parts.) See page 117.

Formerly, the principal business of the city was transacted at the gates, which will explain Deut. xvi. 18; Lam. v. 14; and Zech. viii. 16; and the markets for fruits and vegetables ever have been (2 Kings vii. 1,) and still are held outside the gates. There is no lack of anything at Cairo if you have only money to buy it, the markets being abundantly supplied.

Cairo abounds in Turkish baths. These are all vapor baths, and contribute greatly to cleanliness and comfort. Europeans, however, ought to be careful after using them, as I have known several who have taken severe colds. You are thrown into a profuse perspiration, and then a powerful man rubs you unmercifully hard with very coarse gloves, and sometimes actually rubs off the skin. He then takes hold of you, limb by limb, and cracks every joint. It is exceedingly unpleasant during the operation, but afterwards the sensation is delightful, and, in that warm climate, greatly conducive to health.

CHAPTER XIX.—EGYPT—CAIRO.

THE CITADEL AND MEHEMET ALI.

The citadel stands on a hill, which overtops the town. From it the city looks like one mass of balconies, parapets, flat roofs, domes, minarets, groves, and gardens. On the right we look towards On and the Land of Goshen, and on the left are the pyramids. The river winds its course through a richly-cultivated valley, and the great deserts of Arabia and Libya, like "seas of glass," (Rev. xv. 2,) are visible west and east. The court yard has a high wall round it, with strong gates, and the walls are surmounted with guns. Here the late pasha, Mehemet Ali, had a palace. I have already mentioned that this remarkable man was born in the same year as Napoleon Bonaparte and the Duke of Wellington, viz., 1769. Prior to his appointment by the sultan to the dignity of pasha, or governor, of Egypt, the country had been ruled by Mamelukes, who were originally slaves, as I named on a previous page. For some time after his installation, the sultan eyed him with jealousy, and wished to remove him from the country. As he had contrived, however, to obtain favor in the eyes of the soldiers as well as of the Mamelukes, whom he had allowed to pillage Cairo, he set the sultan at defiance, and, through the treachery of the Turkish admiral, aided by the French Consul, Monsieur Drovetti, he procured possession of the Turkish fleet,

which had been sent to subdue him. In 1806, he made the sultan a present of 4,000 purses of gold, and was then admitted into the favor of the porte, or court, of the sultan. ("Money answereth all things.")

Mehemet now, in his turn, began to be afraid of the Mamelukes, and devised a plan for their extermination, but was not able to put it in execution until 1811. He in that year prepared a great banquet at the citadel, on the occasion of investing his son Toussoon with the command of an expedition against the Wahabees in Arabia, and invited all the Mamelukes in the country to partake of it. Between 400 and 500, some accounts say 600, of them, all mounted on their best steeds, accepted of his hospitality. When the banquet was over, they rose to depart, but, to their amazement, found the outer gates of the citadel closed. A cry ran through their ranks that they were betrayed, and at the same instant, the fearful command, "Vras, vras," (Kill, kill,) was given; when a number of Greek soldiers, who were stationed on the roof, fired amongst the unfortunate guests, and every man, with one solitary exception, was butchered in cold blood. The Mameluke who escaped was on horseback, and leaped through a breach in the wall down a precipice. The horse was killed but the rider saved. The spot was pointed out to me. So great is its depth, that, were there not many witnesses to the fact, it would be impossible to believe that the poor fellow could have escaped.

Nor did the scene end here; for the pasha gave free license to the troops to plunder the houses of the Mamelukes, and commanded them and the people to destroy all with whom they met; so that not less than 1,200 more were sacrificed, while the remainder, about 2,000, fled in various directions, and all, with the exception of 14 or 15 who reached Tripoli, perished. The pasha, to use an eastern expression, (Deut. xxxii. 42,) made his sword "drunk with blood."

Horrible as this act of the pasha's was, there were numbers of persons who applauded it as a necessary means of self-defence. Mehemet affected to believe that the Mamelukes had plotted to take his life, and that, therefore, he merely turned the tables against them; and some writers say that such plot had been laid.

Mehemet Ali is said not to have been a *cruel* prince, but merely an *ambitious* one; but if a man can murder hundreds, nay, thousands, of his people in cold blood, as he did, merely because they stood in the way of his projects or disobeyed his will; if he can cause the death of 23,000 human beings in a few months by arbitrarily forcing them to dig a canal under a

tropical sun; if he can take possession of all the land in the country,* reduce the people to serfdom and then punish them with death unless they can promptly pay all the taxes he demands; if he can make war on a peaceable and independent neighbor, cause thousands of them to be put to death, and sell thousands more into slavery, as was the fate of the Nubians; it will require a greater amount of charity than I am possessed of to believe that that man was not a *cruel* man. Before we condemn him, however, we ought to compare him with other princes in the east, and not with our own sovereign, or government. The kings of the east are equally as arbitrary now as they were in Old Testament days, raising up one and putting to death another, without any one presuming to call in question their right to do so. Mehemet Ali was, indeed, a strange mixture of good and evil. When he assumed the viceroyalty of Egypt, he found the country in a state of anarchy; Bedouins, Mamelukes, Albanians, and Turks, each striving for the mastery. There was no order in any department, no security for life or property, and agriculture and commerce were alike neglected. This state of things he was resolved to alter; the country he was determined to regenerate; but he was equally determined that such alteration, such regeneration, should be made subservient to the filling of his own coffers. And he accomplished both. He improved everything. He tranquillised the country from one end to the other, and rendered the life of the traveller as safe as in his own city. The "wild ass men" of the desert, (for such is the literal meaning of Gen. xvi. 12,) who had been the terror of the people, he rendered in a measure submissive, and established a discipline in the army hitherto unknown in that quarter of the globe. He did incalculable good, and would have done more, but he had to contend with the grossest ignorance and fanaticism, and with innumerable obstacles thrown in his way by priests and people. He once went on board one of our men of war, when, seeing the books in the captain's cabin, he exclaimed, "Ah, books, books! In mine I should find pipes, pipes."

* Mehemet Ali's taking possession of all the land in Egypt, as he did when he assumed the reins, reminds me of what William the Conqueror is said to have done in England, viz., that he gave one-tenth of the land to the priests, and kept the rest for himself, but afterwards gave large portions to men whom he called nobles. This was how many of our ancient nobility became possessed of their estates. One condition, however, was imposed on the clergy, that one-third of their share should go to support the poor, and another third to repair the churches; but, bit by bit, the priests, in their craftiness, secured all, and made the people both support the poor and repair the fabrics. (See Appendix.)

Force and craft are the only influences recognised by the Turks for the accomplishment of their ends, and the old pasha was thorough master of both. Having fixed upon a plan, he was unscrupulous in the means he employed for its accomplishment. His power was unlimited, both as to life and property. He could either take a head off which would not contribute to his ambition, or allow one to be kept on whose owner paid for the privilege, though he were really worthy of death. I may name one or two instances, if I can find room. He shed blood without compunction when the person through whose veins it flowed stood in his way; but he took away no life merely for the *sake* of shedding blood; which is more than can be said of too many in the east. Indeed, however stern he was in his own person, he could not endure to see unnecessary severity in others. He had a son-in-law, who really was, even in the eyes of the Turks, a cruel man. This monster used to force his servants or others who had offended him into a field, and then cause a plough to be driven through their bodies. He once found one of his servants quarrelling with a milkseller. The servant said she had paid for the milk and that the milkseller had swallowed the money; all which the milkseller denied. The dispute was soon settled by the enlightened Turk, who caused the stomach of the milkseller to be cut open, to see if the money could be found; and then, not finding it, he caused the servant to be *ploughed*. These and many other similar barbarities reaching the ears of his father-in-law, the old pasha caused the monster to be poisoned; and everybody said the country was well rid of him.

In a word; my view of the old pasha is, that he was neither a disinterested ruler nor a wanton, useless tyrant; for all his reforms he turned to his own profit, and all his tyrannical acts to the benefit of the country. However, he is now no more, as he died in the year 1847, and has gone to appear before a more righteous tribunal than mine. The Turks do not consider it cruel to cut off the hand that opposes them; but their presumption will avail them little at the great day.

As the old pasha was up the Nile on my first visit to Egypt, and as he was no more on my second, I never had a sight of him, though I confess I was exceedingly anxious to have an interview. I went over his palace at the citadel, but saw little to admire, as the draperies and furniture were principally of European manufacture, and considerably the worse for wear. That they had been elegantly rich, I have no doubt, and had they been in Europe I might have even then pronounced them beautiful: but in Egypt I did not seem to admire anything

that was not oriental. (1847.) There was throughout a universal mixture of meanness and extravagance, magnificence and dirtiness; marble floors and shabby stuccoed walls; rich couches and curtains and some pieces of furniture that might have been picked up in Broker's Alley, London; gold-plated water-taps and servants in rags, holding out their brawny hands for the never-dying bucksheesh. But why should I complain of the poor Arabs for expecting bucksheesh? Can we travel in England a single mile without its being demanded, in some form or other? Can we visit a nobleman's seat, where the hand will not be held out on our retiring? Can we take a boat on the Thames, and the man who hails it for us not say, "Remember the waterman?" or land from a steamer, or mount a stage coach, where such *antiquities* are still in existence, and he who snatches from us our carpet bag not say, "Remember the porter?" or stop to take a single meal at an inn, and not hear some one call out, "Remember the waiter?" Can we walk the length of a single street without hearing the doleful words, "Please to bestow your charity?" Can we go through a manufactory, or stop to look at any agricultural laborers, with their bread and fat bacon, and not be asked for the "price of a drop of beer?" Can we desire any of those white-aproned gentlemen in the neighborhood of Doctors' Commons to show us the Will Office, or any other office, and not afterwards see them touch their hats? Nay, can we enter even a cathedral in this great metropolis, or the pensioners' chapel at Greenwich, or the vine at Hampton Court, or Big Tom at Lincoln, or any other Big Tom or Little Tom either, and a gratuity not be required? And what is all this but bucksheesh? The only difference is, that while in Egypt a single piastre (not quite twopence halfpenny) is often considered liberal, the lily-white hand held out at the Duke of Devonshire's at Chatsworth, or at the Earl of Warwick's at Warwick Castle, or at the Earl de Grey's at Silsoe, must not be sullied with much less than a crown.

Near the citadel also stands the Mosque of Mehemet Ali. Before the pasha's death, this mosque had been six years in the course of building, and nearly £1,000,000 had been expended upon it. What may have been its total cost I am unable to say. (1860.) Every part of the building, except the upper part of the outer walls, is of Egyptian alabaster. The court is surrounded by a colonnade, supported by 48 massive columns, and in the centre is an alabaster fountain. All mosques have fountains in the courts, for the purpose of washing before prayers. On the east and west sides is an arcade, supported by pillars, and there

are also arcades inside, supported in like manner. The base, plinth, and moulds are also, like the pillars, &c., all of alabaster, and are richly carved and ornamented. The interior is about 46 yards by 60 yards, and is gilt and enriched in every possible way. On one side is the tomb of the pasha.

Within the walls of the citadel also is Joseph's Well. This well, or tank, is 260 feet deep, and is supplied from the Nile by means of an aqueduct. There seems to be no doubt that it was originally constructed by the ancient Egyptians; but, having become filled up with sand, it was cleared out by order of Yoosef Salah-e-deen, (Joseph Saladin,) who reigned during the time of the crusades; and from him the well derives its name, though the Arabs will have it that it was constructed by the patriarch Joseph. I descended by means of a winding staircase. The water is worked up by bullocks, which, with their drivers, are stationed near the bottom of the tank.

CHAPTER XX.—EGYPT—CAIRO.

THE BASTINADO.

In the citadel were a number of public offices and the Divan el Khideewee, or Police Court.* This court is presided over by a magistrate called the kikhya, which means deputy, as he sits there the representative of the pasha. Learning that several prisoners were going to be tried, or rather that their cases were to be summarily disposed of by the kikhya, we hastened into the hall, a large spacious apartment, about 40 yards by 16 yards, and not unlike the Guildhall of London. The kikhya, whom I may term the magistrate, was sitting on a divan, or raised seat, covered with a Turkish carpet; near him was squatted an Arab, who was evidently the accuser; and on his right was a man reading the charge. Before the magistrate was an old Arab, supplicating for mercy on behalf of his son, who was about to endure the lash, or bastinado. The magistrate held in his hand the flexible tube of his sheesheb, or Persian pipe, which I may describe by and by, and seemed as unconcerned as if nothing had been going on.—The reading of the charge being concluded, the accuser turned a fiendish, exulting look toward the magistrate; the aged supplicant cast his eyes, flooded with tears, in the same direction, while his features bore evident marks of extreme anxiety and anguish; the word of command was given, which was followed by a triumphant leer from the accuser and a groan of horror from

* I give this in the past tense, for the court is now removed into a street near the Moskie Street.



the accused and his friends; and the next act in this sickening tragedy was commenced.—The prisoner was thrown on his face; his feet were grasped by two men and *grappled* between a thick bar of wood, like the whipple tree of a cart, and a strong cord. The bar and cord were then twisted together, so as to hold the feet firmly; the soles of the feet were turned up, and one man put his foot on the poor fellow's shoulders, while another assisted to keep down the body. Two men, one on either side of the culprit, immediately began to lash his feet with a *koorbaj*, that is, a thong made of the hide of the hippopotamus, or sometimes of that of the buffalo, hammered round, and made flexible by being steeped in oil, and the thinnest end of which was about the thickness of my little finger. Each executioner, standing almost on tiptoe, seemed to vie with the other in endeavoring to make the hall vibrate under the sound of his stroke. I looked on like a man stupefied. Lash followed lash in rapid and appalling succession, while every corner of the building seemed to groan out its harrowing echoes, as the *koorbaj* whizzed through the air and as every stroke fell. But, horrifying as all this was, it seemed nothing compared to the screams of the sufferer, who, in the most heart-rending manner, called upon Allah, (God,) as every lash cut him. I know not how long I remained, nor how many strokes I witnessed; but this I do remember, that I saw the feet laid open in streaming gashes, while the body was convulsed, and the piercing shrieks of the culprit had ceased; and then, in a state of semi-madness, I rushed out of the court. As the man's voice was no longer to be heard, I made sure he had ceased to breathe; but it was not so, though he had gone beyond a sense of pain.

I have heard the sobs of a parent who had lost her child, the darling of her heart; I have been pierced with the shrieks of a mother in a court of justice, on hearing her only son sentenced to a long term of transportation; I have a shuddering recollection of the screams of my fellow-passengers, when, in the Gulf of Lyons, (a sea having broken upon us, swept the decks, washed two men overboard, carried away our bulwarks, our companion stairs, and our cabin windows, and deluged our berths and saloon with water,) it seemed for a few moments as if we were going to the bottom; but I never in my life heard or witnessed anything which so completely unnerved me as the groans of this poor Arab. And what had been his offence? He had given *short weight*. It was not his first offence, it is true; but, alas! how many of my own countrymen would come under the lash, if the Turkish law were extended to them.

I afterwards learnt from my companions that one man had received 170 lashes, another 120, and two others 70 each.

One poor woman was bastinadoed, though in another room, as Franks are not permitted to see the women flogged, and her crime had been, selling a couple of fowls above their value.

The Turks say that the whip was the gift of Heaven; and they use it, not as if their commission were divine, but as though it were satanic. For short weights or measures, for common assaults, for petty thefts, for simply disobeying orders or doing things without orders, for (in some cases) asking more for wares than they are worth, for refusing to pay taxes, for violating a contract, for displeasing a "Jack in office," and for a thousand other things, the koorbaj or the naboot (stick) is the sovereign remedy. Only name the koorbaj or the naboot to any poor Arab with whom you may be dealing, and depend upon it he will think twice before he speaks once.

I asked my companions how they could possibly stay to see so much, why they did not leave before a second man was thrown down. "O!" replied the clergyman, "I think nothing of it. I have been several times, and shall come again." I did not respond, but I began to think that *he* was not the man for me to travel with across the desert.

As the afternoon was not far gone, my clerical guide proposed that we should visit several other places; but I was unmanned, and preferred returning to the hotel. On our way, despite the exclamations of our boys, the donkeys would sometimes run foul of now a man and then a woman, and nearly knock them down. Still, however much they were hurt, everybody took it in good part, and laughed, except my clerical companion, and he, whether in the right or wrong, unceremoniously used his stick. This, indeed, appeared to be his delight, for he once dismounted to belabor a poor Arab, whose only fault was knocking against his leg, while trying to avoid a horse. On reaching the hotel I asked him if *that* were the way he meant to do when crossing the desert. "O the brutes, yes!" said he; "nothing else will do for them." "Then," I replied, "I must decline making one of your party."

I may here observe, that I never once found the stick indispensable at Cairo. Some of the people tried my temper often enough; but, in Cairo, I always managed them without that established sovereign remedy. I cannot, however, bear the same favorable testimony to all the Arabs in Egypt, for, though I never used the stick but once, and that was to prevent the boat being capsized on landing at Alexandria, I had several times to threaten some of the people up the country to send

them to the sheikh, as they were most incorrigible. (This was written in 1854. I had to use the stick subsequently, as will be seen in Vol. II.) Fear alone makes them tolerate the Christians. I once asked an Arab guide how it came to pass that they allowed the Franks to remain in the country so peaceably, which was so contrary to what used to be the case? „O,” he said, “we are afraid of the pasha.” And this, I fear, is the fact. Indeed, the Turks insist upon it that a mild rule would never do for the Arabs, and I have certainly met with many who would spare neither life nor property, were it not from dread of the consequences. I do not believe that there is a single really honest Arab in all Egypt. I never heard of more than one, and he was flogged to death; (see p. 203;) and though, one way or other, I have had dealings with hundreds, I never met with one. Cheating, stealing, and lying are their prominent characteristics. The hands of these children of Ishmael seem to be “against every man, and every man’s hand against them.” (Gen xvi. 12.)

The koorbaj on the feet is not the only mode of punishment. Sometimes a stick, called a naboot, is freely used on other parts of the body. I once saw a poor Arab, who was an assistant overseer in the dockyard at Boulac, whose flesh had been grievously lacerated with the naboot, because he had allowed two or three of the laborers to assist the engineers in the foundry, though he had done so many times before, and always with the approbation of the superintendent. At least such was the man’s story; but the superintendent gave me a very different one in 1860; viz., that the man had used most impertinent language, and even dared him to flog him. Such an act of insubordination would not be passed over even in England.

That beating was an ordinary punishment in ancient times is clear from Deut. xxv. 2, 3. The man who was “worthy to be beaten” was to be made “to lie down,” but not to have more than 40 stripes. The Jews, after the captivity, reduced the number to 39, lest, by miscounting, they should perchance exceed the 40. This will explain how it was that Paul received “forty stripes save one.” The instrument used was a whip with three thongs, so that 13 strokes made 39 stripes. The largest number of stripes that Mahomet mentioned was 100, but the Turks often inflict 500; indeed, lash away until the criminal dies. The Jews reckon 168 faults that were to be punished by scourging.

I have called the whip the “established sovereign remedy” of Egypt. And so it is. Is a man suspected of concealing money which the sheikh (petty governor) of his village wishes

to extort? Down with him, and lash him till he is insensible! Then wait a little, and let his reason partially return. Will he not yet confess? Down with him again, and yet again, and cut away until his mangled flesh becomes a pulp! He may die. That, in Turkish estimation, is of no consequence. It is a simple act of justice. If he be innocent, he is almost certain to be slaughtered, as he has nothing to confess; but if he be guilty, he will, perhaps, when he feels the pangs of death upon him, give up the trifle which would have spared him all; and they often expire almost immediately afterwards.

Paul was examined by scourging, as recorded in Acts xxii. 24. Formerly, even in England, persons were tried by "ordeal," that is, made to pass over red hot iron bars; which was a barbarous method. Though neither of these cases had reference to money, yet they were not the less barbarous.

Has the sheikh of a village neglected, or been unable to collect the taxes required from the lambs of his fold? Down with him! Give him a hundred, or two hundred, and then send him home to try again. Woe, woe to them under him! By hook or crook, which, in Egypt, means by *koorbaj* or *naboot*, the money will be forthcoming.

Such is the Turkish way of dealing with the Arabs, and such, I am bound to say, is the Arab way of dealing with the Turks,—the former exacting to the utmost farthing, and the latter, in very many instances, enduring almost anything rather than part with a single piastre. Tyrant and slave are here on a level. The love of money rules both, and the one is as determined to withhold as the other is to get; and O how harrowing to think that the one is as determined to slay as the other is to be slain, rather than be without the "sordid dust," or "sweet balm," as they call it, which, in Egypt, heals all wounds. There are not many, however, who are able to "wash their steps with butter," (Job xxix. 6,) that is, enjoy uninterrupted prosperity, as they know not how soon they may be humbled. Most of the people are destined to "inherit the wind." (Prov. xi. 29.) "Wings grow on all their property," as they often express it, "and so may soon fly away." (Prov. xxiii. 5.) "The head," therefore, (or ruler,) is not much more secure than "the tail," (or lowest people.) (Deut. xxviii. 13.) And this insecurity is what "will not suffer a rich man to sleep." (Eccl. v. 12.) All these passages are oriental, and very appropriate.

The whip, therefore, is the key which unlocks all treasures, unravels all mysteries, settles all disputes, and opens all hearts. "You may cry," say the unfeeling rulers; "what does Heaven care for the howling of the dogs?" "And what does the wolf

care," respond the people, "if the sheepfold be destroyed?" and "What can we think of your good qualities, when every bite draws tears?" When a sheikh has been having a poor man or woman bastinadoed, the friends of the sufferer will sometimes say, "The corn passes from hand to hand, but comes to the mill at last;" meaning that it will be the sheikh's turn next. And sometimes, when a person is in trouble, his friends, by way of consoling him, will say, "Ah, well! even a *handsome* woman may have to endure a divorce."

Some years ago, a poor Arab had the misfortune to be elevated to the dignity of Sheikh el Bellad, which means Governor of a Village. While digging in his garden, he came upon an earthen vessel, containing a considerable sum of money. It was the custom, in ancient times, to put money, writings, and jewels in earthen vessels, (2 Cor. iv. 7,) and then bury them in their courts or gardens, for fear of invaders or their rulers robbing them. (Ezek. xxii. 25.) This is still universally practised; so that, when a man who is supposed to have had property dies, his successors are sure to dig in his gardens, &c., to see if any treasure be buried. This custom is referred to in Job iii. 21; Prov. ii. 4; Matt. xxv. 25; Isa. xlv. 3; Jer. xxxii. 14; Matt. xiii. 44; and other parts. Some bury a talisman with the treasure, as a charm, to prevent its being discovered. In like manner, corn, &c., is often buried; and, in times of invasion, the soldiers spare the lives of those who are able to direct them to such granaries. (See Jer. xli. 8.) Well; this poor sheikh, elated with his "good luck," and grateful for his promotion, took the money to the pasha, old Mehemet Ali, expecting, no doubt, that he would have been promoted to be a bey, (next in dignity to a pasha,) or at any rate to a nazir (ruler of a district, embracing several villages.) But, instead of that, the old pasha looked sternly at him, and said, "Is this all you found?" "Yes, your Highness," said the terrified sheikh, who already anticipated his doom. "I do not believe you," replied the pasha. "Down with him!" In vain did the sheikh affirm by all that was dear to him that he had given up every para.* He was "thrown down," and received his hundred. Still no more money was forthcoming, therefore he was thrown down again, and beaten till he expired. Poor fellow! He was far too honest to live in Egypt. Had he said nothing about the money, he might not only have retained it, but have saved his life. The old pasha once said if he could only find four honest

men, he could rule the country well; and yet it would seem that when he did find any, he could not believe that they were honest, and so flogged them to death. What a deplorable state the country must have been in! And it is not one whit altered. Distrust and deceit are universal. We need not wonder, then; that their fruitful fields, their smiling gardens, are becoming a howling wilderness,—the “basest of kingdoms.”

An official personage once waited upon a nazir, who, as I have mentioned, is a grade higher than a sheikh. The nazir knew not his errand, but prepared for him a handsome supper. When it was ended, the visitor said, “I am sorry to inform you that I am ordered to give you 500 lashes; therefore the sooner such an unpleasant business is over the better for both of us.” Roaring for mercy was useless; the nazir was “thrown down,” and received the full tale.

Sometimes these petty officers are paraded through the streets on a donkey, with their faces towards its tail, and then sent to the galleys at Alexandria for two or three years, because they have been found guilty, or are suspected, either is sufficient, of making false returns.

Only last July, some policemen, who had interfered with the servants of the Spanish Consul-General, who had taken part in a quarrel, were bastinadoed by order of the governor of Alexandria, and one of them, from the last accounts, was not expected to recover.

In all money matters, the rulers take the lion's share, and give the people “the sheep's ear,” as the Arabs express it. (See Amos iii. 12.) “To the lion belongs whatever he has seized.” “They take from the sore-footed his sandals;” meaning they completely ruin him, for if he have sore feet, how can he walk without shoes?

The people usually divide their property into three parts; one of money, which they bury; another of jewels, which they can easily carry away; and the third of merchandise, with which they trade. They will sell anything and everything sooner than their jewels, as they can carry these about their persons.

I several times subsequently visited the citadel in the capacity of a guide, and to re-examine the beautiful mosque; but I had had enough of the bastinadoing. I once took two American gentlemen, who wished to see the punishment, into the court, when we were told there were no criminals that day; “but,” said the officer on duty, “if you wish it, I will soon find some.” My companions, however, a Mr. S. and a Mr. D., with whom I afterwards ascended the Nile, could not agree to that; for what the officer meant was, that he would

send into the town, and, for their gratification, soon trump up a charge against some unfortunate Arabs, and bastinado them.

Such is Turkish rule. That the pasha would have tolerated such an act, I do not for one moment believe; but worse things than this are done by the "Jacks in office," of which the pasha is totally ignorant, and for which the poor sufferers have no redress. Every man in the country is, in his way, a tyrant. The pasha issues his orders to his beys, or ministers. They again reissue them to their under officers, and so on until it comes to the poor sheikhs of the villages. However disreputable the order may be, *all* are compelled to obey. For instance; the pasha wants money; he tells his ministers so, and the money must be found. They apportion the amount. It would be folly for the governor of a district to say he cannot obtain the sum required of him. The sheikhs of the villages under them must bastinado every fellah they can lay hold of until the money is forthcoming; and if it be not found even then, the poor sheikhs must themselves endure the lash, by order of the governors; and the governors must find the money themselves or be dismissed or imprisoned. The consequence is, that if a man have a spare penny, he is afraid to let his neighbor know it, for he would be sure to tell the sheikh, to save his own pocket. Thus are all bred and born in fear and distrust. The boys tyrannise over the girls, the men over the women and children, the sheikhs over the men, the nazirs over the sheikhs, the governors over the nazirs, and so on; and, to wind up, the pasha over all. To him the people are all slaves, and would soon be told so, if they dared to think otherwise. He exercises all the power that is mentioned in 1 Sam. viii. 11—17, and a great deal more.

CHAPTER XXI.—EGYPT—CAIRO.

BAZAARS.

As I find it utterly impossible to follow my journal, without a good deal of repetition, I shall, for the time being, forsake it, and content myself by describing Cairo as its varied scenes and doings present themselves to my mind.

I cannot do better than begin with the bazaars, or narrow streets of shops, for that is what the word means. These are exceedingly like the bazaars of Constantinople, except that they are not so gorgeously supplied, and that everything is very much dearer. I was asked a dollar (4s. 2d.) for a box of Price and Gosnell's tooth powder, and over and over again 30

piastres, (6s. 3d.) for articles which I could have purchased at Constantinople for 10 piastres, (2s. 1d.)

When you reach the bazaars, it is indispensable that you dismount, as it would be impossible to remain on the back of your donkey in front of the stalls, the pushing, squeezing, and jamming being unceasing and indescribable, and almost every part being wedged up to the very walls. It is often the case, that when you have left your donkeys, for a time, in charge of the drivers, the boys, who are constantly full of life, pass their jokes upon the Franks whom they may see strolling about: "Good morning, Sir, why you walk? Do you speak English?" (No answer.) "No! Thought you were Englishman. Signor, signor! Buono mattino.—Take my donkey." And if the visitors should answer in Arabic, "La, la," (No, no,) then the boys will laugh heartily, and exclaim, "La, la! Terribel Arabic."

The shops, or boxes, are similarly constructed to those of Constantinople, and about the same size, 3 ft. 6 in. or 4 ft. square; but these are built of stone, while those at Constantinople are merely wood. The floor is raised about 3 ft. above the level of the street, so that a counter is unnecessary; and the opening to the street forms both door and window, as shown in the engraving. In one street the shops are well supplied with cottons, stuffs, silks, tarbooshes, and other articles of dress; in another slippers; in another embroidered goods; in another saddlery; in another Turkish pipes; in another swords, pistols, and guns; and so forth.

The rent of the square boxes, which I have called shops, is about 30s. per month. (1854.)

None of the shops, not even the new ones in the Moskie Street, have conveniences of any description. We need not wonder, therefore, that the corners of the streets are receptacles for all kinds of filth, but too offensive to an Englishman's or an American's eye; yet Cairo is clean, compared with most other eastern towns.

Many of the shops are kept by Arabs, but the most expensive belong to Turks. The former are exceedingly quick and urgent in their requests for you to purchase, while the latter often act as though they were conferring a favor upon you in allowing you to buy their goods at all. Indeed, to do anything but smoke requires an effort from these indolent people. "Why should we hurry?" say they; "the hasty and the tardy meet at the ferry;" alluding to the numerous ferry boats on the Nile, for which the people have sometimes to wait a long time. There these lordly merchants, with their turbaned

heads and crossed legs. sit, like so many statues, on their raised floors in front, scarcely moving a muscle, except what is necessary to blow out of their hairy mouths a volume of smoke. Having all their wares within reach, they rarely rise to wait upon their customers. As soon as you present yourself, they request you to be seated alongside of them, and then hand you their pipes. You may sit as long as you like, and they will never ask you what goods you want. If you will



BAZAARS, OR SHOPS, IN CAIRO.

smoke and look pleased, they will take the pipe turn about with you, and look pleased also, though neither of you may utter a word. If you make a purchase of any amount, the little cup of coffee is sure to be forthcoming, sometimes with sugar, though generally without.

I have been more than once refused an answer altogether, the shopkeeper saying he had sold enough for the day, and did not wish to sell more. There they squat, with their long pipes, as shown in the engraving, and seem to think of, or care for, nothing but their tobacco and self-indulgence, keeping their goods exposed to view, yet refusing to sell. This indifference is, however, peculiar to the Turks. I never found the Arabs saying, or even thinking, they had sold enough.

The shop shown in the engraving is that of a chymist and grocer. Paper lanterns and farthing candles are seen suspended from the box lid, or shutters. (See my remarks on the bazaars at Constantinople.) Latticed projections are seen above, and a half-clothed Arab girl in front.

The weights and measures in the bazaars are superintended by an officer called Mohtesib. This officer rides about with a large pair of scales, followed by numerous servants. Mr. Lane gives several anecdotes of two men who successively held this office a few years ago, which are, I think, worth recording. The first would often stop a servant in the street, and ask him what he had given for the goods he had just purchased; and if he found he had been cheated, he would have the offender flogged on the spot. Once he bored a hole through the nose of a baker, who had given short weight, and had a cake suspended from it by a piece of cord. He was then stripped naked, except a piece of linen about his loins, and tied to the bars of a window in one of the principal streets, where he was left for three hours, exposed to the gaze of the people and to the scorching heat of the sun.

The other officer used to cut off the ear lap for the most trifling offences, and often for no offence at all, but from mere whim, or because the dealers would not bribe him. A butcher had two ounces of flesh cut from his back because he had given two ounces short weight. A seller of a paste like vermicelli was half baked on his own copper tray. A bath-keeper was "thrown down," and beaten to death, because he did not like the mohtesib's horse to go into his marble bath. One man was asked the price of his water melons, and he replied, "Clip my ear." "What do you mean?" said the mohtesib. "Why," replied the man, "I know that if I were to say the price is ten fuddahs, you would say, 'Clip his ear,' and if I

said five fuddahs, or one fuddah, you would say, 'Clip his ear;' therefore, clip it at once, and let me pass on." His humor saved him, though it was a daring experiment. Many other acts of similar brutality were committed by this mohtesib.

Mutilations of the nose and ears are mentioned in Ezek. xxiii. 25.

There was one officer in Cairo, whose servant used to carry a pair of scales with a hollow tube for the beam, and this tube contained quicksilver; so that, in trying the weights, he could turn the balance which way he pleased, by causing the quicksilver to pass to either end. He knew which shop-keepers had bribed his master, and their weights were sure to be pronounced correct, while all others were declared deficient. Our excisemen's method of weighing paper at the paper mills is bad enough, but it is certainly not like this. They always take the draught the wrong way; that is, if the paper only just move the weights, they call it another pound; and this causes our paper makers to pile on their scales as much paper at one time as they can, as they lose the draught at each weighing. I think the easterns must always have been great cheats, as a "false balance," "making the ephah small and the shekel great," is more than once denounced in the Bible, while a "just balance" is said to be "the Lord's."

The Turkish mohtesib does not always take the law into his own hands, but sometimes sends the offenders to his superior officers at the citadel. And this is much more the case now than it was formerly.

Though the punishment for cheating is so severe, it would be the height of folly to give the dealers anything like the prices they ask for their wares; nor will you be much spared if you have your dragoman, or interpreter, with you, as he divides the spoil with the spoiler. It was not until my last visit that I was able to make my own bargains; and I certainly saved both myself and my companions a considerable per centage on our purchases. If you want any article, the best way is to push it on one side and seem indifferent about it, when the seller is almost sure to name a fair price, or somewhere near one. Their best goods are always kept in the back ground, and only brought out when they have failed in inducing you to purchase their inferior ones. Sometimes, indeed often, when we ask the price of goods, the Arab dealers will answer, "Take it for nothing; I shall be happy to make you a present of it." But this always means that they expect a present in return, of much greater value. I once pretended to take one of these *benevolent* Ishmaelites at his word. When

he *presented* me with the article I wanted to purchase, I graciously received it, and hastily walked off, exclaiming, "Kattell kharuck, ya taager," (Thank you, merchant;) but to have heard the noise he made would have frightened any one who was not acquainted with the Arab character. I have no doubt that when Ephron offered the field to Abraham, as a burying-place, and said, "I give it thee," it was much in the way that I have just been naming; but Abraham would have the price fixed. (Gen. xxiii. 11—16.) However, I soon relieved the anxiety of my merchant, as I sent him the proper value of his goods.

Some of the Arabs are not very particular what they trade in. One of their maxims is, "Gain upon dirt, rather than lose even upon musk." And gain they will, by some means or other. They do not even attempt to make you believe they are honest. "To thy eye, O merchant," is one of their ejaculations. As much as to say, like our English auctioneers, "There are the goods, fairly before you;" which means, Keep your eye open, or you may possibly pay too much.

The Arabs are all busy at work at their trades in view of the streets. The pipe turners use their feet to turn their lathes, and the fringe makers and many other artisans hold their work with their toes.

Amongst my purchases at the bazaars, besides a great variety of articles of dress, were pipes, sticks, coffee services, cutlery, and every out-of-the-way curiosity that I could lay my hands on. The Egyptian cutlery is the worst I have anywhere seen, being nothing but sheet-iron, half polished and a quarter sharpened. Before the use of iron became general, knives were made of flint, and so also were arrow points and spear heads. They were sharpened by grinding, and are called in Exod. iv. 25 "sharp stones." In Josh. v. 2, 3, "knives" means flints. Flint is still used in some parts of Ethiopia for certain religious purposes.

On Fridays, the Mahometan Sabbath, the bazaars are open as on other days, the only distinction that the people make being to say their prayers a little oftener. When they go to the mosques, they hang a piece of net over the front of their shops until they return; and nobody ever thinks of stealing their goods.

Sometimes we may see a person reading portions of the Koran to the shopkeeper, both being seated side by side. As there are very few persons in Egypt who can read, these effendees, as those who can read and write are called, obtain a livelihood by going about in this way.

One amusing scene in the bazaars must not be passed over; and that is, the Arab auctions. A man passes along, from

street to street, holding up some article which he has to sell, and incessantly repeating the amount of the last bid. When he has exhausted all his efforts, he makes his way back to the highest bidder, and declares him to be the purchaser. I have often wondered how an auction in the English fashion would take in Egypt.

Cairo swarms with money changers, who are principally Jews. It is estimated that no less than 3,000 Jews reside in the city. Their quarter, as at Smyrna and everywhere else, is the filthiest in the town. It is remarkable that the plague generally breaks out here. In 1835, no less than 80,000 persons died in Cairo during the plague.

Though I visited the bazaars times innumerable, and though everything went on in the same way, I never seemed to be tired. It appeared as if there were something gorgeously, fantastically, and strangely new every visit I paid them. At Athens there was nothing worth seeing but the ruins, and the attractive features of a lovely undulating country, with a continued alternation of hill and valley; but here, in Cairo, there seems to be something new every day; and I dare not say that the view from the citadel is not equal to that from the Acropolis at Athens. Indeed, few, if any, scenes awaken at a glance so many interesting associations as the view from the Cairo citadel. It was always necessary, however, that I should look only at the surface, for if I involuntarily, as it were, looked underneath, I could see nothing but taxation and the bastinado; and this has spoiled me many an hour's pleasure in Cairo.

CHAPTER XXII.—EGYPT—CAIRO.

MOSQUES AND SLAVES.

As Cairo is the metropolis of Egypt, it contains, of course, a large number of mosques with their towering minarets, just as London contains its full share of churches with their steeples. Some writers say there are in Cairo 400 mosques, but I should take at least 100 from that number. Prior to the erection of the mosque of Mehemet Ali, which I have already named, that of Sultan Hassan was considered the best in the city; and its architecture is really beautiful. The Arabs say that the sultan who caused the mosque to be erected had the hand of the architect cut off, that he might not erect another like it; but they say the same of other buildings, being fond of extravagant language. The guides direct attention to a raised medallion in the mosque, about

3 ft. in diameter, and say that a cake of that size was sold for a khamisa (a little more than a farthing) when that mosque was built.

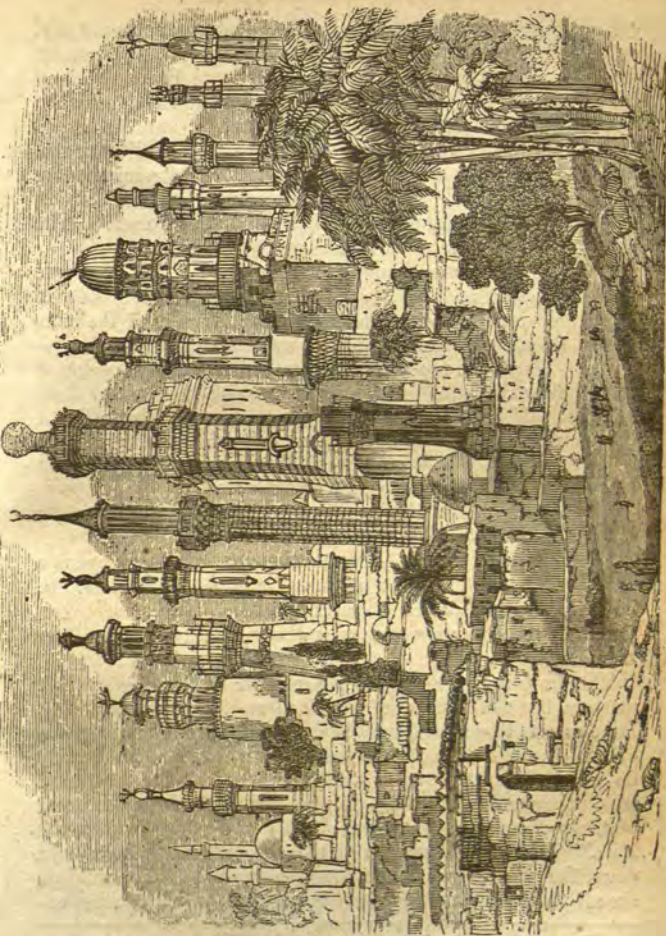
The oldest mosque in Cairo is that of Achmet Tayloon, having been erected nearly 1,000 years ago. The Mahometans believe that it stands on the spot where Abraham was about to offer up Isaac; and they say that the court marks the site where Noah's ark rested after the flood. They also point to what they say is a print of their prophet's (Mahomet's) foot, forgetting that he never was in Cairo.

It must not be supposed because I name no other mosque that none others are worth naming, for the very contrary is the fact; there are many, and we can obtain ready admission to all; but dry descriptions I wish to avoid. They are all, or nearly all, open to the houseless poor. Here they may find a refuge when every other door is closed against them. This is one redeeming trait in the character of the Mahometans.

At the given hours of prayer, the moueddins, or priests, ascend the minarets, and, often in an impressive and melodious tone of voice, call the people to their devotions. They exclaim, or sing, "God is most great! I testify that there is no deity but God, and that Mahomet is his Prophet. Come to prayer! Come to safety! Prayer is better than sleep!" &c. &c. There are few, however, who pray five times a day. Indeed, I could not learn that some of them ever pray at all, but merely utter exclamations of honor or praise. They say that it is impossible to change the mind of God, that he has decreed everything, and that, therefore, it is useless to ask him for anything; but they are ignorant of the fact that where there is no prayer there can be no spiritual life, that without prayer there can be no answer, and that God has declared he "*will* be inquired of for these things." (Ezek. xxxvi. 37.)

There are no bells in any of the minarets, the cries of the moueddins being substituted. Many of the moueddins are said to be blind, chosen in preference to others, that they may not be able to pry into the houses, which, from their elevated position on the minarets, they would otherwise be able to do.

When the Egyptians hear the moueddins call to evening prayer, which is about four minutes after sunset, they wind up their watches, those at least who have any, but they are not numerous, and also *set* their watches. As they reckon their time from sunset, which they call 12 o'clock, they have to alter their watches nearly every day. Some tell the time by observing the length of their shadow, which, of course, extends as the sun declines. This is what Job referred to,



EASTERN MINARETS.

when he spoke of the servant earnestly desiring the shadow, meaning that he "gaped after" (as expressed in the margin) the lengthening of his shadow, that he might give up work for the day, and receive "the reward of his labor." (Job vii. 2.) And when they are particularly anxious to give up, they say,

"How long my shadow is in coming!" just as we should say, "Only five o'clock yet! I wish it was seven." The Psalmist had the same thing in view when he wrote Ps. cii. 11, and David also in Ps. cix. 23. Our shadow is the *shortest* when the sun is due south, right over our heads; and the *longest* just before the sun disappears, when we are "*gone*,"—our sun is set! Thus it is a common expression, "May your shadow never decline;" or, "May your shadow never be less," which is equal to the exclamation, "May you live for ever." The sultan is sometimes called the *shadow* of God.*

Mahomet (poor man!) promised that all who built a mosque to the prophet on earth, should be "rewarded with one in heaven, covered with diamonds, where the trunks of the trees should be of solid gold, and the pavement of pearls and jacinths. From the roots of the tree called Tuba (Happiness) should flow rivers of pure water, wine, and honey, and their banks should be covered with saffron, strewn with gems." A commercial friend of mine once astonished his interpreter a little, by saying that where gold, diamonds, and gems would be so plentiful, they would be worth nothing.

The engraving on the previous page represents 'a variety of minarets, or steeples, as seen in Cairo and elsewhere.

Formerly, there was a slave market at Cairo, which was a much larger one than that at Constantinople. Mehemet Ali, however, caused it to be done away with. Slaves are, therefore, only to be purchased now at the residences of the slave merchants.

The slaves in Egypt are, as a general rule, well treated by their masters, but the dealers are described as perfect brutes. Mr. Lane asserts that there is scarcely a girl "of eight or nine years of age who has not suffered brutal violence; and so severely do these children, boys as well as girls, feel the treatment which they endure from the dealers, that many instances occur of their drowning themselves during the voyage down the Nile." I have seen cargoes of these poor creatures brought down the river in open boats, like so many pigs. The children are all pot-bellied, arising from their food, which consists en-

* The term "shadow," sometimes in the Bible means *protection*: "The Lord is thy shade (protection) upon thy right hand." (Ps. cxi. 5. See also Ps. xvii. 8; lxiii. 7; xci. 1; and many other parts.) So in Numb. xiv. 9, the word "defence" means literally *shadow*. "Allow me to come under your shadow," the easterns sometimes will say, meaning under your care, or protection. Isaiah pronounces a woe upon the "land *shadowing* with wings," which doubtless means Egypt, as she professed to be a great protector, and as wings are represented in all her temples. (Isa. xviii. 1; xxx. 2, 3; Judges ix. 15; and other parts.)

tirely of vegetables. Until recently, there were slave hunts throughout the interior of the country, Nubia, &c., but the influence of England is said to have caused them to be done away with. I wish I could believe it. Many are induced voluntarily to leave their homes under promise of rich dresses, luxurious lives, and so forth; but many others are kidnapped. They are brought chiefly from Dongola and Sennaar. Sometimes a gang of armed men, often soldiers on furlough, will go into a village, and take possession of the wells, thus depriving the people of water, until they consent to give up their children; and sometimes they lie in ambush, to seize the children as they pass by. Those who know what the Turks are will have no hesitation in believing this. Free children may be stolen, as they are not considered property; but to steal a slave is punishable with death. A tax of more than £2 per head is paid to the government on each slave. (1854.)

Some writers state that the slaves can claim their freedom in seven years; but I much doubt this.

Accompanied by one of my American companions, I visited two of the merchants, to inspect their "live stock," that I might see with my own eyes whether or not what I had heard and read about slaves were true. The first merchant upon whom we called had only Abyssinians, who are of a yellow colour,—as nearly as possible that of a person who has the jaundice.* The other's stock consisted of Ethiopians, now called Nubians, who are jet black. These are, however, by far a finer race of people than the Abyssinians.

When at the dealers', my companion did not like the look of the Abyssinians, and, therefore, asked few questions respecting them; but the Nubians he thoroughly and freely examined, stroking them down and feeling their joints, just as if they had been horses which he was going to purchase. He then turned to me, and said, "That's how the southerners do in my country, but I abominate the system altogether;" and

* Mr. Fisk, a clergyman of the Church of England, in his "Pastor's Memorial," says the Abyssinians are *black*. Speaking of the Nile between Atfeh and Cairo, the same gentleman says the sandy banks are seldom relieved even by a palm tree; and he also falls into several other errors, which I need not mention. I do not name these things by way of criticism, as I have read the work in question with considerable interest; but for the following reasons: 1, To show that even the most conscientious writers may make mistakes, which, as in Mr. F.'s case, may be allowed to pass through several editions uncorrected; and, 2, Because I know that some of my friends have read Mr. F.'s work, and that, if they compare our accounts, they may think the errors are mine, unless I call attention to the fact.

I believe he did. The dealers opened the mouths of the poor two-legged animals, to show us their tongues and teeth, to convince us they were neither feverish nor dyspeptic; and they also caused them to walk about, to "exhibit their paces," as a horse dealer would say. One or two of them laughed, being ignorant of their degraded state, but others looked heart-rendingly sad. There were no men amongst them, only women and children.

The slaves always looked well pleased when they thought we were going to purchase them, though some of them were motionless and upright as black marble statues. Their skins being rubbed over with oil, they shone as if they had been varnished.

What can be more revolting to a Christian's mind than this traffic in human flesh? To say that the slaves are kindly treated, with me weighs but little. The *principle* is the same.

We English have abolished slavery in our own dominions, having paid, some years ago, twenty millions sterling to the West India planters for the redemption of their slaves; and we profess to impose a heavy fine on all British subjects who shall in any way deal in slaves in foreign countries; but were I at liberty to put in print all that I have seen and heard on this subject in Egypt, I should astonish some of our philanthropists.

It is no uncommon thing for slaves to become the favorites of their masters, and to be raised to considerable power. Joseph was sold as a slave into Egypt, and was made ruler of the kingdom; and prior to the time of Mehemet Ali, the country was governed by the Mamelukes, who were originally slaves. Daniel was carried a slave into Babylon, yet he became great.

Sometimes a man who has no children "redeems" a slave boy, adopts him as his own, and constitutes him his heir. This must have been the case with Abraham prior to the birth of Isaac, as recorded in Gen. xv. 3, and the custom may be referred to in Prov. xxix. 21; for it must not be forgotten that the term "servant" in the Bible generally, if not invariably, means *slave*. Thus Onesimus was the *slave* of Philemon, and ran away. (See Philem.) So also in Gal. iv.: "No more a *slave*, but a son; and if a son, then an *heir*." And as the Ethiopian slaves are *black* naturally, and, before such adoption, held in Egyptian bondage, are not the Lord's adopted ones also *black* by nature, and, before being thus manifestively redeemed, in bondage to the world? How beautiful the figure!

There are many persons in the east named Abdallah, that is, the slave of God; and if we look at Ps. cxvi. 16, we find David

saying, "O Lord, I am *thy slave*;" and he also says, "Thou hast loosed my bonds;" that is, thou hast redeemed me from the yoke of my old master. And this is what the Redeemer referred to when he said, "If the Son shall make you free, ye shall be free indeed." "Take *my yoke* upon you," &c. And may not his people say, in reply to the gracious invitation,

"Behold we sit
In *willing bonds* beneath thy feet?"

See also Rom. viii. 15, and Gal. iv. 4, 5, which alike refer to this adoption. Moses refused to be thus adopted by Pharaoh's daughter.

It still is the custom, when a man buys a slave, to stamp upon his hand, or some other part of his body, some particular mark by which he may know him, just as a farmer or cattle-dealer does his sheep or bullocks; and Paul, (Gal. vi. 17,) referring, of course, to this custom, says he bore in his body the *marks* (which were stripes, 2 Cor. vi. 5; xi. 23, 24) of his new Master; and he says to the Corinthians, "Ye are not your own, but are bought with a price," &c.; and Peter says this price was "the precious blood of Christ." (See p. 302.)

The Romans often treated their slaves with great cruelty, compelling them to carry a large cross, as a sign that their lives were in the hands of their masters, while men followed them, whipping them round their theatres, often merely for the amusement of the spectators, who jeered and ridiculed the whole time. Thus was the dear Redeemer mocked, and scourged, and ridiculed, and compelled to bear *his* cross, until he broke down under its weight, being thus treated as the meanest of slaves; but, as Paul says, he "despised the shame." And hence the Redeemer, knowing that such was the treatment of slaves, and referring prophetically to the fact that such would be *his* treatment, said to his disciples and to the people, "Whosoever will come after me, let him take up his cross;" that is to say, Let him be prepared to submit to all the indignities, deprivations, and cruel hardships to which he sees the slaves around him subjected, even to whippings and scourgings, yea, even to being separated from his father and mother, yea, even to the laying down of his life; and if he be not prepared for this, he "is not worthy of me." (Matt. x. 37, 38, and other parts.) So again, slaves were often *put to death* by the Romans, and they were then treated as the worst of malefactors, and crucified; and this is what Paul refers to when he speaks of the Redeemer taking upon himself the form of a *slave*, and becoming subject to a slave's death, even the death of the cross. (Phil. ii. 7, 8.)

Most of the ladies in the east have slaves of their own, and have a full right to do with them as they please, without any interference on the part of their husbands. The husband has no power over the wife's property, whether that property consist of slaves, jewels, dress, or furniture. It is by no means an uncommon thing for a wife to give her husband her slave, just as Sarah gave Hagar to Abraham; and the children, if any result, also become the property of the wife. Thus Sarah, according to the custom of the country, still in existence, had a perfect right to send away Hagar and Ishmael, and Abraham could not have prevented it without violating every principle of eastern propriety. Rachel also gave Bilhah, her *slave*, to Jacob, to whom she bare children, and they were considered Rachel's children, as much as if they had been really her own. Hence she says, "God hath judged me, and given *me* a son;" and so on. Leah also gave her slave Zilpah to Jacob. But my reader must turn to Gen. xxx. 1—13, and other parts of the Bible, for I cannot extend my remarks on any of these points.

A man may also take his own slave to be his wife, or concubine, and, indeed, as many as he pleases; but I may say more upon this subject when I speak of eastern marriages.

CHAPTER XXIII.—EGYPT—CAIRO.

HOTELS, INSECTS, MISSIONARIES, & MISCELLANEOUS.

I have been particularly requested to name what sort of accommodation is to be found in Cairo for an invalid.

On my first visit, the hotels were bad; but on my last I found Shephard's Hotel equal to any at which I had put up out of England; and our food was everything that a reasonable man could desire. His usual terms are 8s. per day; but if a person or family purpose making any stay, he does not object to special arrangements. There may be cheaper hotels in Cairo than his, and there may be quieter, as he makes up a large number of beds; but, taking all things into account, his is decidedly the best. (See vol. ii.)

Invalids must not, however, expect those particular attentions which they would have in their own houses, unless they hire a servant there, which can easily be done. Neither must they expect to be free from troublesome insects, though every attention is paid to cleanliness. I used to have every yard of carpet taken out of my room, leaving nothing but the bare flags, and would then, night after night, walk about bare-

legged until my feet have been half covered with fleas. I then applied a wet towel, in true hydropathic style, and by this means would somewhat clear the room. But the next day, as sure as ever I went into the streets, I again imported a large number. The dust seemed to be alive with them. To blame the landlords of the hotels for this, would be as absurd as to blame the sea for containing sharks. I at first wondered where the fleas all came from; but the mystery was soon unravelled to my mind. As there is scarcely any wood for fuel in the country, and no coal except what is sent from England, the people have to burn dung. This it is the duty of the girls and women to gather. When they have a basket full, they mix with it bits of straw, chaff, dried grass, and anything else they can find, and then make it into flat cakes, about the size of muffins. These are then stuck up on the sunny sides or on the roofs of their houses to dry; and they cause fleas by thousands, which, when a wind arises, are blown into the streets, and every man, woman, and child must have his or her share. This dung fuel is referred to in Ezek. iv. 12, 15. That the bread was to be dealt by measure, and to be baked with man's dung instead of that of animals, was intended to show the distress to which the people would be reduced. By taking care that my mosquito curtains did not reach the ground, I generally succeeded in keeping my bed tolerably free from fleas, for, necessity being the mother of invention, I discovered that they could not jump many inches high. This, however, I did not find out until my last journey. When these marauders did get into my bed, I used to lie still until they were surfeited, though I had to endure a martyrdom; and then, lighting my candle; they were easily secured.

But is there not worse than this in London and other parts? I once took a room, as a store-room, in London, in which a woman had been living for some time. I had the walls and floors washed over with dissolved arsenic, and the men carried out nearly a pailful of bugs. They put them into the pail with a spade. Now a bug in Shepherd's Hotel I never saw, though there may be some in the summer, for most houses in Egypt, in consequence of the lattices and ornamental wood work, literally swarm with them in warm weather. Both bugs and fleas are also harbored in myriads in the coarse sacking blinds which the people have outside their windows and lattices to keep out the dust; for sometimes the dust is so terrific that it obscures the sun like a yellow fog.

There are other insects in Egypt which must not even be named in polite society, and too many of which I picked up

from the donkeys and people in the towns and villages of Upper Egypt, causing me sometimes to strip to my skin and throw all my clothes into hot water; but of these I never met with one at Shepherd's. Mosquitoes and flies are also very troublesome, but these are easily managed. It is said that mosquitoes will not pass through nets; but I know to my sorrow that they will squeeze through the smallest holes, if only large enough for their bodies. Their sting is, perhaps, the most intolerable of all others in the houses.

At a meeting held in London, in Oct., 1853, it was stated that "Sir John Franklin was so tender-hearted that he would not even kill a mosquito that was stinging him." I should say he never was in Egypt, then; for all travellers agree in saying that there is no place in the world where the sting of the mosquito is so penetrating, so smarting, so itching, so acute, as in Egypt. They stick their proboscis into your flesh like a horse fly, and my inexperienced readers may form their own views of that. How the Jews manage on their Sabbath Day I know not, for they profess to keep it so strictly that they are not even allowed to look for a flea during it, however much it may be tormenting them. If they see any vermin on their outer dress they may knock it off, but not kill it; neither may they turn over any part of their dress, though they may have seen insects crawling up their legs. Under such restrictions, I am sure I could not exist in Egypt, as my skin is particularly sensitive.

When Sir Sydney Smith was in Egypt with the British army, he thought one night he would sleep on the sands, as he could get no rest in the houses; but that night a wind covered him with all sorts of insects.

I am anxious to say as much in favor of Cairo as I conscientiously can, as I like it much better than any other city I have ever visited in the east; but some sights which often arrest your attention in the streets are truly sickening. The lower classes swarm, nay, quiver with vermin, and you are constantly compelled to see them resting in shaded corners and divesting themselves of unmentionable insects, the necessity for which would be obviated were they to bestow a little attention on the cleanliness of their persons. But thousands of them have no change of garment, and, therefore, are compelled to wear one dress night and day. Those who sleep among the tombs or in the streets are filthy to a most loathsome degree, covered not only with vermin but with disease. However much my word may be doubted by those who do not know me sufficiently to believe that I am incapable of uttering a wilful

falsehood, I declare seriously that I often saw not only the soldiers, when off duty, but even the dogs in the streets, assisting each other to rid themselves of vermin. But to all these things I became gradually so accustomed that I at last thought no more of them than I did of the water carriers. In going over an empty house, it is always desirable first to send in two or three of the natives, to carry off the fleas. They will take away the hundreds, and thus enable you to escape with only the dozens.

Moths I must not omit naming. I once saw some knives, the black bone hafts of which were said to have been half consumed by them. I also saw the remains of a hair-seated sofa which had been devoured. It is no uncommon thing to find dresses consumed in a single night. In Isa. li. 6, "wax old" probably refers to a garment that is moth-eaten. So also in Ps. vi. 7, and xxxi. 9, "consumed" means moth-eaten; and again in Ps. xxxix. 11. Job xxvii. 18 probably refers to the fact that the moth literally consumes its own dwelling; and Job xiii. 28 is equally expressive.

The moths in England are bad enough, but of course they are nothing to this. Perfumes of various sorts are used to keep away the moths, but I am not sure that any succeed.

Ants again are exceedingly troublesome and destructive, but more so in the country than in the towns. Mr. Maxton, the pasha's superintendent engineer, to whom I referred a few pages back, assured me he had had a whole joint of meat devoured by them in a few hours. This was by the lion ant, which is very large, and has two claws at the head, similar to those of a crab, only smaller. I have seen thousands of them.

I said so much about the dogs at Constantinople, that I shall say but little here. The pasha lately obtained from England, by great exertions, a gigantic mastiff, of the famous Lyme breed, and the monster was the talk of the whole city of Cairo. As the pasha's private secretary proceeded through the narrow streets, accompanied by his very docile but very formidable-looking acquisition, the people did not fly, nor did they seek shelter, nor put themselves in attitude of resistance. They stood still and trembled. Some muttered only, "Wonderful! wonderful!" Others adopted literally the sentence, "Our trust is in God." One old man was heard to exclaim, "Many of the creations of God are terrible!" and another gravely asked the dignified dog, "Art thou sent to consume us utterly?" The general expression, however, was, "God can protect us even from thee, O terrible one!"

The dogs of Lower Egypt are by no means so fine a breed

as those of Constantinople, neither are they half so well fed. The latter fact may be easily accounted for by the poverty of the people of Egypt. I have observed some dogs in Cairo which seemed to be ever lying in the sun, sleeping. On going up to them, instead of snapping and growling, as other dogs did, they invariably quietly skulked away. It struck me that these must be the dumb dogs, "loving to slumber," to which Isaiah compared the watchmen. (lvi. 10.)

The landlord of the hotel had a dog of the bull breed, which used to watch on the steps and keep the donkey boys in check; and he did his work more effectually than half a dozen men could have done; for as soon as he was seen trotting down the hall, both donkeys and drivers would scamper away. His name was Toby. On my last visit to Egypt I took with me a tolerably thick walking stick, with the form of a bulldog's head, with glass eyes, at the top. This I took because I knew it would amuse the Arabs; and I was not disappointed. In every part of the country the people would press round me to examine it, and pass their remarks, in approving terms, on every part,—mouth, ears, eyes, nose, &c. Many of the boys would run away as soon as they saw it, until they found it was really not alive, though even then they approached it very carefully and timidly; and my donkey boy made dozens of them run away, by merely holding it up to them and running after them. The donkey boys in Cairo called it Toby.

Should the clothes of an Egyptian accidentally touch a dog's nose when it is wet, they must be washed seven times over in clean water and once scrubbed with earth. Dogs are essentially useful in the streets of Egypt, there being no scavengers, as they eat all the offal, which would otherwise soon putrefy. In the villages, they are certain to bark at every one in a European dress; but they take care never to come within stick distance. Still I should not like to take some of them "by the ears," as that would be wantonly exposing myself to danger, which is what Prov. xxvi. 17 means.

In many streets there are troughs of water for the dogs, and the shopkeepers pay a man to keep them filled. Mr. Lane says that a mad dog is never seen in Egypt, notwithstanding the great heat; which fact may arise partly from the canine race being always able to find water and partly from the dryness of the climate.

Many years ago, a rich man in Cairo is said to have left a sum of money to the kadee, or chief judge, for the purpose of supporting cats. Everybody who has a cat that he wants to get rid of, turns it into the court of the kadee's house; but,

by some means or other, the number under his paternal care never increases. And, indeed, as the officer is changed every year, it would seem that the amount of the cats' income has changed too, for it has now dwindled down to a mere trifle.

It was always to me an interesting sight to watch the passengers for India leave in the vans, to cross the desert to Suez. I may as well, in a few words, give particulars. This is, as I have already once or twice mentioned, what is called the Overland Route, by means of which persons can reach India in a month; whereas, to go round by the Cape of Good Hope, double or treble that time would be required. Passengers leave Southampton in the steamers of the Peninsular and Oriental Company, cross the Bay of Biscay, call at Gibraltar and Malta, (or they may reach Malta by way of France, as I did,) and then proceed to Alexandria. Here they are transferred to the steamers on the Mahmoudieh Canal, thence to the Nile, and thence to Cairo.* While proceeding to Cairo, they form themselves in parties of six, and each such party is numbered by one of the officers. Soon after their arrival at Cairo, notices are affixed to the hotel doors, "Nos. 1 to 6 will leave at such an hour, Nos. 7 to 12 at such an hour," and so on. I have known them to arrive at midnight, and the earlier groups be compelled to leave at 5 or 6 o'clock in the morning, however fatigued they may have been, while the later Nos. have probably remained in Cairo all day, and thus been able to visit the pyramids. Well, the time arrives. Half a dozen good two-wheel vans, each with four horses, drive up to the hotel door. The names of the passengers are called over. Six persons seat themselves in each van, and off they go. Those who leave at night are accompanied some distance by men with meshals, which are circular iron frames, (probably the same as in John xviii. 3 are called "torches,") filled with burning wood, to give light, and they are then left to traverse the desert as best they may. In these vans they have to travel 80 miles, which occupies 16 hours, and they then reach Suez. At Suez they generally remain a few hours, and then go on board a steamer on the Red Sea for Aden, and thence to India.

I once went from Cairo to Suez in one of these vans, but it was the most horrid journey I ever had in my life. Being in the night, and having no beacons to guide us, our driver frequently lost the track, for there is no regular road in the desert, and then the jolting was terrific. Now we are pitched

* This was the plan adopted before the railway was completed. Now passengers proceed by rail direct from Alexandria to Suez, stopping a night at Cairo.

one upon another, and then banged back again; now we run bump upon a huge stone, which makes us roar again; knocked right and left, shaken in every direction, causing us to laugh at first, but to nearly cry at last; and now we come to a dead lock in the sand. Then the driver hallooes to the other drivers, "Where is the road?" And we hear the answer, "I don't know; I'm lost myself." Then I take out my compass, and, through Mr. Maxton, who was with me, and who spoke Arabic, tell the man which way to go. Off we go again, bump, bump, bang, bang,—it really is terrific. And thus we go on from station to station. My stomach did not, for several days, recover from the effects of the shaking. The road is being macadamised, though slowly. When completed, omnibuses are to replace the vans. I have no doubt, however, that eventually there will be a railroad, despite the Ishmaelites.

The stations for changing horses are only five miles apart, and at every fourth station there are good rooms with refreshments. At the middle station there is always a hot dinner or supper prepared, consisting of soups, mutton, turkeys, geese, chickens, vegetables, fruits, &c.; and all very good. There are telegraphs (not electric, but on the old plan, by signals on towers) all the way from Suez to Alexandria; so that it is known at each station at what time the passengers may be expected. Hence they never have to wait for either breakfast, dinner, or supper. Every drop of water for these stations and almost every particle of food have to be taken from Cairo on camels. Hundreds of fowls and pigeons are, however, kept at the stations; but of course their food has to be conveyed in like manner, as for miles round it is nought but a dreary sandy desert, without even a blade of grass. I slept two nights at one of these stations, and must say the accommodation was excellent. I never felt more grateful. The passengers from India often grumble, but they are exceedingly unreasonable. They have been accustomed to enjoy every luxury in India, with servants behind them to fan off the flies; and because they cannot have the same in a barren desert, they abuse the pasha and everybody connected with him. I have often felt very indignant when I have heard them give vent to their foolish complaints on arriving in Cairo. A celebrated public lecturer, who, in his lectures on the Overland Route, so ridiculed the desert accommodations, is said never to have been there in his life! I could stay comfortably at the middle station for a month, or more, if the wild Arabs would only promise to keep away; and they never now molest the passengers. (1854.)

On returning home, we once or twice had true Arab horses, as frisky as the wild ass. They kicked, and plunged, and reared, and turned us round and round, and tore away from the ropes, called harness, until we thought we were doomed to be upset, and to remain in the desert all night. Once the driver got off his seat and left us, to fetch something from the stable, when the horses started off. Mr. M. sprang out, and succeeded in stopping them; or what might have been the result I know not. It was a merciful deliverance. When the driver came up, Mr. M. gave him a good threshing, and he richly deserved it for leaving us. The pasha was once going to his palace, when one of the horses began to kick. He immediately ordered the sais (ostler) to have 500 lashes.

On one occasion I saw a party leaving Cairo for Suez in the night, and the Arabs were selling them candles, at sixpence each. I soon found that they were stealing the candles from the hotel, and I quickly had it stopped.

I once or twice gave up my bed to the passengers when the hotels were full, as is sometimes the case; for from 150 to 200 people often arrive at once.

Opposite the central station the pasha has a good palace, to which he resorts occasionally, by order of his doctors. No less than 50 camel loads of water are conveyed there every day from Cairo. The expense of keeping it up is enormous.

I several times, when in Cairo, visited an English physician, named Abbott. This gentleman was quite an original, and had, or might have had, a tolerably good practice; but in his habits, as well as dress, he had become a thorough Turk. "As for religion," he once said to me, "I believe everybody is right. I'm determined I'll never be a martyr. If Turks or Catholics came to me, and said, 'Now, Sir, you must either believe so and so, or be torn to pieces,' I would soon reply, 'Just put those red hot pincers in cold water, will you? and I'm your man to believe anything.' My wife," he continued, "is what they call an Armenian, but I don't know what that is; and there were some men with robes on, but I don't know what they were, [priests,] and they came to my house to perform some ceremony, but I don't know what it was, [baptism,] over my little boy, but I don't know what for, only it pleased my wife, and therefore it pleased me." This gentleman had in his possession one of the most valuable collections of Egyptian antiquities in the world, including the real signet of Cheops, who built the great Pyramid. He offered the collection to the trustees of the British Museum, but they could not agree about the price; so he managed to get it out of the

country, and took it to America, in 1851, where he sold it for hundreds, some say thousands, of pounds more than had been offered him by the English. And this is the way that our people lose much that is valuable, while tens of thousands are squandered in useless buildings and other works.

Among other things in his collection, he had a lachrymatory, or tear bottle, which had been found in a tomb at Thebes. This interested me very much. The custom in old times was, when a person was ill, or in great distress, for his friends to go to see him, and take with them a tear bottle. Then, as the tears rolled down the cheeks of the sufferer, they were caught in these bottles, sealed up, and preserved as a memorial of the event. This is what David referred to in Ps. lvi. 8: "Put thou my tears into thy bottle." But it implies much more than at first suggests itself, and much more than I can attempt to write. For instance, it is as if David had said, "*Visit* me, and behold my tears;" ("O visit me with thy salvation!") for without such *visit* there could be no bottling of his tears. "Thou tellest my wanderings; O visit me, and behold my anguish! Put my tears into thy bottle," for "they have been my meat day and night." (Psalm xlii. 3.) "Keep them before thee by way of remembrance; and when thou seest the bottle, O think of him whose tears it contains. Are they not in thy book?" That is, God's book of remembrance, that was written for those who "thought upon his name." (Mal. iii. 16.) Just as the kings of old used to keep a book of Chronicles of important events. (See Esther vi. 1—11.)

There are several of these bottles in the British Museum. Some of them consist of two bottles joined together, so as to reach both eyes at once; and that no tears should be wasted, they were made to fit just under the eyes.

Most of the easterns shed tears much more copiously than the people of Europe. The Psalmist said rivers of waters ran down his eyes; and though the language is beautifully figurative, I have no doubt it was also literally true. I have myself seen Arabs shed tears like streams.

As the inquiry is sure to be made if there be any English places of worship in Cairo, I may as well anticipate it. There is only one, and that is the English church. The clergyman, or missionary rather, is a German, and a very kind, obliging person. When in Cairo in 1847, I went to the church, and found about 20 Egyptians, in their native dress, joining in the service, and most lustily going through the prayers in English. When they came to sing the hymn, however, they murdered the queen's English without mercy. These, I was told, were

converts, and I was well pleased to see them. In 1852 they had all disappeared; not one was present. On inquiring into the cause of this, I learnt that they were formerly *paid* to attend the services, and that now the missionary, for “want of means,” had discontinued their “bucksheesh,” and so they had withdrawn their “patronage.” They were not Mahometans, but Copts; that is, professors of Christianity not unlike the Greeks; and they are, I believe, descendants of the ancient Egyptian race, which existed before the invasion of the Saracens. Of this descent they boast. These had been educated in the missionary schools, and had learnt something of the English language and to read and write Arabic. The Copts generally are, however, the biggest rascals that rascally Egypt possesses. They act as secretaries in different parts of the kingdom, especially in Cairo; and their pilfering propensities are beyond all possible conception. Bribe *them*, and you may get almost anything you want, if you will only “bide your time;” withhold your hand, and, however much you may be in favor at the beginning, you are certain, sooner or later, to be hurled from your pinnacle.

I also, in 1852, learnt that the missionary schools for boys in Cairo had, also for “want of means,” been discontinued, and yet the mission cost the Society last year no less a sum than £1,032, £750 of which was expended on the spot, being fully equal at that time to £1,500 in England! A few girls are taught to sew; the missionary preaches once a week; the funds are regularly consumed, or *moth-eaten*; and the poor Egyptians are left to their fate.

It is not generally known that if a Mahometan should turn Christian, he would be instantly put to death; but such is the fact. Much good might, however, I think, in right hands, with the blessing of God, be effected amongst the Copts, whose religious sentiments are far more impure than those of the Mahometans.

The Wesleyans formerly had a missionary in Alexandria, but he has been for some time withdrawn. I grieve to say that I once saw a missionary agent sent by my favorite Free Church of Scotland, who never took either breakfast, lunch, or dinner, without pulling a brandy bottle out of his pocket. Such are not the men to send abroad if the work of the Lord is to prosper through their instrumentality. All religions are now tolerated in Egypt.

One evening while at Cairo, a gentleman came to tell me that there was a Copt Baptism going on in a house directly opposite to his. I immediately went with him. **Having no**

light in his room, and the street being only about two yards wide, we could see right into the house. The Copts are not so particular about having their lattices closed as the Mahometans are. Unfortunately I was too late to see the first part of the ceremony. The men and the boy, the latter being about 14 or 15 years of age, had been in another room, and were just returning as I got there. There were several priests present, one of them holding a cross, like a crutch, or the letter T, not a cross of the usual form. There were reading, chanting, praying, burning incense, ringing bells, &c., very similar to the Romanist Mass. The women every now and then warbled through their throats, which is called zug-gareet, being shrill quavers of joy. The cross was occasionally held over the boy's head, and this appeared to be the signal for louder and yet more loud warblings. One of the boys present accidentally knocked down one of the tapers, of which there were 18 burning; whereupon an old white-bearded priest gave him a crack on the head, which reverberated from side to side of the quiet street like an echo. In about an hour, bottles were introduced, and they all began to be jovial enough. I then left. The next morning the gentleman came to tell me that the priests were still at the bottle, and had been "jollifying" all night. The Copts are sad drunkards, and are, on this account, held in double contempt by the primitive Mahometans. Most of them can, I believe, read and write; and as they are, almost to a man, ignorant of the way of salvation, what a field there is for the various Bible Societies, or for real honest, hale men, who are able and willing to work rather than gallop about on horseback or dash away in carriages! "Unfortunately, however," as an American writer says, when speaking of the Europeans in Egypt generally, "those who represent Christianity seem not to be impressed with a sense of their high responsibility."

I was asked to visit the maristan, or madhouse; but, from the accounts I had heard of it, I felt that I would sooner go to the slave market again, or again see the bastinado, of each of which I had had quite enough. Though all insane people who are harmless are, in Egypt, looked upon as saints, and are allowed a freedom but too revolting to think of, yet, when they are boisterous, they are chained up in cells only a few feet square, with iron collars round their necks, and their arms pinioned. I must reserve particulars for my Appendix, if there be room.

The population of Cairo is said to be about 300,000, Turks, Arabs, Jews, and Franks.

CHAPTER XXIV.—EGYPT.

THE PEOPLE; THEIR LANGUAGE AND DRESS.

The men in the east, Turks as well as Arabs, are for the most part well formed and well made. The Arabs are not often stout, but their average height is greater than that of either Frenchmen or Englishmen. The Bedouins especially are a noble-looking race.

Most men in the east allow their beards to grow, but not long, like the Jews, except when in deep mourning, and they then suffer them to grow, as it were, neglected. "And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace." (2 Sam. xix. 24.) They all look upon their beards as sacred; so much so that to swear by them is considered a most solemn oath.* Women kiss the beards of their husbands, as a mark of respect, and children kiss the beards of their fathers, as a token of obedience. Sometimes the beard of an offender is ordered to be cut off by way of punishment; but a man would much sooner be bastinadoed, nay, almost suffer death, than lose his beard. This fact will at once explain the cause of David's wrath, when Hanun, king of Ammon, shaved off one half of the beards of David's servants: "Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their loins, and sent them away. When they told it unto David, he sent to meet them, because the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return. And the children of Ammon saw that they stank before David." (2 Sam. x. 4-6.) Ezekiel's being commanded to cut off his beard, so dear to him and to every Jew in the east, was intended to show how severely God would judge Jerusalem: "Therefore thus saith the Lord God, Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; therefore

* There is, at the present time, (1854,) in Cairo, an Englishman who professes to have turned Mahometan. Of course the pasha has given him a good berth, and dubbed him a bey. Hence he is called Abdallah Bey, meaning, the slave of God. This man sometimes swears by his beard; but both Turks and Arabs secretly hold him in supreme contempt.

thus saith the Lord God, Behold I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations." (Ezek. v. 1-11.) The Arabs cut off the "corners of their beards," that is, their whiskers; but this the Jews were commanded not to do. "They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh." (Lev. xxi. 5.)

The Arabs, men and boys, always have their heads shaved, except a tuft at the crown, which is left for the *convenience* of carrying their heads in case they should be slain by an infidel; for they take it for granted that their heads *would be* piled up in heaps* (2 Kings x. 8) after a battle, and they cannot endure the thought that an infidel should carry them by their beards, or by putting their unclean hands into their mouths. It is also, some writers say, to enable the archangel Gabriel to pull them into paradise. It was always an amusing sight to me to see the barbers at work in the streets, as the shaving operation is performed in the open air, at the corners of the streets, some dozen, perhaps, being scraped at the same time. The "corners of the streets" are used for all purposes, from praying (Matt. vi. 5) to vermin hunting. When a boy's head is first shaved, his father kills a sheep, if he can afford it, and gives a feast; and this is supposed to avert many evils from the child.

The women are generally short, but exceedingly graceful and upright in their gait. This doubtless arises from their having from their girlhood to carry heavy pitchers of water on their heads, which they balance with the greatest ease and exactness, as shown in the engraving. It is the duty of the females to carry water now, as it was in the days of Rebekah and the woman of Samaria. "The times" that they generally fetch the water are early in the morning, before the heat of the day, and in the evening, just before the sun goes down. (Gen. xxiv. 11.) All the servile work is, in the east, done by women. I have often seen men riding comfortably on donkeys, while their wives have been running behind, spurring on the animal, and carrying a child and a basket besides. All women in the east are considered so much inferior to the men that they are not even allowed to enter a mosque during the times of prayer. Few pray at all, and those who do are necessitated to pray at home. Ignorance is called "a woman's jewel," and

* "They have brought the heads of the king's sons. And Jehu said, Lay ye them in two heaps, at the entering in of the gate." 1 Kings 9:10

there is, perhaps, scarcely a native woman in all Egypt who can even read. Some writers have asserted that Mahomet declared women had no souls; but this is a mistake. He did once, when angry, say to his favorite old wife that there would be no *old* women in paradise; but immediately afterwards, as it caused her to weep, he said, "They will all become *young* again."

This state of ignorance is by no means a new feature in the east. Like everything else there, it has existed for ages as it exists now. Even Job said to his wife, "Thou speakest as one of the foolish women," which literally means, "Thou speakest as a woman," for all women in the east were, and still are, considered foolish.

It is not now so unusual a thing to see an Egyptian woman's face as it used to be; but, so far as my taste goes, if those which I have seen are a fair sample of the rest, I should beg of them all, should I ever again visit Egypt, to be closely veiled while I am there; for, hideous as many of them look when so veiled, their veils are beautiful flowers compared with their faces. Not only have some of them huge rings, nearly 3 inches and a half in diameter, hanging over the mouth from the right ala of the nose; not only are their skins the colour of dirty brown paper; not only are their faces, even when at the age of only 20 or 22, shrunk, and shrivelled, and wizened; but their cheeks, chins, lips, eyebrows, and foreheads are all either tattooed or dyed blue. The tattooing is done by means of needles, pricking in the flesh the figure they require, and then some smoke-black, mixed with milk from a woman's breast, is rubbed in, and, a few days afterwards, a paste of white beet is added. Some of the figures thus indelibly stamped in the flesh are religious symbols, just as the poor Maltese have representations of the Virgin Mary or their patron saints impressed on their arms, to keep them from danger, as they are led to suppose. Many of our jovial "Jack-tars," or British sailors, those invaluable defenders of their country on the "wooden walls of old England," have an anchor tattooed on the back of their hands; but this is merely to show that they are proud of their calling. Prior to the operation, the girls in Egypt are, for the most part, pleasing in their appearance; but there is no medium between this state and excessive ugliness. Owing to either the climate or hard fare, they seem wrinkled and old soon after they are out of their teens. They begin to look womanly when only nine or ten years of age, and when about fifteen or sixteen, they have arrived at perfection, every step afterwards being downward.

The higher and many of the lower classes stain their fingers and toes with a dye from a plant called henna, which grows plentifully in Egypt. This disfiguring is so much admired that it forms one of their *recommendations* for a husband.

The custom of tattooing is referred to in Exod. xiii. 9, 16; Isa. xlix. 16. It is not confined to the face, but is also applied to the hands, arms, bosoms, &c. In ancient times, the idolaters used to stamp on their foreheads the sign, or name, of the particular god they worshipped. Some had the sun, some the moon, (called in Judges ii. 13, Baal and Ashtaroth, and the latter in Jer. xlv. 17, the Queen of Heaven,) some the bull Apis, some the god of flies, (Baalzebub and Beelzebub,) and some one god and some another. But "their spot," says Moses, speaking of the idolatrous Israelites, and alluding to the custom, "is not the spot of God's children." And in Lev. xix. 28, the Israelites were strictly forbidden following the practice. The same custom is referred to in Ezek. ix., where the writer, with the inkhorn by his side, was directed to set a mark upon the forehead of those who sighed and cried on account of the idolatrous abominations of the people. Jezebel was tattooed, and her eyelids stained; (2 Kings ix. 30; Ezek. xxiii. 40; Jer. iv. 30;) and Solomon cautions the unwary against being taken with the *eyelids* of a lewd woman. (Prov. vi. 25.) The Jews were so attached to their city, Jerusalem, that they had a representation of it impressed, or tattooed, on the palms of their hands; so that its walls, or image, was ever before them. (See Isa. xlix. 16.) And many of the easterns, when from home, now say, "Ah! when shall I again visit you? Your walls are ever before me."

But to return to the people. My friends must excuse my frequent digressions.

In one of the engravings which I have given, a woman will be seen carrying a child on her shoulders. Some carry them on their sides, the child being astride, one leg on the back and the other on the fore part of its mother's body. These are referred to in Isa. xlix. 22; lxvi. 12. Children are often suckled while on their mother's backs, leaning their dirty heads over their mother's shoulders. I have seen women in the public streets, with their faces most religiously covered, openly exposing their entirely naked bosoms.

I one day saw a drunken woman on a donkey. As soon as the donkey boy discovered that she was intoxicated, he unceremoniously tumbled her off into the mud, and left her sprawling. The Mahometans are strictly forbidden to take intoxicating liquors; but I am sorry to say that their increas-

ing connexion with Europeans is fast causing them, in this respect, to disobey their prophet. Brandy, brandy, is the order of the day, and when that cannot be had, a noxious spirit, called arakee, distilled from dates, is substituted. The governor of a district, or the sheikh of a village, may do you a service, and you may wish to make him a present, which is always expected. Gunpowder, or a good knife, will be acceptable; but brandy more so than either. My donkey boy, whom I have already named as having been demoralised by some of my countrymen, once asked me and my companion to give him some "haff and haff." "What," I said, "do you mean half brandy and half Nile?" "No, no, no, Mr. Coptin," he emphatically replied; "Haff and haff means haff brrandy and haff gin; no Nile; Nile would spoil it. Drrink your share and mine too. Or good bottell beer, or Mr. London Barclay Porter, (Barclay's London porter,) anyting you like; but no Nile, tank you." This address and the amusing way in which it was delivered, certainly disturbed my gravity, for it was impossible to retain it. But how lamentable the state of the boy, and what a weapon for the Mahometans against the Christians!

No man can sojourn in Egypt without being struck with the immense number of blind people. Ophthalmia is one of the scourges of the country; and then, in addition to this, many parents, in Mehemet Ali's time, put out one of the eyes of their sons, to prevent their being seized for soldiers; but the old pasha was not to be foiled, and so formed a *one-eyed* regiment! For the like purpose, many boys had the fore-fingers of their right hands cut off, that they could not pull a trigger; but the artful old ruler made a *left-handed* regiment. These are all fast dying off.

There are many conjectures as to the cause of ophthalmia, which often ends in blindness, some attributing it to the heat, some to the dust, some to the dews in the night in consequence of the people sleeping on the house-tops and in the streets; but none of these reasons satisfy my mind, as it is remarkable that the Bedouins, who all endure and do the like in the deserts, are free from the disease. The most probable cause that I know of is the strange infatuation of the women, who delight in seeing their children covered with dirt, to keep off the evil, or envious, eye. I have seen numbers of children with their eyes as raw all round as a piece of beef, which we term sore eyes, and every particle covered with flies, amounting to hundreds, and yet their mothers never attempting to drive them away nor even to wash off the dirt. When satiated, the flies depart, and immediately afterwards alight upon some other

person's eyes. That they thus convey disease from one to another seems to me to be beyond doubt; and that dust and checked perspiration aggravate the disease is, I think, equally certain. If taken in time, a cure may be generally effected; but so obstinately do these people resign themselves, as they call it, to the will of God, that they will not apply any remedy until it is too late. "They lay their backs open to the stings of mosquitoes," as the Armenians say of them, "and then assert that God has decreed they should be stung." They sometimes employ *charms* to effect a cure, but these are too ridiculous for me to mention.

I have already spoken of the character of the people as tradesmen, and how little their word is to be depended upon. They are never angry if you doubt their word, but will immediately say, "Wallah!" (O God!) But if you ask them to say "Wallahi!" (*By* God!) they will shrink from the test, as though there were a difference in reality between the two expressions. They wonder why we should be so tenacious about our word; but if an Englishman positively affirm a thing, they unhesitatingly believe him; and it is now a very common assertion for them to make, "On the word of an Englishman," which to them is equal to an oath. Mr. Lane and others, as well as myself, bear testimony to this fact. (1854.)

There are various modes of taking an oath amongst the easterns, such as lifting up the hand, (that is, pointing to God, as in Gen. xiv. 22,) sometimes by placing the hand on the Koran, sometimes by the life of the ruler, (as in Gen. xlii. 16,) sometimes by joining hands, (as in Prov. xi. 21,) and sometimes by their beards, as I have already mentioned. And as the men swear by their beards, so the women swear by their side-locks; but the oath of an Egyptian woman is not accounted as of much worth by the men.

The people are now, as they ever were, fond of "the marvellous,"—magicians, riddles, proverbs, taletellings, &c. We in England often say, "Two of a trade can never agree;" and the Arabs say, "One vinegar seller does not like another vinegar seller;" and I think this proverb is the *sharper* of the two. Again they say, "Rub a loaf against a loaf;" which answers to our, "Set a thief to catch a thief." Of fools they say, "He is a bad rider, yet he gallops among the date trees." "As she had no eyes, she bought a looking glass, to enable her to see." "The fool has his answer on the end of his tongue. His heart is in his mouth. If his tongue did not speak, some other part of his body would." "Silence is the best answer to the stupid." And so forth. If a poor man ape the gentleman,

they will say, "He has an empty stomach, yet he chews incense." "When God means to destroy a man he gives him a pair of wings." "The lamb came to teach its father how to feed." "A rose fell to the lot of a monkey." "A dog's tail never stands upright." "The wise with a wink, the fool with a kick is made to understand." When a man is going on a journey, his friends will often say, "Fear not, the beasts will be thy friends." (See Job v. 23.) Of an angry man they will exclaim, "Look how angry that man is. Lanterns, or lamps, are coming out of his mouth." (See Job xli. 19.) "His words are like a sharp sword."* (Isa. xlix. 2; Rev. i. 16; Heb. iv. 12.)

Some of the above sayings will be found to bear upon expressions in the Bible, especially in the book of Job. I might give many others, but must pass them by for the present.

In almost every street, at different times of the day, you will see a variety of exhibitions. Men with learned dogs, or still more learned monkeys, or yet more learned boys; reciting tales, the same tales a thousand and one times over, and every time with the same marks of applause; wrestlers, conjurers, jugglers, buffoons, &c. One man had erected a tent in the Esbekiah Gardens, and had a figure at the entrance dressed up as a British Grenadier; and this attracted hundreds. It is surprising how light-hearted the people are, even under their heavy chains.

I have named magicians. There was one man who, by his arts, succeeded in deceiving many, both English and Americans. He would cause boys to look into some ink and then describe the persons of different well-known men in England, as though their images were reflected in the ink. Mr. Lane, however, succeeded in discovering the cheat. It seems that the "magician" was aided by a Scotchman who knew the general appearance of all who were called for, and who instructed the boys in their answers. I always felt sure that something of this kind would become manifest; as, though for wise ends God may suffer Satan sometimes to appear through his emissaries, as in the case of the witch of Endor, yet I cannot believe he would permit it in such trifling cases as these, and merely to gratify or amuse the curious. There is in Egypt a tradition that there used to be a cup, by means of which, with wine, the priests said they could *divine*, or dive into futurity. This is probably referred to in Ps. lxxv. 8; but the wicked of the earth, these idolatrous priests, must drink the dregs. Joseph had a cup

* This is an allusion to an ancient custom of warriors in the east putting their swords in their mouths when they were using some other weapon.

out of which he drank, as in Gen. xlv. 5, and the Egyptians thought he *divined*; but such was not the case, though Joseph could not, from his position, attempt to turn the people from their superstition. The ironical way in which Joseph addressed his brethren, as in verse 15, proves that he ridiculed the idea of *divining*.

In all entertainments it is customary, in some parts, for strangers to be allowed to enter the house and sit round the room, against the wall. This will explain how Mary could be in Simon's house unbidden. (Luke vii. 37.) In even making a bargain with a sheikh, the people will follow you, as they have me several times, just as though they were interested parties. The Egyptians, however, know how to behave themselves in the presence of their superiors. They are invariably respectful in the extreme, keeping silence until asked to speak, and covering their feet and hands with their garments. Young men never attempt to speak in presence of a sheikh or aged person. (Job xxix. 8, 9; xxi. 5.) In some parts, a criminal covers his mouth with his hand, not only as a mark of respect, but to prevent his breath reaching the judge. This is the place of stopping of mouths, (Rom. iii. 19,) that is, when a man stands before his judge. (Job xl. 4.) Even "kings shall shut their mouths." (Isa. lii. 15.)

As the lower class of Arabs know how to act becomingly before their rulers, so the sheikhs know how to maintain their dignity. "Him who makes chaff of himself," say they, "the cows will eat;" meaning, as we should express it, If he make himself too cheap, he will not be so highly respected.

Burckhardt, the eminent traveller in the east, who spoke the language almost as correctly as the people themselves, and who professed to have turned Mahometan that he might be the better able to become acquainted with all the mysteries of their religion, says that "sincerity in friendship does not anywhere occur in the east, and that friends will betray each other on the slightest prospect of gain or fear." And, indeed, one of their most approved maxims is, "If the water come like a deluge, place thy son under thy feet;" meaning that self-preservation reigns paramount.

In all their transactions, except such as are connected with their religion, the Arabs are exceedingly economical. They know how to "*roast the chickens without burning them*," as they express it, "for to burn is to waste."

The Egyptians are not very fond of interfering in a quarrel in which they have no concern. They say, "He who introduces himself between the onion and the peel does not come

forth without its bad smell." And again, "Follow an owl, and he will lead you to a ruined place."

An Arab who had never before seen the sea, was asked what he thought of the waves. "Why," said he, "there seem to be more coming than going, and I cannot make that out;" not knowing that,

"With angry roar,
They dash and *die* upon the shore,"

and that they return not whence they came.

Spitting in the face is still practised as a mark of contempt. (Job xxx. 10.) An officer in Cairo had two Circassian concubines who died suddenly. He charged his wife with being the cause of their death, when she spit in his face. He drew his sabre and killed her. Her sister and a black woman then killed him, and they, I believe, were executed. Mehemet Ali once spit in the face of one of his officers, because he used his wife badly.

The Arabic language is said to be the most copious known in the world. Some writers say the people have no less than 65 names for a lion and 170 for a camel. One thing is certain, that there are more words *spoken* in Arabic than in any other tongue; for where an Englishman, or even a Frenchman, would make a dozen suffice, an Arab will use 200,—gabble, gabble, gabble. The language formerly differed considerably in the different states. An envoy was once sent to a conquering prince, when the prince bade him be seated, but the words in the envoy's language meant, "Precipitate yourself." He therefore immediately threw himself from the castle wall.

It has been recently established beyond doubt that the ancient Egyptian language was similar to the Coptic, and the discovery is expected to lead to great results in the deciphering of the hieroglyphics on the monuments.

In the Bible we often find the words, "children of Israel," "children of Judah," "children of Ashdod," &c., which, of course, means the descendants of such persons or the inhabitants of such cities. The same mode of expression continues to this day, both as regards persons, cities, and things. Thus arrows are called "sons of the quiver," tears, "daughters of the eye," and so forth. The "children of the bridegroom," means those who attend the bridegroom at his wedding. So, in 1 Sam. xxv. 3, "the house of Caleb" means the house, or children, of a dog. And of this mode of expressing themselves the Arabs are exceedingly fond: "Ya ebne kelb," (You son of a dog;) "Ya ebne khanzeer," (You son of a pig;) but

they never take much offence at this, if the expressions be confined to themselves or their fathers. Turn it, however, against the female sex, apply the term to their mothers, and their wrath will soon be kindled. This Saul well knew when he said to Jonathan, "Thou son of the perverse and rebellious woman." He could not have touched a more tender part.

The people, especially the boys, are amazingly apt at learning the general phrases of other languages. My donkey boy, as well as some other boys, understood of English, French, and Italian, sufficient to enable them to speak on general subjects in all of them.

There are few Arabs who can either read or write, though there are schools for boys in every town in Egypt. In these schools, however, the children are taught little or nothing but their prayers, extracts from the Koran, and forms of curses upon the Jews and Christians. The following is one prayer which they are taught: "O God, destroy the infidels, make their children orphans, defile their abodes, cause their feet to slip, and give them, their families, their households, their women, their children, their relations by marriage, their brothers, their friends, their possessions, their race, their wealth, and their lands, as booty to the Moslems." It might have been drawn up at Rome, for some of the Romanist curses against the Protestants are quite as bad. I believe the prayer is used only in the schools. I never heard of its being used by adults.

The boys in the schools all sit cross-legged on the mud floor, and have generally no clothing upon them but a thin dirty cotton shirt. While learning the Koran, they all repeat their lessons aloud, and keep swinging their heads and bodies about like so many Chinese rocking images. They scarcely give themselves time to "draw their breath" or to "swallow down their spittle," as Job expressed it. The noise is as monotonous as loud, varied occasionally, indeed frequently, by the smack of the koorbaj on the backs of the boys and by its accompanying scream. The schoolmaster, in his way, is as arbitrary as the pasha, and there is no appeal from his lash. If he see an Englishman looking in at the door, or through the wood bars called windows, his koorbaj is sure to go smack, smack, crack, crack, over the backs of the boys, to amuse the looker-on. Those boys who learn to write use small painted boards with a smooth surface, from which the ink can be easily rubbed. It was probably such a board as these that is mentioned in Isa. xxx. 8; Hab. ii. 2; Luke i. 63.

That so few boys in Egypt can either read or write will ex-

cite no surprise when it is known that many of their teachers are in the same predicament. A woman once received a letter from her son, and took it to the schoolmaster to read. He looked earnestly at it, as though it contained bad news; and this the woman judged to be the case from his silence. "Shall I scream?" she inquired. "Yes," said this Gamaliel. "Shall I rend my clothes?" "Yes," was again the reply. So the poor woman began to wail and to rend her clothes, and called in her friends and neighbors to wail also, supposing that her son was dead. A few days afterwards, however, he reached home, and then it was discovered what an enlightened schoolmaster they had, as he could not read a line.

The Egyptians all write from right to left, as the Jews do, and, of course, read the same way. When writing on paper, they use long strips, about three or four inches wide, which they place upon their forefinger instead of on a table. I have seen some write very quickly, moving the paper upward every line, so as to constantly bear upon their finger. Their pens are made of reeds, about the size of swan quills. Their letters seem to be like as many scratches, but every mark has its meaning. Some of them may be seen in the engraving of the door given in an earlier part of this work. Our figures, 1, 2, 3, 4, &c., were taken from Arabic characters, and are hence called Arabic figures.

The dress worn by the people of Egypt is of so varied a character that any detailed description would be both tedious and useless.

The engravings which I have given of Mahometans at Prayer and of the Bastinado will show some kinds of dress worn in Cairo, and those which I now give will show other kinds. Of course the men of the higher classes are better dressed than those of the lower. Some wear full drawers, containing about 18 yards of muslin, enough for several pairs for an Englishman. These are tied round the body with a cord, the ends of which are embroidered. The drawers reach just below the knee, but are not tied there, but left loose, so that the legs are perfectly free. Over the body is worn a shirt, or tunic, with wide hanging sleeves; which, with the drawers, constitute the entire dress in warm weather. If the arm be held up, as though to strike a blow, the sleeve slips to the shoulder, and thus "reveals," or uncovers, the arm. (Isa. liii. 1.) And the arm is "made bare," that is, the sleeve is rolled up, when any work of importance is about to be done, (Isa. lii. 10,) that the arm may be free to act. "According to the greatness of thy *arm*," or power, says the Psalmist, for *arm* is meant, which, in the figure, implies



DRESS OF MEN.

power, when the arm is "made bare." (Ps. lxxix. 11.) I merely throw out the hints, and leave my readers to pursue the subject with their Bibles.

Over this shirt, a girdle is worn. Sometimes the girdles are of leather, as John the Baptist's was; but they are generally of cotton or silk. I have one, of silk, from Damascus, which is 15 ft. long, and 4 ft. wide, besides the fringes. The leathern girdles are principally worn by the santons, or dervishes, as a mark of humility. The silk or cotton girdles are gracefully

folded, and then wrapped round the body, with the fringes hanging down. As the dresses are all so large, a girdle, or a band of some sort, is indispensably necessary to hold them together. A tailor is never required to *fit* the dresses, for what will do for one will also do for all. Thus the garments which Samson took from the men of Ashkelon required no alteration to make them fit those who expounded his riddle.

The easterns think much of their girdles, and take more care of them than of any other part of their dress. To wilfully soil them is to insult the owners. Jeremiah (xiii. 1—10) was commanded to hide his girdle in the hole of a rock, and, behold, it was marred. "And after this manner, saith the Lord, will I mar the pride of Judah." If it had been any other part of the dress, it would not have been half so expressive, as would be well understood by the Jews.

The inkhorn, named by Ezekiel, was worn in the girdle; and the same custom still prevails. The schoolmaster and the tax-collector always have an inkhorn by their side, in their girdles. These inkhorns are mostly made of brass, and are long enough for pens, (or reeds rather,) while at one end is a small bowl for the ink.

The girdles are also used as pockets. Every man carefully wraps his jewels and his money in them; so that, before they can be stolen, the wearer must be completely subdued, and the girdle partially unwrapped.

When a man is going a journey, he tightens his girdle and tucks up his drawers and tunic, so as to leave every limb, as it were, at perfect liberty. This is called "girding up the loins." (See Exod. xii. 11; 2 Kings ix. 1; Luke xii. 35; 1 Pet. i. 13.) David said, "It is God that *girdeth* me with strength;" that is, God was to his soul what his girdle was to his body, which strengthened his loins, &c. In Ps. xciii. 1, the Lord is represented as having *girded* himself with strength, the same figure being used.

In the winter, a short vest of striped cotton or silk is worn over the shirt; and some also wear over the whole a loose gown, also of striped cotton or silk, with very long sleeves, left open from the wrist, as seen in one of the engravings. These are sometimes without a seam, as was the case with the garment of the Redeemer.

Some wear a kind of shawl over their heads, and some a burnoose, (a cloak with a hood,) in the hood of which they envelope their heads; while others have merely a cloak of camel's hair, as John the Baptist had. On the head usually is worn a white cotton cap, then a tarboosh, or red cloth cap,



DRESS OF LADIES.

and then a turban, (called "hat" in Dan. iii. 21,) which is of white muslin, about 10 feet long, or a Cashmere shawl, coiled round the head. The turbans are of various colors. Immediate descendants of the prophet wear green, the native Christians and Jews black or blue, and others white.

Mahomet did not allow the men to wear silk dresses; so many of the rich have a very small quantity of cotton mixed with the silk, and thus escape their prophet's denunciation.

The garments of the Babylonians were more splendid than even those of the Jews. Hence the temptation to steal them. (Josh. vii. 21.) See Vol. II.

The legs are generally bare, though in winter socks are often worn; and red morocco leather slippers, turning up at the toes, are worn on the feet. The Bedouins and some others wear sandals instead of slippers. These are simply leather or skin soles, which are fastened to the feet with straps. Some, indeed, are merely made of palm leaves. I have one by me, found in one of the tombs, which is probably not less than 3,000 years old. The sandals are the most worthless part of the dress. So, when the Lord charges Israel with having sold the poor for a pair of sandals, (called in the Bible "shoes,") he means that they sold them for nothing. (Amos ii. 6. See also Ps. xlv. 12; Isa. lii. 3.) Slaves often carry their masters' sandals, and to do this is one of the meanest occupations in the east; but, mean as it is, John the Baptist did not think himself worthy to fulfil the office for his Divine Lord, nor yet to unloose the straps. (Matt. iii. 11; Mark i. 7.)

The poorer classes wear nothing whatever but a blue cotton shirt, and a common tarboosh, and many have not a rag besides to cover them; and some of these are so ragged and tattered, that I often wondered how the poor creatures could take them off, until I found that they never did take them off, night or day. The fellaheen, or agricultural laborers, all dress in the same way. I have often seen them shivering with cold.

All the shirts that I have mentioned are made wide, so that in the bosom a large quantity of anything can be inserted down to the girdle; and the people often in this way carry their goods. This is alluded to in Ps. cxxix. 7; Prov. xvii. 23; xxi. 14; Isa. xl. 11; Luke vi. 38.

The dress of the women is not so varied as that of the men. They are all, from the highest to the lowest, surpassingly fond of ornaments. An excellent description of both dress and ornaments is given in Isa. iii. 18—24.

The higher classes of women wear the dress which the Americans style a Bloomer, about which so much noise was



DRESS OF MIDDLE-CLASS WOMEN.

made a few months ago. It consists of very wide trousers, of printed calico or silk, which are tied just below the knee; but they are so long and full, that they nevertheless hang over the bands, down the legs to the feet. Over these they wear a shirt, also printed or colored; then a printed vest, which fits close to the body and arms, and buttons down the front; and then a loose shawl round the body, as a kind of girdle. Few, if any, wear either stockings or socks, but have two pairs of red or yellow slippers, turned up at the toes, one fitting inside

the other, but without heels. It has always puzzled English ladies who have tried to wear these slippers to know how the eastern ladies can shuffle along with them, as the Franks are sure to throw them off when they attempt to walk in them; but the easterns move about in them most gracefully.

When dressed for riding or walking, the ladies in the east wear, over the "Bloomer," a large wide gown with immense sleeves. This is always of silk, sometimes black, and at others pink or violet, and their heads are covered with a kind of scarf, of black silk, not very unlike the Maltese faldetta. All wear white or black veils, covering the whole of the face except the eyes. Those who cannot afford so expensive a gown substitute white cotton. These have also white veils, with strips down the nose, stitched to a band on the forehead; so that, from top to toe, they are one sheet of white, like a roll of calico, no part of their body being visible but their eyes, peeping through the calico. Each of the above ladies wears yellow leather boots, reaching to the calf of the leg, though we do not often see them, except, when walking, the wearer coquettishly kicks aside her long gown, which is by no means an uncommon occurrence.

The black silk dress and white veil are shown in the representation of the lady on a donkey, and a colored, or spotted dress, in those of the lady alongside and the one underneath.

Rebekah immediately veiled herself when she saw Isaac approaching; and so particular are even the men, in this respect, that, to this day, they turn their heads another way when they see a lady coming, though she be veiled. They all make "a covenant with their eyes," as Job did; (xxxi. 1;) but, in Egypt, it is too often vile hypocrisy. Sarah was unveiled, but Abimelech *reproved* her, and said Abraham was unto her "a covering of the eyes," or veil. (Gen. xx. 16.)

All ladies in the east, when riding, ride astride, as shown in the engraving, and are always attended by a slave or eunuch. Many of the women of the middle classes wear white trousers and a blue shirt. Over their heads they throw a kind of blue scarf, and have a long black veil, from the eyes to the feet, similar to the white one already described; and, suspended from a band on the forehead, there are generally a number of counterfeit coins or other ornaments dangling over the nose, called by Isaiah "ornaments of the face." These are shown in the figure alongside the lady on the donkey. The wives and daughters of the poor tillers of the soil, however, have to dispense with the trousers, the veil, and the ornaments, and to content themselves with the blue shirt and the blue scarf, which

they draw over their faces, so as to conceal all except one eye. This they are particularly careful to do, though their shirts are left open at the bosom and reach only to the knees. The custom of showing only one eye was probably referred to in Song iv. 9. Some are worse off than even this. (See the Arab girl in front of the shop, as shown in the engraving a few pages back.) I must say that the eyes of some of them are the most striking and beautiful I ever beheld.

Being only thus clad, they are, consequently, not only barefooted but barelegged. No dress more scanty can well be conceived. Most of the women feel it to be more their duty to cover the top and back of their heads than the face, and more the face than most other parts of their persons.

I have in my possession nose-rings, bracelets, amulets, ("tablets,") anklets, ("tinkling things about their feet,") and perhaps every other ornament mentioned by Isaiah, but which I must not attempt to particularise.

The nose-rings are called in Gen. xxiv. 47, "ear-ring on the face," and in Ezek. xvi. 12, "jewel on the forehead," (nose,) and they are referred to in Prov. xi. 22, as "a jewel in a swine's snout;" and really some of them do look quite as hideous. It was a nose-ring which Abraham's servant gave to Rebekah. The translators of the Bible appear not to have thought it possible for rings to have been worn in the nose, and hence they inserted face, or forehead, in preference to nose; but they made a mistake. Had they been personally acquainted with the customs of the east they would not have been so perplexed.

Mahomet forbade the men to wear gold rings. "Whosoever," said he, "wants a ring of hell fire, let him wear a gold one." Hence most of the men wear silver. Indeed there are few without them. They call them winding sheets. As they are for the most part wanderers, they consider that, die where they may, the rings will pay for their burial. Many of the rings were in old times worn as amulets, being dedicated to some god; and this was, perhaps, one reason why they were so emphatically denounced by Isaiah. So with garments. The idolatrous priests used to wear them made of mixed woollen and linen, that they might insure, as they supposed, from the heavenly bodies, some "lucky" benefits on their sheep and flax. Hence God forbade the superstitious custom. (Deut. xxii. 11.) Many of the ladies wear perfume boxes round their necks, both day and night. (Song i. 13, 14.)

All the easterns pride themselves on their great change of dress, as they did in days of old. (See Gen. xlv. 22; Judg. xiv. 12; Job xxvii. 16.) Some have no less than 30 changes.

Children are rarely dressed well, but generally left to run about naked in their rags and dirt. This is to keep persons from envying them, as the Mahometans believe that if any child be envied, some evil is sure to come upon it. I have, however, on one or two occasions, seen boys dressed in coats of "many colors," or rather *pieces*, for that is the literal meaning of Gen. xxxvii. 3, these coats being like a counterpane, made of patchwork. I have also seen them covered with counterfeit coins and dangling ornaments, that their *dress* may be envied rather than their *persons*.

CHAPTER XXV.—EGYPT.

HOSPITALITY, FOOD, SALUTATIONS, AND PRESENTS.

Though an Arab will sit wrangling a whole day for half a piastre, and though cupidity is stamped on every bargain that he makes, yet hospitality forms a prominent feature in his character. The same feelings which prompted Abraham to kill a calf for the three strangers still induce the easterns, of every class and grade, to divide their last piece of bread with those around them. It was not merely to enjoy the cool shade of the tree that Abraham sat at the door of his tent, but it was also to watch for wayfaring travellers, that they might not pass his tabernacle without partaking of his bounty. Hence it was that he *ran* to meet the strangers, and, in true oriental style, bowed himself toward the ground, and *entreated* them not to pass away. (See Gen. xviii.; Judges xix. 17; 2 Sam. xii. 4; Jer. xiv. 8.) What could be more refreshing to them than a little water to wash their feet, after a wearisome march, perhaps barefooted, over a burning wilderness? for it was in "the heat of the day," and that day an eastern one, of which, as I shall have occasion to show anon, my friends in England who have never left their own shores can form no just conception.

Persons in the country still frequently take their meals at the doors of their houses, and invite every passer-by to join them, with a real openhearted welcome, and not as a kind gentleman once said to me in the south of England, when I was a raw youth from the country, "We are just going to sit down to dinner, but shall be very glad to see you at 5 o'clock to tea."

The Bedouins in the desert still "make haste" to slaughter a lamb or a kid, while their wives prepare bread, milk, &c., to set before their guests; and, while being thus entertained, the host considers the lives of his visitors sacred, and would

sooner sacrifice even his own life than that any harm should befall them. Hence it was that Lot refused to give up his guests, and offered his daughters to the wicked men of Sodom. (Gen. xix. 8. See also Judges xix. 20-24.) Burckhardt says that "a violation of hospitality, by the betraying of a guest, has not occurred within the memory of man."

Job was particular in referring to the duty of hospitality, and in asserting that he had not neglected it. (See xxxi. 31, 32. Every passage in Job's speech is full of references to eastern customs.) Whereas, Nabal violated it, and would have felt the wrath of David, had not Abigail averted it. (1 Sam. xxv. 4-38.) That such kindness should often be imposed upon is not to be wondered at, for there will be "Toofeylees," as the Arabs call them, which means *spongers*, in every community, and gratitude, as Burckhardt says, is an ingredient not known in the Arab compound. However kind an act you may do to a man to-day, he would not hesitate to cut your throat to-morrow, if he could do so secretly and make anything by it, although, while under his roof, or in his tent, he holds your life sacred. Surely he may well be called "a wild-ass man." (Gen. xvi. 12.)* The Mahometans consider that their hospitality secures for them a higher place in heaven, and hides a multitude of sins.

One thing I have observed in Egypt, in Cairo especially, that, however many blind people there were, and their number is truly distressing; however many diseased, and the sight of these is sickening; however many impotent and lame, cripples of every sort, and they are still as numerous in the east as they were in Jerusalem in the days of the Redeemer; (John v. 3;) they all seemed well fed, except those who were in the forced service of the pasha, who are shut up, as it were, from the rest of the people, and, consequently, not within the reach of their bowels of compassion. And this is what has perplexed some travellers, that they should see so many begging who looked hearty, while others who were not begging were pitiable objects of squalid misery.

I remember once, in 1853, a strange donkey boy coming for me, as my own boy was ill. He was exceedingly awkward, and his awkwardness made the donkey awkward also, so that I had a very unpleasant trip. I several times turned round to scold him, but the moment my eye looked down upon him, it was met with such a deplorably desponding look that I was obliged instantly to take my eye away, or the fountains would

* Such, as I have elsewhere said, is the literal meaning of this passage. To catch a wild ass, there must be several relays of horses and riders. How applicable this to the Ishmaelite character!

have become unsealed. We often talk of "living skeletons," but here was one in reality. He was nothing more, if I may be allowed the figurative expression, than a sickly deathlike brown paper parcel of bones. On arriving at my journey's end, he desired an interpreter to say he hoped the gentleman would not be angry with him; "for," said he, "I am only a poor factory boy; and as I had a holiday to-day, I thought if I took the sick boy's place I might get a khamisa (a little more than a farthing) for myself." "Angry, Sulieman!" I said to the interpreter, the water gushing into my eyes. "No indeed! Poor fellow! Tell him he shall have the best day's wages he ever had in his life." The effect of this upon this poor automaton was most galvanic. The poor boy was in the *forced service* of the pasha in the cotton factory at Boulac, not a slave, so far as the *name* is concerned, but ten times worse off than slaves in Egypt are,—*forced* to work, under dread of the lash, yet not receiving more than about a penny, or at most a penny farthing, a day.

But to return. An Arab would as soon think of committing sacrilege as of eating a piece of bread and not offering to share it with any one who needed it who might pass by. Bread is called "esh," which means life; and it is considered by the easterns to be so precious that a single crumb is never wasted, if it can be avoided. Should a piece drop in the mud, it would be carefully picked up and laid on one side for birds or animals. And if an eastern should have a call from visitors, that call would never interfere with his regular meals. There would be no wishing they were gone, no looking at the clock, no orders to the wife or servant to delay "dishing up" the dinner; but every person present would be as heartily, as *unfeignedly* welcome as if he were a member of the family. The master of the house exclaims, "Bismillah," (In the name of God,) and then adds, "Tafuddal," (Oblige me by partaking of this food, or, Do as I do,) and he means what he says.

Some of the higher classes have partially adopted European manners at the table, and have begun to use knives and forks, but these are mere exceptions. The general rule is, as it has been for ages, to use only fingers and thumbs. The dishes are mostly *prepared*, that is, hashed, or chopped and stewed. A low round table is placed in the middle of the floor or near the divan, and round this are seated the guests, some on the divan, some, it may be, on stools, and some on the floor. Before any of the dishes are brought in, however, a slave, or servant, (a *hired* servant, I mean, for the same distinction ought to be made here as is made in the Bible, where *hired*



ARABS AT A MEAL.

servant means one paid by the day, while *servant* means a slave,) gives to each person a napkin, and another brings water, soap, and a bowl. You take the soap, and the servant *pours* the water upon your hands, which then falls from your hands into the bowl, so that you wash in *running* water, and you then dry your hands upon your napkin. That the Israelites washed their hands in a similar way, is clear from 2 Kings iii. 11, where we are told that Elisha poured water upon the hands of Elijah; and this *pouring* is referred to figuratively in Isa. xlv. 3; Lam. ii. 19; 2 Chron. xxxiv. 21; Job iii. 24; and many other parts of the Bible.



The Mahometans are as particular about washing their hands before eating as the pharisaical Jews were of old; and it is proper so to be when not connected with any superstitious dogma; but the Jews considered that an evil spirit had the *privilege* of resting on the food of those who ate without washing. This was one of their "traditions." (Mark vii. 3, 4.)

After washing, a dish is placed upon the table, or stool rather, as it is not more than 15 inches high, each person being furnished with a piece of bread. The master of the house having said, "Bismillah," and "Tafuddal," dips his finger and thumb into the dish, and takes out a piece of meat, and the guests immediately follow the example; or, if the meat, or whatever be in the dish, be chopped small, they merely dip in, or sop, their bread, as Ruth did, (ii. 14,) and as mentioned in John xiii. 26. Thus it was that the disciples ate with the Redeemer, as in Matt. xxvi. 23. When the host wishes to show favor to a guest, he takes a piece of meat out of the dish with his fingers, and puts it upon such person's bread; and this he does with great grace, and so quickly that you hardly perceive the movement. No dish remains on the table many seconds, but is caught away by one of the slaves in attendance, and its place supplied with another, and another, in rapid succession. Sometimes as many as 50 dishes follow each other. One slave stands behind you with a fan, to drive away the flies, and another with water for you to drink. For soup, or similar dishes, wooden spoons are used.

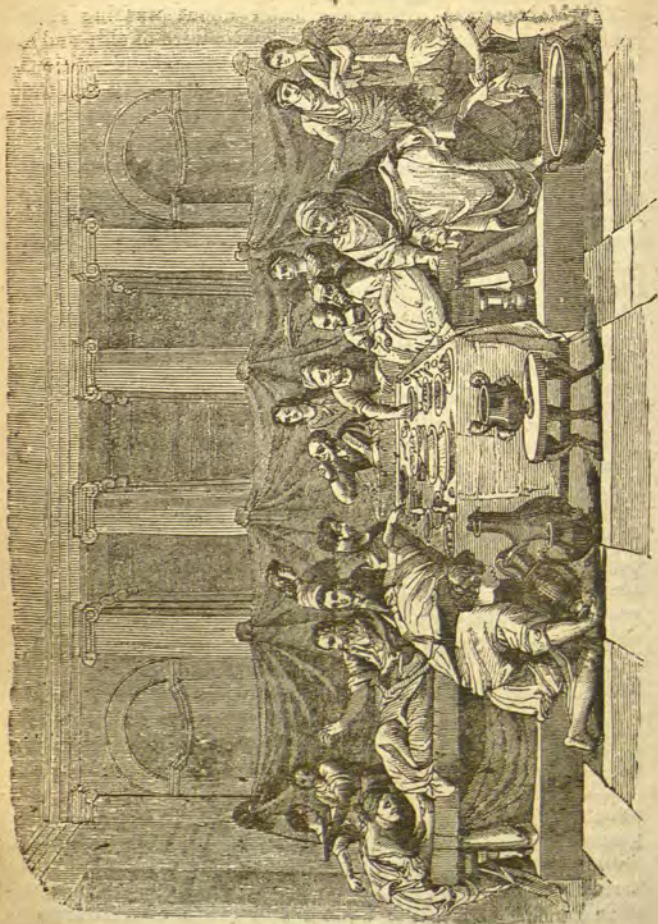
I have two or three times breakfasted or supped with the Turks, and each time felt greatly pleased and interested.

When a man takes too much at a time out of the dish, the people say, "He descends like the foot of a crow, but ascends like the hoof of a camel."

The meal being over, you again wash your hands in the same way, only this time you have *warm* water, to take the grease off your fingers, and you then return the napkin to the servant. The people rub their teeth and wash their mouths three times.

In Persia I believe the custom still exists of reclining on couches during meals, as shown in the engraving, which will explain how Mary could wash her Saviour's feet as he sat at meat. In the engraving a number of dishes will be seen on the table at one time, and this is still often the case, each person dipping into which dish he pleases; but the more regular way amongst the Arabs is to have only one dish at a time. The table also is very different to those used by the Arabs.

The food of the people is generally of the most simple kind.



PERSIANS AT DINNER.

Sometimes it consists only of stewed vegetables, such as onions, lettuces, cucumbers, &c., with parched corn; (Ruth ii. 14; &c.) and sometimes of fish, fowl, and animal food. Onions are always plentiful, and are sold at about 25 lbs. for 2½d. These are not like our English onions, but exceedingly mild and delicious, said, indeed, to be superior to any others in the world.

They are not coated with hard skins like ours, but every part of them is soft and easy of digestion.

Water melons, also, are much eaten by the people, especially during hot weather, and these grow plentifully by the banks of the river. They not only allay thirst, but also serve as food and medicine. Their cooling properties was probably what made the Israelites so long for them when in the burning desert.

Lentils are likewise much valued. These are a kind of pea, of a red colour. It was of these, boiled with fat, that the red pottage was made for which Esau sold his birthright. They are exceedingly nutritious. It is believed that a certain food advertised in England as suitable for invalids is merely the meal of lentils.

Nothing can be more savory than the "flesh pots" of Egypt for which the Israelites longed, consisting, as they probably did, of stewed mutton, onions, (*Egyptian* onions, of course,) garlic, lentils, rice, &c.

The Bedouin Arabs in the desert, those unmixed descendants of Ishmael, are much more abstemious in every way than the Arabs in Egypt. This may partially arise from the fact of their not having sufficient water to assist them in cultivation. They often have to go 10 or 15 days' journey to dispose of their cattle in exchange for corn. They boil their wheat, or Indian rice, in a particular way, and then dry it in the sun, when it will keep for a year. They rarely taste animal food, except when they are visited by a stranger of rank, and then they kill a lamb, or kid, as I have already mentioned, the fat being preserved, to be boiled with their dried wheat. When ready, they dip their whole hands into the bowl, squeeze a handful of its contents, including the fat, into balls about the size of pullet's eggs, and then gobble it down whole. "They rarely," says Burckhardt, "wash their hands after dinner, but are content to lick the grease off their fingers." And I may add, this I have several times myself seen.

It never takes the people long to prepare their food. Lambs or kids are often roasted whole, being stuffed with rice, almonds, nuts, and spices; and turkeys and fowls are cooked and stuffed in the same way. That the custom of cooking, or rather half-cooking, animals whole existed in patriarchal days, I think there can be no doubt. (See Gen. xviii. 7, 8.) To this day animals are often killed and cooked while the traveller waits. I have seen a sheep bought, killed, cooked, and eaten in less than two hours. What may be the prevailing practice in the higher circles I am unable to say, but the lower classes have

no idea of throwing away any part, but alike devour both carcase and entrails, the latter usually forming a separate dish.

The bread of the masses of the people in Egypt is made of coarse flour, or doura, which is a kind of Indian corn, called in Ezek. iv. 9, "millet." The wheat or doura is usually ground by the women in the morning, who sing cheerfully during the whole time; so that, in going into a village during grinding time, one would think the people were as happy as larks. When the noise of the grinding and the voice of singing are not heard in the morning, it is a sign that the village is deserted, or that some dire calamity has befallen it. This is effectively expressed in Ecc. xii. 3-7; Jer. xxv. 10. While the women are grinding, they sit on the ground, and are divested of their ornaments. (Isa. xlvii. 2.) It is a *low* and humiliating employment, and therefore it was that the Philistines condemned Samson to follow it. The "mills" are merely two round stones. The nether stone (Job xli. 24) is fixed on the ground, and the upper stone is placed upon it. The larger upper stones contain two upright handles, and the smaller ones one handle; and these the women pass round to each other with great dexterity. (See Matt. xxiv. 41.) As they push round the stone with one hand, they supply the "mill" with corn with the other, inserting it in the hole in the centre. Nothing can be more primitive, except it be pounding the wheat in a mortar, which exists amongst many tribes in the desert to the present day, and to which Solomon referred when he penned Prov. xxvii. 22. (See also Num. xi. 8.) When ground, the meal, or flour, is sifted through baskets made of the leaves of the palm tree; but these necessarily allow all the pollard and a great portion of the bran to pass through. These millstones are spoken of in Matt. xviii. 6, and elsewhere.

The Israelites were forbidden to take the millstone to pledge, as to do that would have prevented the people preparing their daily food, for the bread is made fresh every day; first because the people like it, and next because in that hot climate it will not keep. In the towns there are public bakehouses, but in the villages every woman bakes for her own house; and to be able to make bread good and quickly is considered, as indeed it really is, quite an accomplishment. The wives of the most wealthy prefer making their own bread, and even king's daughters do the same. (See 2 Sam. xiii. 5-10.) The people never bake more than is likely to be required during the day; and this fact will account for a rich man like Abraham having none ready, as mentioned in Gen. xviii.; but Sarah soon prepared it. In the villages, the flour is mixed with water and a little salt,

then kneaded between two smooth stones, as I have often seen, then made into cakes like Yorkshire or Lancashire oatmeal cakes, only smaller and a little thicker, or like Scotch clap cakes, or small thick pancakes, and then put upon charcoal or wood fires, the whole operation requiring only a very few minutes. The bread is unleavened. (Exod. xii. 39.) In the towns, however, a better kind of bread is made, which is leavened, a small piece being left over from day to day to form the leaven.

There is no *black* bread in Egypt, like that which I saw in Constantinople, all being made from wheat or doura.

When we read of "loaves" in the Bible, we must not suppose that they were like the 6lb. loaves of Manchester or the quartern loaves of London, for they were merely flat cakes like those I have been describing. This will explain how Abigail could so quickly prepare 200 loaves for David and his men. They would weigh perhaps a quarter of a pound each. Possibly my reader may say that this cannot be, as they were so heavy that she laid them upon "asses;" but the Hebrew word which our translators rendered "asses" is said by some to mean *piles*; that is, she *piled* them on each other; and this custom still prevails; but my own opinion is that she put them on asses to make a display, just as I have mentioned, on page 257, is the case with presents.

In Cairo at the present time there is an English baker who makes bread and biscuits of German flour, equal to any in Europe.

Wine is rarely introduced in the east. When it is taken, it is taken privately. Their usual drink in the summer is sherbet, which is sometimes made of the juice of the grape, mixed with water. It must have been something of this kind which in various parts of the Bible is called "wine." In Gen. xl. 11, the operation of expressing the juice is referred to. "Strong drink" (Num. vi. 3) was probably fermented wine, or the juice mixed with some noxious spirit, as arakee, distilled from dates. Some sherbets are made from violets, rose leaves, &c.

The salutations of the people on meeting or parting are as touching now as they were in days of old. Whether masters or servants, brothers or friends, their first exclamation is, "Es salaam aleykoom," (Peace be unto you,) and the reply given is, "Aleykoom salaam," (To you be peace,) and it is sometimes added, "and the mercy and blessings of God." At parting they say, "Rahoona aleek," (God be with you. See 2 Tim. iv. 22.) But amongst the Mahometans these salutations are confined to persons of their own faith; just as was the case

with the Jews in the time of the Redeemer; but he chided them, and said, "If you salute your brethren only, what do you more than others?" (Matt. v. 47.) Several tribes of the Wahaby or *Protestant* Mahometans, however, address the Christians in the same way, "Peace be unto you."

I might refer my readers to many portions of the Old and New Testaments where the same words of salutation are used; as in the case of Boaz and his reapers; David and Nabal; Jesus appearing to his disciples; "Peace be to this house;" &c.; but my readers must search the Bible for themselves. When the angel appeared to Mary, (Luke i. 28, 29,) she was troubled in her mind to know what manner of salutation it was; was it merely one of the usual forms, was it mere flattery, or did it mean *really* more than usual? The angel soon dispelled her doubts, as we read in the next verse. And so the Redeemer, when he said to his disciples, "My peace I leave with you," to show them that it was not one of the usual forms merely, he adds, "Not as the world giveth give I unto you."

Some of the salutations in the east are exceedingly long and tedious. The people, who have no idea of the value of time, will sometimes stand by the hour, repeating the same words over and over again: "Is there peace with thee? Is there peace with thy house?" and so on. Wherever in the Bible it reads, "Is it *well*?" the literal meaning is, "Is there peace?" as in Gen. xxxvii. 14, xliii. 27, and many other parts. These long salutations caused Elisha to charge his servant Gehazi not to salute any man by the way, as he wished him to make all the haste possible, and he knew that the usual "salaam" would lead to endless repetitions and consequent loss of time. For the same reason did the Redeemer command his disciples to salute no man, but go quickly about their business.

To omit the usual "salaam" without good reasons, such as the above, is viewed as a mark of contempt, and this will explain Ps. cxxix. 8.

In Cairo, after the usual "salaam," a man will sometimes say, "May your day be white," to which the other is certain to reply, "May yours be like milk."

As to the *form* of salutation, some fall down and kiss the feet, or the garment, as in Luke v. 8, vii. 38, and viii. 41; Matt. ix. 20 and xxviii. 9; some join hands; some fall on each other's necks, and kiss each other, as in Gen. xxxiii. 4 and Luke xv. 20; some press their bosoms together; some kiss each other's cheeks, some their hands, and some their beards. All these forms of salutation I have seen. Many of them are

as hypocritical now as they were when David wrote Ps. lxii. 4, or when Joab took Amasa by the beard to kiss him, or rather, as I believe it means, took his beard to kiss *it*. (2 Sam. xx. 9.) And this was why Paul exhorted the eastern churches to salute one another with a *holy* kiss; not that he *enjoined* the churches invariably to kiss each other, as the Sandemanians suppose, but as though he had said, "Do not let your kiss of salutation be a *hypocritical* one, but if you *do* kiss each other when you meet, (or shake hands as we in England do,) let it be a *sincere* or *holy* kiss." The easterns never kiss each other's lips.

In some parts of the east, the people do not embrace or kiss when they meet, but *smell* each other. (See Song iv. 11; Ps. xlv. 8; Gen. xxvii. 27.)

"A man's gift maketh way for him," said Solomon; and true enough, to this day if you want to receive any favor you must take your gift in your hand, for this is considered as a mark of respect. However trifling, you must offer something, according to your means. Not to take a present with you would be to insult the person whom you visit. (See 1 Sam. x. 27.) And doubtless this custom is referred to in Isa. xliii. 24. The people took presents to others, but did not think the Lord worthy of one. These gifts are often put into the hands of the servants, as though intended for *them*; and sometimes the visitor will say to his host, "This is for your servants," as in 2 Sam. xvi. 2; but it is well known that it is for the master. It was usual for the people even to take gifts to the prophets, as Saul to Samuel, (1 Sam. ix. 7,) nor could the prophets have refused them without insulting the givers; but none but Baalaams allowed such gifts to pervert their judgment. It is true that Elisha refused the present of Naaman, but he was a *foreigner*, and Elisha would not have it said that he made a gain of godliness. It was the custom also for the givers to make the most of their presents; that is, to display them to the greatest advantage, having separate servants to carry each article presented. Thus, in Judges iii. 18, when Ehud had "made an end" of offering the present to Eglon, he sent away the *people* that bare it. Thus also the present of Benhadad to Elisha, which was carried on 40 camels, might probably have been conveyed on two or three; and thus also Joseph's brethren "made ready" the present, *i. e.*, spread it out, by way of show.

This kind of gift, however, must not be confounded with another kind, which is really a *bribe*. I have already elsewhere said that if a man have only money and heart to bribe the officers of *justice*, he is sure to obtain judgment in his favor. By receiving gifts (bribes) "they overthrow the land."

(Prov. xxix. 4.) "Every man is a friend to him that giveth gifts (bribes.)" Solomon well knew what he meant when he penned the above and similar passages, for it was as much the custom to bribe in his time as it is now; hence he calls those who take bribes wicked, and says that those who hate them shall live. (See Prov. xvii. 23; xv. 27; Ecc. vii. 7; also Isa. i. 23; Deut. xvi. 19; and many other parts.) If the present be accepted, all will be well; but if refused, there is no hope; perhaps the opposite party has bribed higher, which is, indeed, too often the case. Some even boast that they have received *false* gifts, that is, bribes for false judgment; but they are "like clouds without rain;" (Prov. xxv. 14;) which means, they end in vapor. Felix expected a bribe from Paul, but Paul would not give it. (Acts xxiv. 26.)

The Arabs know how, in a literal sense, to humble themselves that they may be exalted. "To be humble when we want is manliness," is a favorite maxim of theirs. "The cat that is always crying catches no mice." And yet they are well aware that without bribery nothing is to be expected from their Turkish rulers. "Dust alone can fill the eyes of man," and "A well is not to be filled with dew," say they. "To seek for wealth without wealth, is like carrying water in a sieve, and like wearing a turban of straw;" both proverbs meaning that the man who would do so must be a fool. The poor idiots in Egypt sometimes put turbans of straw upon their heads, and that is what is referred to in the above proverb. And they are also aware that the bribe must be in some measure becoming the dignity of the receiver, as it "is of no use laying pigeons' eggs and expecting young turkeys." "Feed the mouth, and the eye will be bashful;" that is, Give suitable presents to great people, and they *must* return kindness; and "Have patience with him rather than lose him."

Some of the Egyptian rulers turn themselves into horse-leeches, as it were, and suck the people's very life's blood. "Their eyes (of greediness) are never satisfied." (Pr. xxvii. 20.)

CHAPTER XXVI.—EGYPT.

MARRIAGES AND FUNERALS.

Marriages in the east are of the most loose and revolting kind. Such an ingredient as "love" or "affection," in the English sense of the word, does not exist between man and wife, with which assertion my readers will fully agree long before they have waded through this chapter.

Mahomet allowed his male followers each to have *four* wives, if he could maintain them. There are few, however, in Egypt who have so many; indeed, most have only one wife, though many travelling merchants and boatmen have a wife in Cairo or Alexandria, and another in some town or village up the country. This is, however, by no means considered disreputable. On the contrary, such a one would be more welcomed in the houses than others, as bachelors, or persons suspected of being bachelors, are looked upon with contempt or distrust.

That God, in the institution of marriage, intended man to have only one wife is clear from Gen. ii. 18: "I will make *a help meet* for him;" and Adam confirmed it, as in ver. 24.

Before the giving of the law to the Jews, marriage does not appear to have been so restricted as it was by the law. Hence we read that Abraham married his father's daughter; (Gen. xx. 12;) whereas, unions of that near relationship were strictly forbidden by God, through Moses.

When a man in Egypt wants a wife, he is not allowed to visit the hareems of his friends to select one, as Mahomet forbade the men seeing the face of any woman except such as they could not marry, to wit, their mothers and sisters; so he has to employ a woman, called a khatbeh, to find one for him. It is the business of these khatbehs to make wedding matches, for which, of course, they receive a due amount of "buck-sheesh." A girl being found, whom the khatbeh praises up to the man as exceedingly beautiful and suitable for him, the father is waited upon, to ascertain the amount of dowry that he will require; for all wives must be paid for, as they were in patriarchal days. As Jacob had no money to pay for Rachel, he gave her father seven years' servitude; and even then he found he was duped, as he had to serve seven years more. (See Gen. xxix.) Fathers still often refuse to marry a younger daughter before an elder one. The Armenians (*i. e.*, the people of Armenia in Turkey, see page 118) will not allow either a younger daughter or a younger son to be married before an elder one, and the Hindoo law also strictly forbids it. The price varies from about 5s. to £300, though the latter is extravagantly high. The girl may not be more than five or six years old; but, be her age what it may, two-thirds of the dowry is, in the presence of witnesses, paid down to the father. This is the betrothal. (See Hos. ii. 19, 20.) The father, or his representative, says, "I betroth to thee my daughter;" and the intended husband replies, "I accept of such betrothal," &c.

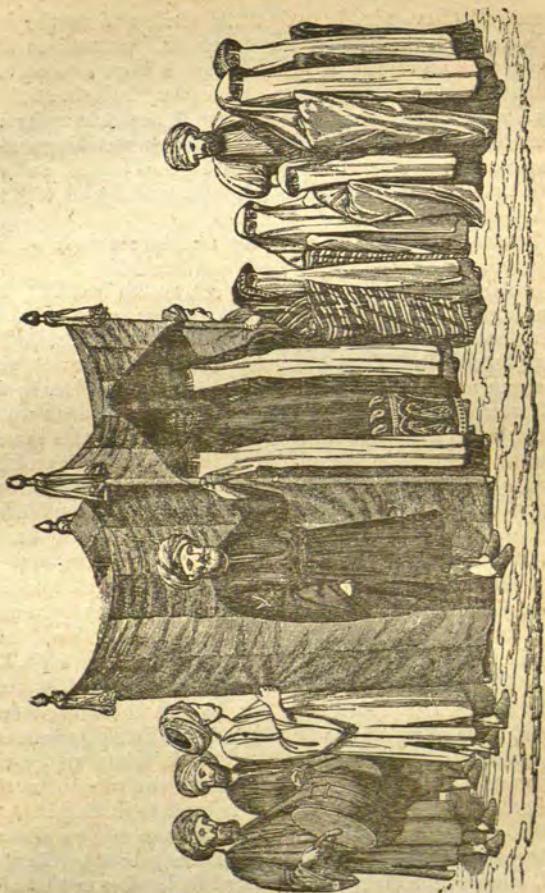
The dowry, except amongst the lower orders, when the father always keeps it, is expended in purchasing dress, orna-

ments, or furniture for the bride, which are her own, and never become her husband's. A young man rarely, if ever, marries a widow, a knowledge of which fact gives great force to Isa. lxii. 5. A father's will, as to his daughter, is law. He can betroth her to whom he pleases until she is grown up. Rulers often give their daughters to the most courageous men, as was the case with Saul, who gave Michal to David. (See 1 Sam. xviii. 25, 27.)

The Jews still are betrothed to each other for some time, often for years, before marriage. They do not suffer young men and women to walk together until betrothed, and even then their intercourse must be very restricted, though not so much so as the Arabs, who do not allow them even to see each other.

In the course of time, after the betrothal, regulated, of course, by the age of the girl, the man demands his wife. Thus it was with Samson. He "went down and talked with the woman," that is, espoused her; and "*after a time*, he returned to take her." (Judges xiv. 7, 8.) So also with David, as in 2 Sam. iii. 14. The wife, when so demanded, may not be more than 10 years of age, though she may be 12, or even 14, but rarely so much as 16, for, so old as that, few men would have them at all; and if they did, the price must be proportionably low. Girls in Egypt are often mothers at 13 and grandmothers at 26. In Persia they are said to be sometimes mothers and grandmothers at 11 and 22, and past child-bearing at 30.

However, upon the wife being demanded by the man who has betrothed her, a day is fixed for the consummation of the marriage. For several nights previously, the street in which the bride lives is illuminated, and the bride's father must give a feast to his friends. The bride is taken in procession to the bath, accompanied by her relations and friends, by music, jugglers, and anybody who chooses to join. Men have been known to attend these processions in a state of nudity; and one man, some years ago, by way of honoring the bride, ran a sword through his arm, and thus walked through the streets, streaming with blood; and another literally cut open his stomach, and carried part of his entrails on a silver plate before the procession. Mr. Lane assures us that this was related by an eye-witness. At the head of some marriage processions, a man walks covered with white cotton wool, to show the purity of the bride. Rev. iii. 4 may refer to this custom. In these processions the bride walks under a canopy, carried by four men, and is covered from head to foot. She displays her richest dress, and has an elegant Cashmere shawl



MARRIAGE PROCESSION.

over her head. In warm weather a woman walks backwards before her, fanning her the whole distance, which, smothered up as she is, must be very acceptable to her. She and her friends spend hours in the bath, and then return to the house of her father, and have supper. Each visitor is expected to make her a present of money. Her feet and hands are stained with henna, as I have elsewhere named, and her friends depart.

On the wedding day, the bride, having "adorned herself," "washed herself," &c., (Ezek. xxiii. 40,) and thus "made her-

self ready," (Rev. xix. 7; xxi. 2,) is conducted to the husband's house in the manner just described. Sometimes they are conveyed on camels, with other camels in procession, and a man runs about asking the spectators for "bucksheesh."

As I have myself seen these things, I need not refer my readers to any writers for proof. I was once watching one of these processions, when I felt my watch-guard jerked, and was just in time to stop a six-foot Arab from walking off with my watch.

It is usual for a man to give his daughter a slave on her wedding day, as Laban did to Leah and Rachel.

Meantime the bridegroom is not allowed to be idle. For seven nights before the wedding day, he is expected to give a feast; but, singularly enough, those who are invited have to furnish it. Thus one sends coffee, another rice, another sugar, and so on. His principal feast takes place in the night preceding the consummation, the management of which is entrusted to his "friend." (John iii. 29.) The wife usually arrives at his house in the middle of the day, but she and her mother, or sisters, or female friends, always sit in the hareem alone, while the husband is below, not yet having seen his fair one. About the third or fourth hour of the night, that is, three or four hours after sunset, he must go to the mosque to pray, when he is always accompanied by persons with meshals, (torches,) lanterns, &c., (see Matt. xxv.,) as well as by music. On his return he is introduced to his bride, with whom, having given her attendant some "bucksheesh" to retire, he is left alone. He then throws off her veil, and for the first time sees her face. If satisfied with her, he tells the women outside that he is so satisfied, when they immediately scream out their quavers of joy, (zuggareet,) which is taken up by the other women in the house, and then by the women in the neighborhood. And this is what is referred to in Ps. xix. 4, 5. If not so satisfied, all that he has to do is to say, "I divorce thee," when she must go back to her father's house. As this would, however, be disgracing her for life, he does not usually divorce her for several days. And thus it was with Joseph. (Matt. i. 18, 19.) Mary was betrothed to him, but had not yet been removed to his house, when she "was found of child of the Holy Ghost," and Joseph thought to put her away, until the angel appeared unto him. In this, however, the man is entirely his own master, and can do as he pleases. And more than that, he can, if he choose, change his mind, and make her come back again; and this he may do a second time; but if he divorce her a third time, or if, whether in a

passion or not, then or at any other time, he should say, "I *trebly* divorce thee," he cannot take her again without her consent, nor even then until she has absolutely been married to some other man. Sometimes a man divorces his wife in this way when he is angry, and repents almost immediately afterwards; but it is too late. He cannot, as I have said, have her back until she has been married to and lived with another man. He therefore frequently gets her to marry the ugliest peasant he can find, and then pays him to divorce her; but the nuptials must have been first consummated. This is the very opposite of the law of the Jews, as given in Deut. xxiv. 1-4.

It was formerly the case that when a man expressed himself dissatisfied with his new wife, a jury of women was summoned to decide the matter. If their verdict were against the wife, the husband was entitled to the return of the dowry, and the unfortunate girl was tied up in a bag by her father, and thrown into the Nile; but if the jury decided against the husband, he might still divorce his wife, but he was not entitled to the return of the dowry. (See Deut. xxii. 13-21.)

Some men, taking advantage of the law, change their wives every two or three months; but this is not considered reputable, though there are many, of 25 or 30 years of age, who have had six or more wives.

The husbands in the east are just as arbitrary now as they were in the days of Ahasuerus. Though the orders given by that voluptuous king (being the Xerxes that I mentioned in an earlier part of this work) were exceedingly indecent, yet for Vashti to disobey them was unpardonable, and had he not put her away, the consequences would have been *serious*, as particularised in Esther i. 10-22.

Widows, or divorced women, are not considered so valuable, and, consequently, the dowry paid for or given to them is comparatively small; neither do the ceremonies which I have been describing take place when they are remarried.

Not only is a man allowed to have four wives, but he is also permitted to take as many slave concubines as he pleases; and these appear to me to be better off than the wives; because, if he have children by them, he cannot sell them to any other person, but is obliged to maintain them or find them a husband; while the wives are entirely at his mercy, as by divorcing them, he can, in most cases, reduce them to poverty, without assigning any reason whatever.

The following anecdote will show clearly how loose marriages in the east are. A caliph fell in love with his brother's concubine, but, according to the Mahometan law, he could not

have her until she had been married to some other man. He therefore married her to one of his slaves, not doubting that, in deference to his royal master, the slave would soon divorce her. But not so. The slave liked her so well that nothing could induce him to give her up. The caliph was then advised to make the woman a present of his slave, her husband; and this dissolved the knot, as by it the man became the woman's slave, and no woman can be the wife of her own slave!

In 1853, I stayed for some time with Mr. and Mrs. Maxton at Boulac. While there, they received an invitation to attend a marriage feast; and as all persons invited are permitted to take their friends, I gladly availed myself of the opportunity. The invitation was given on the Tuesday, and the feast was to be on the Saturday, at the house of the bride's father. Women always go about to invite the guests. (Prov. ix. 3.) In this case, the bride's mother and friends, accompanied by the zuggareet women, or hired rejoicers, conveyed the invitation. As soon as they entered the house, they yelled out their quavers of joy, loud enough to alarm the neighborhood. At five o'clock on the Saturday afternoon, a messenger came to say that "all things were now ready," just as of old. (Luke xiv. 17.) Mrs. M., and a Mrs. S., (wife of another British engineer,) immediately went, and Mr. S. went with me about three hours afterwards. We soon reached the court of the house, which I have already described, and found it full of people, not less, I should say, than 400. The court was well lighted, and the people, all males, were merry enough. The court was covered with canvas, intended to keep out the sun during the day, and the dews during the night, while the feast lasted. This canvas covering is what is called "the roof," in Mark ii. 4. I saw in an instant how the sick man was let down. The people on the house round the court removed the canvas, and let him down by means of cords. As we were pushing our way amongst the people, to seat ourselves in this "lowest room," the "governor of the feast," (John ii. 8,) came up and begged of us to "go up higher;" (See Luke xiv. 8-10;) and he thereupon conducted us to an "upper chamber," from the window of which we could see all that was passing below. This, however, hardly satisfied me, as I wished to mix with the people, to ascertain what was really going on amongst them, and to learn how far their present habits agreed with those recorded in the New Testament; so, though I knew that by so doing I should retire more *lively* than I went, I begged permission to go down again. How vividly did every circumstance recorded in Mark ii. 3, 4, pass before my mind! I ex-

amined every part, to see which was the most likely spot on which the Saviour stood, and along which corner the bed was let down. In *my* way I decided everything, and really felt for a few minutes as if the scene were actually then transpiring. I then entered into conversation with several Arabs about me, some of whom had been to England, and some to France, to learn engineering. Sweetmeats, sherbet, and coffee, were being sold by various vendors, as the court was open to all.

Formerly, when the easterns gave a marriage feast, they provided their guests with a dress in which to appear. This dress consisted of a kind of loose flowing mantle, which was worn over the other dress, so as to cover it. They always prided themselves in the number they could produce. For a man to enter the house without this dress was an insult to the bridegroom, as it was saying to him, "My dress is quite as good as yours, and therefore I can do without yours." Hence it was that, in the parable, (Matt. xxii.,) the man who had not on a wedding garment is represented as being cast into outer darkness. Literally, such a one would be turned into the dark street, as there are no public lights in the streets in the east; and this is the figure used in the parable; but in the "outer darkness" spoken of by the Redeemer, into which those will be cast who despise the robe of Christ's righteousness, there will be "wailing and gnashing of teeth." The rich among the Persians to this day are said to furnish their guests with these dresses.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress."

Presently the master of the feast summoned me to supper in the upper chamber. Here I was introduced to the bride's father, who had been several years at Woolwich, to learn ship-building. The usual preliminary of washing having been gone through, a turkey was placed upon the table. Our host, having said "Bismillah" and "Tafuddal," thrust his finger into the breast, and tore out a piece of meat, which he did me the honor to place upon my bread, but which I at first felt some difficulty and hesitation in conveying to my mouth, as I should have greatly preferred the piece being cut. Other dishes followed, in the way I have already described. After supper I was told that a woman was going to sing an Arab song, and our host volunteered to interpret it. A large chandelier, which was suspended in the middle of the court, was now lighted, and this, I was told, was the signal for the song. The diction of some parts of the song was similar to the Song of Solomon, but each stanza was so corrupt that I cannot insert it here.

As I was writing the song in my note-book, a Turkish officer took it out of my hand, and seemed perfectly horrified when he found I was really writing. The song was not half over when I left; for not only was the song itself enough to drive me away, but the conversation of those about me was so indelicate that I no longer had any doubt of the true character of the Turks and Arabs. Both Burckhardt and Lane give the women of Cairo a sad character for immorality, and I must say there can be no wonder, educated as they are in such a school, that they should be so loose. They are made to listen to the most obscene language, and women of bad character are employed for the express purpose of instilling into their minds everything that is base. Micah says, "Keep the doors of thy mouth from her that lieth in thy bosom;" and Solomon, "One man among a thousand have I found; but a woman among all those have I not found;" and I must say that if in their days the women were educated in the licentious way in which the women of the east are now educated, and, indeed, I believe they were, they might well give that advice and make that declaration. Solomon, with all his wisdom, and Samson with all his strength, were led astray by those heathen women. The women of my own country, with the lamentable exceptions which must be made, may rest assured they spake not of *them*.

Mrs. M. and Mrs. S. were with the bride and the other females in another part of the house. They could see us through the lattices, but we could not get the least glimpse of them. Even the woman who sang was invisible to all except those with the bride in the hareem; but her voice could be distinctly heard through the lattices. Mrs. M. gave me a full account of the bride, who was "adorned with jewels," (Isa. lxi. 10,) and highly perfumed. Some of the jewels were *hired*, and others belonged to the singing woman. The bride was paraded from chamber to chamber, each person, that is, "the virgins, her companions," (Ps. xlv. 14,) who followed her, bearing a candle, with as much ceremony as if she had been a queen holding a "drawing room."

The men and women never feast together in the same room, and this was the case in the days of Esther. (i. 5, 9.)

These rejoicings are always continued for seven days. The children of the bridechamber cannot mourn while the bridegroom is with them. How beautifully is this custom referred to in Matt. ix. 15; Mark ii. 19; Luke v. 34. It is said that a Jew's marriage often costs him a whole year's income, and the feasts always lasted seven days. Thus it was with Jacob. When Laban said, "Fulfil her week," what he

meant was, "Supply the week's feast," and then thou shalt serve me yet other seven years, &c. (Gen. xxix. 27.) Laban was evidently a covetous old man. (See also Judges xiv. 12.)

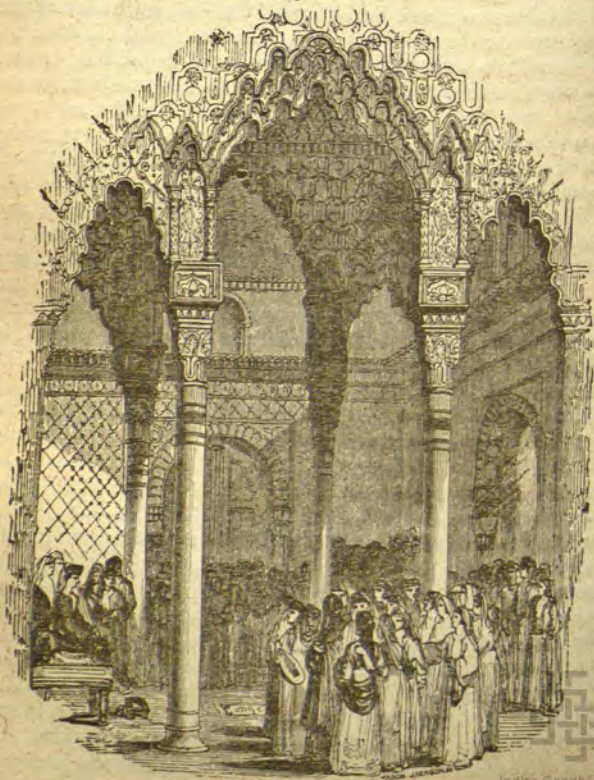
Abraham made his servant swear that he would not take a wife for Isaac except from amongst his own kindred; and so to this day many of the Arabs will not allow their children to marry out of their own tribes. They are exceedingly fond of marrying their cousins, and these marriages are generally the most lasting.

I will here remark, that though some of the marriage customs in Egypt do not literally and fully coincide with those represented in Matt. xxv. 1, and other parts of the New Testament, yet that in Syria, Persia, &c., every sentence is as descriptive now as it was in the days of the Redeemer upon earth.

I have already explained that the women and children always reside in a separate part of the house, called the hareem. Mahomet's advice to his followers was to keep their wives secluded, "for," said he, "if butter be exposed to the sun, it is sure to melt;" and again, "Everything in the world is valuable, but the most valuable of all is a virtuous woman." Indeed, he said he only knew four virtuous women, viz., Asiah the wife of Pharaoh, Mary the mother of Jesus, Kadijha his wife, and Fatima his daughter. The men, therefore, not only prohibit the women from seeing even their male cousins, but constantly set a watch over them. A man usually, when he can, has his own mother or sister to live with his wife, as he has more confidence in the former than he has in the latter; and though, in company with these, the wife may visit her friends, yet, to venture out without them, would, in most cases, be certain divorce; and so also would it be if she showed her face to a man, though it might be by accident; for, in the east, jealousy is indeed "cruel as the grave." The husband's mother, if he have one, is always the head of the hareem, and next to her is the first wife, if she have borne him children, but if not, then the wife who has. The wife's own mother is more to be dreaded than any other visitor, as she puts her daughter up to all sorts of tricks; therefore a girl whose mother is dead is more highly valued than one whose mother is living. "Is thy mother-in-law quarrelsome? Divorce her daughter," say the Arabs. "Should *one* woman scold, the earth will shake; should *two* begin, the stars will fall; should *three* unite, the sea would be driven back; but should *four* join in the brawl, what would become of the world?" No one can form any idea of the noise an Arab woman makes when she is angry. Solomon must have had some experience of it when he penned

Prov. xxi. 9. Once, when in Alexandria, I heard a real *sample* of it. "Whatever is the matter?" I inquired. "O," said my donkey boy, "Arab wife been bad, and Arab lick her." But I would defy an 'English woman to make half the noise, let her husband "lick her" as much as he would.

When a woman really likes her husband, she uses all her arts to secure his attachment, and to prevent a divorce. If her person be spare, she will often eat mashed beetles to make herself plump. Few women, however, care much about their husbands. How *can* they under such a system? But to their children, especially to their sons, they are devotedly attached. "I may lose my husband," say they, "and may get another; but who can give me back my child?"



THE HAREEM.

The hareems of the wealthy are fitted up with great splendor, some idea of which may be formed from Esther i. 6, as well as from the accompanying engraving.

It is a singular fact that though a man has so much power over his wife that she is little better than a slave, yet, if she leave her slippers outside, he is not allowed to enter the room, neither can he go into his wife's apartments, if she have any female visitors, without giving due notice. This law was doubtless intended to prevent the privacy of the wife from being too suddenly broken in upon by the husband; but it is often abused, especially in Cairo, to a lamentable extent. Even an officer of justice dare not intrude without being quite certain that a man is there contrary to law; and if he should go in, and not find a man, the women are at liberty to kill him. For any man, even the husband's own brother, to be allowed to go into the hareem would be called "giving the keys of the pigeon house to the cat." Sisera hid himself in the tent of Jael, but Jael dealt treacherously with him, (Judges iv. 17-21,) and the chambers into which Benhadad and Zedekiah fled were doubtless in the hareem. (1 Kings xx. 30; xxii. 25.)

In some part of the hareem a light is kept constantly burning; and this seems to be what Jeremiah had in view in xxv. 10, 11, for to extinguish the light shows that the place is deserted. (See also Job xviii. 5, 6; xxi. 17; xxix. 2-4; 1 Kings xi. 36.) One reason why a light is kept burning all night is to keep out serpents and other reptiles. When a person is ruined, it is often said, "His lamp is gone out," or "His lamp is despised." This will illustrate Job xii. 5.

The wives are seldom allowed to eat with their husbands, but are often obliged to wait upon them and their sons, as servants, and take their meals afterwards. They rarely have the chance of getting any animal food, except it be a foot or some other trifling part; but this is more the case amongst the Arabs than the Turks. So it was with Rebekah. She *prepared* the food, and sent it in to Isaac by Jacob. Neither is an eastern woman ever entrusted with the expenditure of her husband's money. There is no walking arm in arm here. The man leads, and the wife follows, as a mark of her inferiority. These "lords of the creation" in the east know their importance and duly show it. An English woman, as she superintends the kitchen department for her household, experiences the pleasure of knowing that she shall partake of the food with her husband; but no such anticipation can soften the labor of the women in the east. Like animals, they must do as they are bid, and wait the pleasure of their lords to be fed.

If a woman refuse to obey her husband, he may take her to the Kadee, when she will be denounced as "rebellious;" and this releases the husband from all claims to support her.

If a man accuse his wife of unfaithfulness, and cannot produce four eye witnesses, a thing next to impossible, he is to be beaten with 80 stripes. His only remedy, therefore, in cases of suspicion, is to divorce her; but a woman found guilty of adultery is invariably put to death, and the sentence is usually executed by her father or brother, or even by her own son, sometimes by stoning, and sometimes by throwing into the Nile. The present Pasha of Egypt had, it is said, a lovely Circassian or Georgian wife, named Fatima. It was reported to him that an English officer had been seen passing the window of her hareem. It is clear that the officer had no business on such *sacred* ground, and it was equally clear that Fatima knew nothing of his being there; but asseverations had no weight with the pasha. He had her sewn in a bag and thrown into the Nile! Warburton, in his "Crescent and Cross," says he saw a man running with a knife, covered with blood, in his hand, and he told him he had killed his wife, and was going to *denounce* her at the village,—*kill* first and *denounce* afterwards, *à la Arab!* He also saw another man who told him he had pushed his wife down a well.

A divorced woman cannot marry again in less than three months from the time of her divorce, during which time her late husband must support her; but a man may remarry immediately.

Some men who have two wives are obliged to separate them, and even sometimes to have separate houses. "A husband between two parrots," (*i. e.*, wives,) the people say, "is like a neck between two sticks;" by which they mean that he would be struck first on one side and then on the other. The term "neck" is often used in the east. For instance: "I struck him a blow on the *neck*;" "A blow that is profitable does not hurt the *neck*." And so, in Jer. ii. 27, the words translated, "They have turned *their back* unto me," is really in the Hebrew, "They have turned the hinder part of the *neck* unto me." (See also Neh. ix. 29; Job xxxix. 19; Lam. v. 5, and many other passages.)

When European ladies are introduced, as they sometimes are, to the ladies of the Turkish rulers, they are always received with much kindness, and there is no lack of curiosity on either side. While the Frank wonders to see the eastern secluded, as it were, from the world, the latter wonders to see the former roaming at large, and will frankly avow that she

should be uncomfortable if her husband did not keep a strict watch over her, as it would be a sure sign that he did not care for her. Coffee, pipes, sherbets, and sweets are always brought in to visitors. All visitors agree in saying that the women of the hareem seem happy enough; just, I presume, as a linnet is happy in its cage, or a Dorking fowl in its coop, so long as each can get plenty to eat. A lady with whom and her husband I had the pleasure of travelling some distance visited a hareem of high rank, when one of the wives threw her arm round her neck, and begged of her to stay for ever, telling her she should have any husband she liked, but particularly recommended *her own*; "for," said she, "he will soon wish for another wife, and I would much sooner he should have you than any one else." An intelligent lady who accompanied her, and who afterwards published an account of her travels, says, "If we are to look for a hell upon earth, it is where polygamy exists; and, as polygamy runs riot in Egypt, Egypt is the lowest depth of this hell." She also says, "It is no uncommon thing for the eunuchs, acting as spies, to whip the ladies away from a window, or to call them opprobrious names." These ladies were, of course, *sprinkled* with rose water as they retired, for this is the invariable custom on visiting the rich in the east; and it is referred to in Isa. lii. 15 and Ezek. xxxvi. 25.

In old times the Arabs were allowed to make away with their infant daughters, and all deemed it a calamity to have a daughter, just as is still the case in China, where thousands of children are butchered every year; but Mahomet strictly forbade the brutal practice. The easterns all extravagantly desire children, as to have a numerous progeny is considered a great honor; therefore mothers often say to their daughters, "Be thou the mother of thousands;" just as Rebekah's mother and brother said, "Thou art our sister; be thou the mother of thousands of millions." (Gen. xxiv. 60.) So, if a woman have no children, she is sure to be lightly esteemed. A confidential person is generally in attendance to carry the tidings to the father when a child is born; and this is what Jeremiah referred to in xx. 15: "Cursed be the man who brought tidings to my father," &c. Children cleave unto their mothers with surprising tenacity, while they merely look upon their fathers as their lord. This will not be wondered at when it is remembered that there are sometimes the children of several mothers in one house; and the father, Burckhardt says, sometimes turns a son out of doors for taking the part of his mother. Without some such severe government, his house would be a constant scene of turmoil and quarrelling. The

father is, therefore, in the fullest sense of the word, a despot. Joseph was attached especially to Benjamin, because he was his own brother; and this is what is meant in such passages as Judges viii. 19, "My brethren, the sons of my mother." (See also Ps. L. 20; lxi. 8.) It added greatly to David's affliction that he had become an alien to his mother's children. (Ps. lxi. 8.) The enmity of the other children of his father, the children of his father's other wives, gave him little or no concern, but he could not endure to be thought lightly of by his own brothers. The practice of a man's being compelled to marry his deceased brother's widow has long been discontinued by the Jews, and it is only optional amongst the Arabs. If the widow have property, the surviving brother usually offers her his hand, to keep the family property together; but either party may refuse.

I have written rather lengthily upon this subject, but trust my remarks will not be found tedious.

Marriages are not by any means the only things which call for processions. There are also *circumcision* processions, for the easterns practise that rite as well as the Jews; and there are *funeral* processions. Of these latter I am now to write.

All funeral processions, except those of the very poorest, are attended by wailing women. There are many women who let themselves out as wailers, at so much for the day, just as charwomen are hired in our own country. Of course those who can utter the most horrid shrieks are the most approved. Some women almost get a living by it. That there were professional wailers in olden times is clear from Jer. ix. 17-19, Amos v. 16, and Mark v. 38. As they pass along the streets, they not only wail, but beat their tambourines, and some are employed in singing. The same custom is mentioned in 2 Chron. xxxv. 25, and Matt. ix. 23. The body is mostly preceded by men and boys, the latter chanting sentences like the following: "I declare the absolute glory of Him who creates whatever has form, and lays low his servants by death. They shall all lie in their graves," &c. The women follow the corpse, which is always carried head foremost. The relations of the deceased have a piece of twisted blue calico tied over their foreheads, and they have also a piece of the like material which they hold with both hands and twirl about over their heads, while they are uttering the most piercing cries. As their dress is in the most disordered state, their long veils hanging down to their feet, and as their lamentations are so piercing, a stranger might well be excused if he supposed they had escaped from some lunatic asylum. It is, however, the

eastern custom, and is not, I think, a bit more absurd than our own practice of employing mutes, with their ridiculous mimicry of sorrow. Sometimes these wailers burst out as in a fit of frenzy, and greatly startle one, until we become used to it, just as the sudden firing of a cannon would startle a nervous lady. I can have no difficulty in believing that the Egyptians "mourned with a great and sore lamentation," when Jacob was buried. (Gen. L. 10. See also Acts viii. 2 and other passages.) Occasionally, the voice of *real* and deep lamentation may be heard, and this is easily distinguished from that of the more noisy *professional* wailers. I have more than once noticed it at the funeral of a child. It has been the cry of the mother, than which nothing, except that of an Arab enduring the bastinado, can be more heart-rending. (See Jer. xxxi. 15.)

The people often testify their grief by cutting themselves, but this was forbidden by the Lord: "Ye shall not make any cuttings in your flesh for the dead." (Lev. xix. 28; Deut. xiv. 1.)

Some of the funeral processions are on a much grander scale than others, but I mention only those belonging to the mass of the people.

Coffins are never used in Egypt. The body is merely wrapped in linen, laid on a bier, covered with a Cashmere shawl, the form of the body being painfully visible, and thus conveyed to the tomb. It is clear, from 2 Kings xiii. 21, that the body of Elisha was not in a coffin.

When in Alexandria in 1853, waiting for the arrival of a steamer for Malta, I witnessed many funeral processions; so many, indeed, that I thought there must be some fever raging. As several of the processions passed through the square in which the hotel was situated, I felt an unconquerable desire to accompany them to the cemetery, that I might witness the last rites. I therefore followed the next that came up, which was that of a woman. I entered the gates, and stood at a little distance, being afraid to venture too near, as I had some knowledge of the fanaticism of the people. At last the Cashmere shawl was taken off the bier, and I then beheld the body as it lay closely wrapped in the linen clothes. As these were tied tightly round the neck and ankles, the head and feet were necessarily prominent. The men round the grave continued chanting the whole time. One man now took hold of the head and another of the feet, and thus lifted, or rather dragged, the corpse from the bier, and handed it to two other men who were in the grave. Every limb seemed rigid, and the men went about their work as unconcernedly as if the body

had been a dead pig. Indeed, the way in which it was wrapped up and the way in which it was handled turned me quite sick, literally so, and I had to leave the ground. I, however, quickly returned, and ventured up to the grave; but those around immediately began to hiss, groan, and strike their hands, and I deemed it prudent to withdraw. This practice of hissing and striking of hands is referred to in Job xxvii. 23. I had not retired many yards before another procession entered the gates; and this was of a wealthy man. Though I felt so sick and feverish that I hardly knew how to contain myself, I seemed determined to follow this corpse also. But I had presumed too much. A man with a flowing silk gown left the procession, and came up to me, exclaiming, with voice and looks that were not to be misinterpreted, "Howajer! Ente ria fane? Mush tyeeb. Rooah! Yellah, yellah!" (Sir! Where are you going? It is not good. Go away! Quick, quick!) "Mush tyeeb?" said I. "Heighwa!" (Yes!) he replied, with much emphasis. "Rooah! Yellah!" I therefore retreated, and I was glad I did; for, though I had been so persevering, I had great difficulty to keep from fainting. On naming the subject to my old schoolfellow, whom I mentioned many pages back, he said it was well I knew sufficient of Arabic to understand what the man had said, and that he had acted as a real friend in sending me away; for, had I reached the grave, some infatuated man might have rushed upon me, and stabbed me. A Frenchman had been killed a short time before for doing the very same thing. It is true the murderer was put to death, but that did not bring the Frenchman to life again. Thus, had it not been for Divine interposition, I might have paid dearly for my curiosity.

The grave of the woman which I saw was several feet deep, unlike those at Constantinople and other parts of the east, which are never more than two or three feet deep; but this was a grave of the "common people." (Jer. xxvi. 23.) The higher classes have tombs, with arched roofs, built of bricks. The linen graveclothes are spoken of in John xi. 44, Matt. xxvii. 59, and in other passages. A number of stones are put close to the body. This is to keep the face toward Mecca, and also to keep the earth from pressing in the body, as the people believe that the earth painfully crushes the sides of all unbelievers and wicked persons.

One of the prayers, (for after all I find the Mahometans do sometimes use forms of prayer,) uttered at the grave is, "O God, he has gone to live with thee. He stands in need of thy mercy, and thou hast no need of his torture. If he has done

good works, over reckon his good deeds; and if he has done evil, forgive his bad doings. Make his grave wide, and do not let the earth press his sides;" and so on.

When a death occurs in the morning, the interment takes place in the evening, as bodies are never kept many hours in Egypt, partly on account of the climate, and partly from superstitious motives.

As soon as positive symptoms of dissolution appear, the man's face is turned towards Mecca, the Mahometan's sacred city; and when the spirit has departed, his family, with their clothes rent and beating their faces, commence the wailings, which are soon taken up by the neighbors. "O my father!" says one; "O my lion!" "O camel of the house!" &c. &c.; by which they mean, O thou who hast provided for us! O thou who hast protected us! O thou who hast borne our burdens! While the public wailers exclaim, "Alas for our friend! (1 Kings xiii. 30.) What a handsome turban he wore! What a handsome man he was!" and so forth.

When women go into mourning, they dye all their clothes a deep blue, and stain their hands and arms the same colour; and sometimes let their nails grow to a great length. The men do not make any alteration in their dress, but shave off their beards or let them grow long and neglected.

In the afternoon of the Thursday next following the funeral, the women again begin to wail, and on the next morning they visit the tomb, which they strew with leaves of the palm-tree, and give bread and dates to the poor. This is done for three weeks, that is, on the Thursday and Friday in those weeks, and again after the fortieth day. Thus were "forty days fulfilled for Jacob." (See Gen. L. 3.) Women have been known to weep round the graves of their husbands for twenty years. I one Thursday saw the cemetery at Boulac covered with people, who were distributing alms to the poor. I was told it was a particular day, and that the people did this to release the souls of their friends who had committed offences in paradise! Yet, singularly enough, on the Saturday, and on special occasions, such as their prophet's birthday, they often hold a kind of fair in the cemeteries, and have flying boxes, roundabouts, and all sorts of fun over the graves.

Funeral feasts are sometimes given; and this is what Jeremiah refers to in xvi. 7, 8. In some parts, when a person dies, the relations and friends send bread to the house of mourning; and this is what Ezekiel calls "the bread of men." (xxiv. 17.)

The term, "gathered to his fathers," which often occurs in the Bible, refers to the custom of the people having family se-

pulchres, in which the direct descendants of such family are buried; as was the case with Abraham, Isaac, and Jacob. The easterns earnestly desire that they should be "gathered to their fathers," and at least be buried in their native country, if they cannot be in the *sepulchre* of their fathers. Hence it is that many Jews at the present day hasten to Jerusalem when they are advanced in years. Even the Bedouins of the desert desire that their bodies may lie in the dreary waste rather than in a sepulchre near a town. (See p. 477.)

The easterns, when they wish to break off an engagement, or to excuse themselves from going to any particular place, often say, "Let me first go and bury my father." And thus it was with the young man in the gospel. (Matt. viii. 21.) But Jesus reproved him, and that reproof was conveyed in his answer, "Let the dead bury their dead;" meaning that his excuse would avail him nothing.

The tombs of saints in Egypt are held in great veneration. They are covered with a circular building, in the form of a cupola, and are regularly whitewashed, repaired, rebuilt, and decorated, as was the case with the Jews. (Luke xi. 47; Matt. xxiii. 29.) In the larger tombs, lamps are kept constantly burning, as amongst the Romanists, and no Christian is allowed to enter.

CHAPTER XXVII.—EGYPT.

RELIGIOUS CEREMONIES AND SUPERSTITIONS.

The easterns are proverbially the most superstitious people in existence. With almost every event that takes place, every movement they make, every dream that occupies their thoughts on their beds, they connect some supernatural agency. Should they hear an unusual noise in the night, and in the morning find a man's sandal on their balcony or in the court of the house, it would be to them a certain sign that an efreit (evil spirit) had been walking up and down,—a mark which, to an Englishman, would be a certain sign to the contrary; for even those in England who believe in the visitation of spirits, have no idea of their wearing shoes, or sandals. To such an extent do the Arabs carry their belief in spirits, that they often ask pardon of any spirit who may be near them before they venture to do certain things; and they believe that the spirits often appear in the form of cats, dogs, &c.

The *Christian* Arabs, as they are termed, that is, the Copts, are equally as superstitious as the Mahometans, and even the

Jews in the east cannot claim exemption. Mr. Lane says that both Jews and Christians often ask for the prayers of Moslem saints, and make them presents.

I have already alluded to the charms which are worn round the neck or in the bosom, to keep away evil spirits. These are mostly passages from the Koran, enclosed in leather cases. The schoolmasters in the villages, those at least who can write, often carry on a brisk trade in copying them. Sometimes the charms are merely written on slips of paper, and worn about the person without a case.

Charms are also used for the prevention or cure of diseases. An Englishman in Cairo once had a servant who was suffering excruciatingly from tooth-ache. He would not have the tooth extracted, but suspended a charm, a verse from the Koran, over his cheek. For two days he persevered, without receiving relief. On the third day, as he lay asleep, his master took the charm out of the case, and substituted a few lines of nonsense in English. Singularly enough, the man's tooth got better during the day, and he persisted in attributing the relief to the virtue of the charm, until his master showed him what was in the case.

Sometimes a passage from the Koran is written in ink on earthen vessels, and then washed off with water; after which the sick person drinks the water; but I need not say how inefficacious such a draught too often proves.

Dust from Mahomet's tomb is also considered as possessing peculiar charms for the cure of diseases, just as relics of reputed saints are by Romanists and Greeks. Some of the women suspend round their necks the finger of a Jew or a Christian, which they have obtained from a corpse, for the like purpose. Even horses and camels are made to wear charms, and children have them in cases dangling on their foreheads, to keep off the evil eye. I was once at Mrs. M.'s, at Boulac, when two Turkish ladies called to see her. One of them took Mrs. M.'s little boy into her arms, exclaiming, "Mashallah," (It is God's will;) when Mrs. M., mother like, said, "Look at his fat legs." "O!" both the ladies exclaimed; "Mashallah!" (It is God's will! It was God's will that the boy should have fat legs;) and immediately spat on the floor. This was to prevent any ill effect from Mrs. M.'s remark. Many a woman in England may be flattered out of almost anything, if the visitor will only express her admiration of her offspring; but in Egypt the least favorable notice of a child would be viewed by its parents as a dire calamity. The evil (envious) eye would rest upon it, and some evil, they would say, would be sure to befall it.

I have in my possession a number of small shells, strung together, which are also worn as amulets or charms, both by women, children, and animals.

These charms are referred to in Ezek. xiii. 18, 21, and there called "kerchiefs." The Israelites had become devoted to idolatry and superstition, but their "charms," the Lord said, he would "tear off."

I have often seen broken plates over the doors of houses in the villages, to keep off evil spirits, just as an ass's head in some countries used to be put on a pole in a field as a defence against supernatural fascination, and to insure a good crop. The people often wall up one door and open another, to avert the evil eye.

Mr. Lane says a whole volume might be written on the subject of charms; and I have no doubt it might; but I must "dismiss the subject."

Instead of these "charms," the Lord commanded the Israelites to wear upon their hands and upon their foreheads all the words of his law. (Deut vi. 8; xi. 18.) These were divided into four parts, viz., Exod. xiii. 2-11; Exod. xiii. 11-17; Deut vi. 4-10; and Deut. xi. 13-22. Some were written for the head, and others for the hands. The Pharisees, in the days of the Redeemer, had them written on slips much wider than usual, that they might be thought to be particularly pious; but the Redeemer exposed their hypocrisy. They not only wore them on their foreheads, but also on the "borders of their garments," enlarging them for the purpose. (See Matt. xxiii. 5.) Many Jews still wear them, but they conceal them under their dress.

The Mahometans are, if possible, more particular than even the Jews about eating swine's flesh. The very sight of it will cause them to exclaim, "God is great!" and some of them, like the Jews, will not so much as mention the word "pig," but call it "the unmentionable thing." A gentleman, whom I well know, and who still resides in Egypt, went from Lancashire to Cairo, to instruct the Arabs in the art of spinning cotton. Do what he would, he could not keep them from drinking the oil instead of using it for the machinery. He even mixed dung with it, but to no purpose. At last it was suggested to him to put a pig's foot in every cask containing oil; and this answered admirably, for not one of the people would taste it afterwards. They will not, if they can help it, even use a brush made of hogs' bristles. How strange it is that though you cannot believe a word the people say unless they solemnly swear it, and though they would as soon kill a

Christian as a flea, their superstition should lead them to be so scrupulous in other things.

Some there are who contrive frequently to dream marvellous things, and excite the wonder of the people by the recital of them; but they generally take care to turn their "dreams" to good account for themselves. Against such the Israelites were cautioned, and told not to listen to them. (Deut. xiii. 1-5; Jer. xxvii. 9.) It is quite amusing to hear the Arabs talk of the discoveries they *intend* to make, in consequence of their dreams. The Mahometans, like the Romanists, pray for the intercession of their saints and of their prophet.

In an earlier part of this work, I gave some account of the Whirling Derwishes of Constantinople. When in Egypt, in 1853, I went to see another sect of derwishes, at Old Cairo. These were called Howling Derwishes. They had music, of a very wild description, to the tune of which, and by dint of groaning, grunting, and rolling about their heads and bodies, they worked themselves up into a state of great excitement. Some of them had long hair, as a mark of their peculiar sanctity. As they rolled their heads about, their hair flying in the most disordered state, they looked perfectly fiendish. Probably the reason why Paul said it was a shame to a man to have long hair was because of some superstitious rite connected with it. One youth threw himself on the floor, and continued to bump his head on the marble pavement, rolling round and groaning the whole time, until one of the people was compelled to restrain him. Looking through a small door overhead, I saw two or three women observing the performance, and rolling their heads about like the men. One of them, in the most *savage* manner, tore several handfuls of hair out of her head, the effect of extreme excitement.

There was formerly a sect of derwishes whose performances were more extraordinary than those of either the Dancers or the Howlers; but I was assured that Mehemet Ali, some years before my first visit to Egypt, had put a stop to their exhibitions. After they had worked themselves up into a state of frenzy, by dancing, howling, &c., two of them ran to a dish of red-hot charcoal, filled their mouths with the charcoal, and deliberately chewed it, opening their mouths occasionally to show that it was really there, and then swallowed it. Others would place the charcoal between their teeth, holding it there for about two minutes, and then swallow it. Sometimes, Mr. Lane says, these derwishes would eat glass as well as fire.

During the month of Ramadan, *i. e.*, the ninth month of the Mahometan year, the Moslems all fast. From sunrise to

sunset, they are not allowed to taste so much as a drop of water, nor yet to smoke their pipes, which is, perhaps, the greatest trial of all. When the month falls in summer, (for I have already explained that, as the Mahometan year contains only 353 days, their months are ever changing, being sometimes in summer, and sometimes in winter,) their sufferings, arising from thirst, are extreme; yet, though instant death should be the certain result of their refusal, on no account would they moisten their lips, until they heard the cannon at the citadel, announcing that the sun had set. With the most undeviating composure and fanatical obstinacy, which they mis-call resignation, they endure the scorching heat of an eastern sun and become martyrs to the burning flame of fever sooner than raise a finger to avert it. Indeed, it is a martyrdom which they covet rather than labor to avoid, believing that thereby they insure for themselves a speedy entrance into paradise. With the same fatal mistake as to the workings of God in his providence, they often see their houses consumed by fire, and, unless by compulsion, will not lend a hand to extinguish it, but quietly sit down with their pipes, unmovedly watch the progress of the devouring element, and most religiously, as they suppose, exclaim, "God is great!" They appear to have no idea of the fact that effects must follow causes, that God works by means, and that if he has appointed certain means to bring about certain ends, those means must be used ere the end can be obtained. On the contrary, the use of those means would be called by the Mahometans "working against God."

During this month of Ramadan, then, whether it occur during a temperature of 160 degrees in the sun, or at only half that amount, although you may see the poor Moslems attending to their avocations as usual, their pipes are invisible. Indeed, until quite recently, they would not even allow the Christians to smoke, viewing it as an unpardonable insult to their prophet and their religion; but now this prohibition has been removed, though the people will run away from the fumes of the pipe or the cigar as they would from a tiger. As their shadows lengthen, that is, as the sun declines, their pipes are filled, and their tables are spread; and the instant that the cannon booms and the moueddins call to evening prayers, which, as I have stated in a previous chapter, is about four minutes after sunset, they drink off a glass of water or sherbet, next say their prayers, and then feast away to their heart's content. Those who can afford to do so, sleep during the day and feast during the night, until the month is over.

It is incumbent upon every Mahometan, once in his life, to go on pilgrimage to the sacred city of Mecca and to Mount Ararat, or pay a person to go for him. I have seen groups of persons from Tangiers and other parts, with packs of goods on their backs, which they barter on their way for food. It takes these a year to make the journey to Mecca. Their sufferings are often indescribable, especially while crossing the desert. Hundreds who can afford, now go by steamers from Gibraltar, having crossed the straits from Barbary; but this is an easy way of performing the pilgrimage, just as the Romanist who, by way of doing penance, was ordered to walk with peas in his shoes, wisely *boiled* them first. From this pilgrimage the people, sometimes numbering 70,000 or 80,000, return in a body, having first offered sacrifices of sheep, goats, and camels. This they call the ransom of Ishmael, as they believe that it was Ishmael, and not Isaac, who was about to be offered up by Abraham, and that it was on Mount Ararat, and not on Mount Moriah, where the offering was made. The return of the pilgrims is described by travellers who have witnessed it as the most imposing sight conceivable. Hundreds of women go to meet their husbands and sons; but vast numbers too soon learn that they are no more, having perished in the desert. The wailings of these poor women, and the rejoicings of others, rend the air. One year, no less than 7,000 of the pilgrims died of cholera. There is one continuous train of camels and people, hour after hour, and yet the end of the caravan seems far distant. On the second day, the chief emeer, or head of the caravan, enters the city with the Mahmil. This is a large wooden case, richly decorated, and containing two copies of the Koran, in imitation, no doubt, of the ark of the Israelites, which contained the law. The Mahmil is borne by a fine stately camel, which is exempted from labor for the remainder of his life. Some say he is killed, and his flesh given to the poor. The camel is not forbidden food for the Mahometan, though it was to the Jews.

It is said that one man conducted the procession every year for upwards of a quarter of a century, rolling his head about, as he sat on his camel, all the way there and back, each time.

Soon after the return of the pilgrims, the great festival of the prophet's birth and death, for both are said to have happened on the same day of the same month, is celebrated. This I have witnessed twice, viz., in March, 1847, and in December, 1852. For several nights prior to the closing scene, rejoicings are carried on to a great extent. A large open space on the south-west of the Esbekiah Gardens is covered with booths,

much after the manner in which booths are erected at a country fair in England. These are all illuminated, internally and externally, with variegated lamps, and are filled with derwishes and other religious performers. The lamps are in clusters, and each cluster is furnished by some zealous Mahometan, just as wax tapers are provided by the Romanists in Roman Catholic countries on festive occasions. The appearance of the streets is most picturesque. Hundreds of men parading about with lanterns; hundreds more crowding about the booths, and hundreds more squatted round the sweetmeat stalls and coffee shops, which abound in every direction. This fair has been not inaptly called the feast of lanterns.

I have already mentioned that no one is allowed to be in the streets after sunset without a light, and I may as well remind my readers of the fact, that they may be at no loss to account for there being so many lights, twinkling like stars, on these occasions, though the police are not so particular then as at other times. "Let your light so shine before men," said the Saviour, "that they may see your good works;" and again, "Men love darkness rather than light, because their deeds are evil;" both of which expressions refer to the custom of the easterns always carrying lights after sunset, alleging that "men are not afraid to show a light unless their intentions are evil!" The watchmen, or police, are sure to take such into custody.* Several times did I visit this "fair," if it be lawful to call it a fair; but I cannot possibly convey any idea of the impression and sensations that the scene produced. The booths were all animation. In one were a number of derwishes, sitting in parallel lines, facing each other. These incessantly moved their heads and bodies towards each other, backwards and forwards, like wooden rocking horses, uttering, in a deep, sepulchral tone, at each movement, "Allah! Allah!" (God! God!) In another booth they were all standing up, making similar movements of the head and body, only rather more rapidly, and uttering the same word. In another, they were also standing up, but bending themselves first to the right

* It is a significant fact that the watchmen in the east, instead of crying the hour, continually use the name of God: "O Lord Almighty;" "O Living King!" "O Everlasting!" &c.; and this custom is referred to in Isa. lxii. 6, "Ye that make mention of the Lord," that is, "Ye whose watchword is the name of the Lord;" though, of course, it is used only as a figure, which the Jews would well understand. Besides this, the watchmen, at stated times of the night, used to call to and answer each other, just as we see it in Ps. cxxxiv. The first watchman there exclaims, "Bless ye the Lord, all ye servants of the Lord;" to which the second replies, "The Lord bless thee out of Zion." (Read the psalm.)

side and then to the left, and also groaning out "Allah!" When they went to the right, they exclaimed, "Al-," and when to the left, "lah!" (Allah!) laying an unearthly accent on each syllable. In another booth, the performers appeared to have gone stark mad. With the most violent motions of the head and body, jerking every joint and straining every muscle, they too were incessantly bowing to each other, and, with voices that seemed to come from the nethermost tombs, were also groaning out, "Allah! Allah!" A leader, or priest, stood at one end of the long file, and kept them in time by singing. These poor men often continue their superhuman exertions until they sink down exhausted; and some are carried out in epileptic fits, when they are considered to have arrived at the acme of devotion. I have seen their turbans thrown off in the most frightful wildness, while, by their dress, as well as their voices and actions, their eyes rolling deliriously, and the perspiration pouring down their writhing cheeks, every feature being distorted, they seemed as though they had leaped over the wall of a bedlam. And this is called a *zikr*, or prayer. They all begin, as I described first, in a gentle way, and increase in wild gesticulations, until worked up to madness.

Throughout each of the nights, processions go about the streets with torches and wild music, and during the day with banners. Here are men dressed in women's clothes, amusing a crowd with indecent dances; there is a man telling some marvellous tale; and yonder is a crowd enjoying some funny tricks. A thousand voices, and sounds various and discordant, are heard at once. All these things, and many others, passed under my eye; and, however objectionable they may be, had I not *seen* them, I could not have satisfactorily written about them.

These scenes are renewed for ten or eleven nights; and at last comes the climax, which is the ceremony of the *Doseh*. This occurs on the twelfth day of the third month of the Mahometan year; and I shall now describe it as I personally witnessed it on two occasions.

In 1847, having a good dragoman, though a most uncompromising Mahometan, we went betimes to the spot where the ceremony was to take place. Thousands and thousands of people, all, except the comparatively few Franks who were present, being in eastern costume, as represented in the engraving, soon congregated together, until I was jammed as completely as if I had been in "the black hole" of Calcutta. The sun was unbearably hot, the dust insufferable, and the squeezing and pushing indescribable. Presently we heard music; the proces-



THE DOSEH.

sion was advancing. Now was the time to promise "buck-sheesh" to those about me, if they would only *lever* me up to the foreground, and there enable me to maintain my position. And, inconceivable as was the confusion, painful as was the endurance, Herculean as was the task, and hopeless as was

its accomplishment, no sooner was the magic word "bucksheesh" uttered, than the attempt was made, and that attempt crowned with success.

Well, here comes the procession. It is headed by music and banners, and about 200 derwishes, rolling about in a most deplorably exhausted state, groaning out, "Allah! Allah!" and some of them foaming at the mouth, like an over-driven horse. The eyes of some of them were closed, while those of others were so inflated by excitement and exhaustion that they seemed ready to start out of their sockets. Like logs of wood they threw themselves down, and their friends immediately began to pack them in a row, side by side, as seen in the engraving, pulling them about as unconcernedly, I may say as unfeelingly, as if they had been dead sheep, the poor victims continuing to exclaim, "Allah! Allah!" With the help of my dragoman and my bucksheeshed Arabs, I stood close to the heads of those opposite to me, and had therefore a full and unobstructed view. Two or three men, bare-footed, ran over the bodies, as they lay on the ground, to see that all was right, and then came the Sheikh-el-Bekre, or priest, on horseback, the horse being led by two men, and walking over the human pavement with most admirable caution, as though he had been stepping on burning coals. As the animal passed over, those who were able immediately sprang up, and those who were not able were lifted up by their friends, and hurriedly carried away. The people believe that it is impossible for any true Mussulman to be hurt; but, notwithstanding all asseverations to the contrary, I as surely heard the bones of one poor man crack under the horse's foot as I ever heard the crack of a whip. He was lifted up and carried away, as were also several others. What was their fate it was impossible to learn, for the Mahometans take care to keep their own counsel in this respect.

In 1853, in company with a gentleman from Manchester, I again went to see the ceremony, being anxious to be satisfied whether there really were any deception or not. We told our dragoman that if he would get us inside the sheikh's house, we would liberally "bucksheesh" him. Having made some soldiers a present who were guarding a large door, the door was opened for us by some one inside, and our dragoman led us to the flat roof of an out-building, whence we could see all that was transpiring outside, and yet be free from the crowd. A host of Englishmen and other Franks were below us, and several were anxious to ascend to us; but, as they had not learnt how to use the "bucksheesh" key, the door was locked against

them. We could have instructed them, it is true; but, as the roof bent like ice under our tread, we deemed it best to keep them in happy ignorance, and ourselves in probable, though somewhat problematical, safety. While here, a juggler in front of the people, showed us some of his tricks; one of which was, throwing up a large iron ball, attached to a spike, and pretending to let the point penetrate into his cheek bone. There certainly was a large hole there; but, though his movements were of legerdemain expertness, I could distinctly see that he always caught the instrument just before it reached his cheek. The people, however, thought it really entered into his cheek, just as gaping crowds in a country fair in England fancy the conjurors swallow a sword, though it is well known that they do nothing of the kind. There was also a jet-black Nubian, amusing hundreds by apeing an English gentleman, bowing and scraping, holding a piece of glass to his eye, and so forth. Then he made a most polite speech or two, which caused a general laugh, and then he took a bundle of dirty papers out of his pocket, which he said were his "characters." Several persons came up selling lentils and bread; but the crowd helped themselves, and soon devoured all, while the sufferers joined in the laugh. There were also dancers and jesters of every kind almost. An Arab woman went up to the English below us, and, taking off her veil, showed them and us her face. Several people tried to persuade her to go away; but, as she determinedly refused, they at last "buck-sheeshed" her, when she retired; but she would not put on her veil.

No scene can possibly be more graphic than the one before us as we stood on this building. There was a sea of diadems, or turbans, (for the word rendered diadem in the Bible often means turban,) of various colors, but principally white, and clean as a lady's toilet cover, all having been apparently washed for the occasion, undulating in the most pleasing confusion and the most striking picturesqueness. I have stood before 10,000 people in England under one roof, and I then thought that *that* was the most magnificent spectacle I had ever beheld; but it is not worth the naming in comparison with the scene of which I am now speaking. At the meeting in England to which I have referred, I saw some thousands of bare heads, it is true, packed like lucifer matches in a box; and that was graphic enough; but then there were nothing but black coats or fustian jackets, or some such dress; while here, in Egypt, there was every variety of eastern costume, from the rich flowing silk gown of the merchant to the common blue shirt of the

poor fellah; from the silk dress of the lady to the white cotton covering of the slave; from the lily-white diadem wreathed round the head of the Turk, to the sugar-loaf hat which distinguished the fanatical derwish.

From this elevated position I again had a view of the Doseh,—the heavy sheikh riding over his dupes. I this time counted 300, and again saw several of them seriously, if not fatally, hurt. As soon as he had passed, we descended from the roof; and, being led along a dark covered way, entered the sheikh's house. Here, prostrate on the floor, we saw other derwishes awaiting the coming of their priest, and here again the horse passed over them. One man lay motionless. He was picked up and fanned; but no; he was too much hurt to be restored, and was quickly carried away. A man ran several times to and fro with a large serpent coiled round his arm. Formerly, it was the custom for several men to devour two or three living serpents as soon as the Doseh was over; but Mehemet Ali, or, as some say, the present sheikh, prohibited the disgusting practice. (See Vol. II.)

In *Chambers's Edinburgh Journal*, I once read an article in which it was stated, on "very respectable authority," that a boy had been known, for a few piastres, to lie down three times in one day, to be trodden upon; but this I do not believe. I have seen boys throw themselves down, but never saw one allowed to remain. They were always pulled up by the bystanders, and sent away.

On passing through the court of the house on my way out, I saw the horse, the sheikh having dismounted. As I had heard divers opinions about its being shod, some saying it was shod with leather, and others that it was not shod at all, I determined to risk the wrath of any Mahometans who might see me, and satisfy myself on the subject. I therefore went up to it, and, taking up one of its *sacred* legs, to examine its foot, I found that it was shod in the way that all horses in the east are shod, as mentioned by me on page 122, namely, that an iron plate covered the whole foot, except a small hole in the centre to admit air. There was no deception here, let other travellers say what they may. Indeed, there was no hypocrisy in any part of the ceremony. There can be no real religion without sincerity; but, if sincerity were all that is indispensable, we might well award the palm to these poor derwishes. One writer, however, (Mr. Eliot Warburton, who was lost in the Amazon, when she was burnt at sea in 1852,) says of the Egyptian, "His loyalty is slavishness; his courage is ferocity; his religion superstition; his love sensual; his abstinence pha-

risaical; and his resignation a dastard fanaticism;" and he is quite right in his description.*

That this riding over men is peculiar to Mahometanism, I do not believe, for we find Isaiah referring to the practice, (li. 23,) and he lived nearly 1,400 years before Mahomet. Perhaps also David had it in view, as a figure, when he wrote Ps. lxvi. 12.

It is to me almost a mystery that people in every age and country should have allowed, and should still allow, themselves to be so duped by their priests. Whether we look at Moloch mentioned in the Old Testament, and the children passing through fire; whether we look at the far east, India, and there behold the people voluntarily throwing themselves under their ponderous idol Juggernaut, to be crushed to death, which was the case even in our own dominions there until within these few years;† whether we look at the Mahometans, as I have just been describing, or the infatuated Romanist and his deeds of mortification and penance; or, coming still nearer home, nay, even to our very doors, at the Puseyite clergyman, we find the same tyranny practised, the same sordid selfishness, the same dust thrown in the eyes of the people, and in them the same blind acquiescence, the same chains of a degrading slavery. Each forms a step in the same religious pyramid, of which working for life forms the base. We talk of the *military* despotism of Austria; but there can be no tyranny equal to *religious* tyranny; no oppression like that of the priests; no degradation like that of superstition.

* And this is the religion, at least part of it, for which the Turks are now fighting. It must not be supposed, however, because the English and French are assisting them, that *they* too are sending out their fleets and armies to uphold such a religion. On the contrary, they have wrested from the Turkish Government, for professed Christians of every sort, privileges of which in the Ottoman empire they had for hundreds of years been debarred. The haratsh, or poll tax, which all Christians had to pay to be *allowed* to carry their heads on their shoulders, is to be taken off; the evidence of Christians is, for the first time, to be received in Mahometan courts; and they are to have other advantages, which I need not enumerate. *We* are going to war, not to uphold Mahometanism, but to stop the encroachments of one of the most barbarous, heartless, unfeeling, ambitious tyrants that ever lived; viz., the Emperor of Russia. (1854.)

+ In the *Times* newspaper of March 30, 1854, there is an account of this idol Juggernaut being destroyed by fire. The people were "merged in grief, attributing the accident to the fury of the god, for causes of which they were not cognizant." Whether or not our Government will allow them to construct another, I cannot say; but I believe they paid a yearly sum out of the public money to support the temple.

The Moslems always look with suspicion upon any European who professes to have embraced their "true faith." A European, who for interested reasons had turned Mahometan, was once seen drunk, when he was taken before Ibrahim Pasha, and ordered to be bastinadoed. A bystander whispered to the pasha that he was a Frank. "O no, no," said Ibrahim, "he is one of us, *lay it on well*;" and they gave him a respectable five hundred.

CHAPTER XXVIII.—EGYPT. VICINITY OF CAIRO.

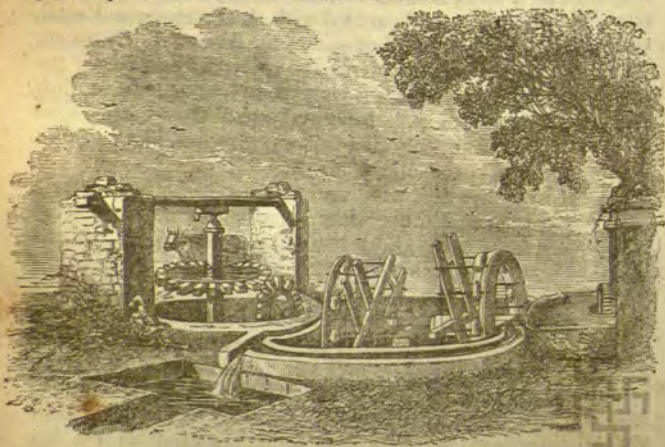
I have by no means exhausted the fund from which interesting accounts of the Egyptians might be drawn; but I must proceed with "my wanderings."

Soon after my arrival in Cairo, I visited the various places of note around the city. I shall first speak of the Land of Goshen, and of On, the City of the Sun.

Having made up a party, we took donkeys, and left the hotel early in the morning. Passing through the gate, our donkeys treading their way amidst hundreds of market people outside, we reached the barracks, a large building capable of containing some thousands of men. Here were sentries in their boxes, which were built entirely of dried mud; and immediately opposite was an Arab village. A village, did I say? No, pardon me; I mean a large number of mud hovels, some of them not more than five feet high, roofed with doura straw and mud, and with holes about two feet square for doorways. These are the abodes of the soldiers' wives and children; and surely the wide world cannot produce a more complete sample of filth and wretchedness. I once measured one of these cottages, or rather one like them, only that this was *detached*, like a gentleman's villa, while the others are huddled together. It was eight feet long, five feet wide, and five feet high; and in this sty I saw a woman and five children. It was near the river at Minieh, a large town about 160 miles south of Cairo. I saw it in 1851, and again in 1853. There are many similar ones all over Egypt. When Job speaks of houses of clay, (iv. 19,) he refers, as a figure, to these mud buildings, for there were thousands of them in his day, as there are now; and, moreover, their "foundation" is still "in the dust," that is, in the sand; for everywhere in Egypt and Arabia, where there is not constant irrigation, there is perpetual sand or dust. I have seen whole villages standing, as it were, in a sandy desert, the sand having covered nearly all the gardens and fields. How

beautifully does Job use the figure to set forth man's utter insignificance! And again he refers to these houses built of mud, when he speaks of wicked men "digging through" them "in the dark;" (xxiv. 16;) for any one with a pickaxe could level them with the ground in a very short time. When houses are broken into now, the burglars never think of trying the windows, but cut a hole through the wall, which can be done with little or no noise, so that the first intimation that the inmates have of the robbery is the morning's light peering through the hole. In England, the rains would soon wash such houses down; but in Egypt they will stand for many years, unless destroyed by man or shaken by hurricanes. I have seen the sides of many bulging out like a water cask, and have wondered how they could stand for a single day. These are the "bowing walls" referred to by David, in Ps. lxii. 3.

Before the houses are considered as finished, they are plastered over with mud, just as many of our houses are coated with cement; and this mud plaster is what Ezekiel calls "untempered mortar." (xiii. 10, 11, 14, 15; xxii. 28.) A single day's rain, like some which we have in England, would prove an "overwhelming shower," wash down scores of them, and thus add to the "mire in the streets" spoken of by Zech. (ix. 3.) On page 167 I have given another illustration of this untempered mortar and "overwhelming shower." I have described both as they really exist at the present day, and Ezekiel probably had both in view when he wrote.

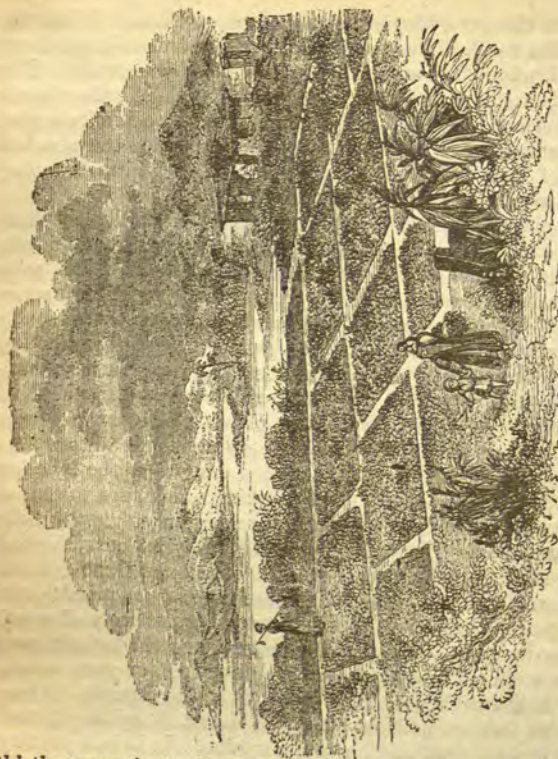


THE SHAKYIAH.

Near the gate, too, is the new canal of Cairo. When the river has reached a certain height, this and the old canal are opened; when the waters rush in and fill all the wells. This event is accompanied by great rejoicings. While the river is rising, criers go about the city every day, announcing its height, and exclaiming at the same time, "I announce the absolute glory of God." "God is bountiful, and hath given running rivers to water the lands;" &c. &c.

For six or seven miles we passed over a well-cultivated plain, full of fruit trees, some of them, such as apricots and almonds, being in full bloom. Barley, wheat, beans, lentils, &c., were luxuriating in every direction. Streams of water, in narrow rivulets, not deep enough to drown a rat, yet sufficiently copious to keep the ground well watered, were meandering through the gardens and plantations. These streams are supplied from wells, which are filled with water when the Nile overflows. As the whole of this plain is then covered with water, and as the land is exceedingly light, the water filters through, and keeps the wells supplied, long after the Nile has receded, and is thus capable of affording sustenance to tens of thousands of people, if that number were only there to make good use of it. The water is worked up by bullocks, turning shakeyahs, or Persian water-wheels. Of one of these I give a representation; but some of them are much more primitive in appearance, being made, in a rude manner, entirely of wood, the heavier parts being of the palm tree, and the lighter, such as the teeth of the wheels, of the gum tree, or gum acacia, called in the Bible "shittim wood." It is very durable. Wherever this irrigation takes place, the desert is quickly turned into a fruitful field and a smiling garden. It is in a country of this description that the force of such passages as Gen. xiii. 10; Num. xxiv. 6; Isa. i. 30, li. 3, lviii. 11; Jer. xxxi. 12; Ezek. xxxvi. 35; can be well understood and appreciated.

As the waters gently roll down the sluices, the husbandman can turn them which way soever he will, as fully expressed in Prov. xxi. 1, for the term "river" there, and in Ps. i. 3 and several other passages, refers to these artificial channels. The ground is formed into squares, as shown on page 292, and the water kept out by small banks or ridges until it is needed. The husbandman then breaks down a portion of the ridges with his foot, as I have seen in very many instances, when the water rushes through the opening and waters the enclosure. This is what is referred to in Ps. lxxv. 10, and the latter part of Ezek. xvii. 7. Job also had it in his mind when he said, "If my land cry against me, or that the furrows thereof complain, let



A WELL-WATERED GARDEN, WITH FURROWS.

thistles grow instead of wheat." (xxx. 38, 40.) And I have no doubt the custom is also referred to in Deut. xi. 10, 11; meaning that though the land of Egypt was a land which was "watered with the foot," sometimes in the way I have described, and sometimes by hard labor in working the water from the wells, "the land whither ye go to possess it drinketh water," or is watered, "by the rain of heaven," without any labor at all. 2 Kings xix. 24 has also reference to the husbandman turning, or drying up, the streams with his foot.

Sometimes on our way we passed along groves of acacias; sometimes through orchards of mulberries; sometimes under wide-spreading sycamores; sometimes amidst plantations of cotton and sugar-canes; and sometimes over fields of clover, melons, and tobacco. Peasants' huts, Bedouins' tents, and whitened tombs interspersed here and there, with the fearful

desert in the distance, all tended to make the scene interesting and picturesque, though the whole plain was almost as level as a railway.*

And what is this plain, so teeming with luxuriance, so pleasing to the eye, so profitable to the husbandman? The LAND OF GOSHEN! Yes; the land of Goshen! O how my heart throbbed when the fact was announced to me by my guide! I am aware that some writers contest the point, but, I think, very ineffectually. It is true that Rameses, from which city the main body of the Israelites took their departure, could not have been situated here, because, as the distance from the Red Sea is about 70 miles, it is quite clear that upwards of two millions of souls, with their flocks and herds, could not have travelled so great a distance in three days. But that the Land of Goshen extended over the plain, having one branch (the Pelusian) of the Nile on the west, and the Arabian desert toward the Red Sea, on the east, I do not see how any one who has examined the country, or even a map, can doubt; for two millions of people, mostly *shepherds*, could not live with their cattle in a very confined space. The whole of this district is still, as it was in the days of the Israelites, the best of the land, though there can be no doubt that many parts are now mere desert which in the time of the Israelites were richly cultivated. There could have been no figs, vines, and pomegranates, had there been no water; and there could have been no water had they not been near the river; for it must be borne in mind that in this part of Egypt there are never more than four or five showers of rain in all the year. The Israelites lived then as the people live now, on the fish caught in the river, where they abound, and on the fruit poured forth in rich profusion by the land. They must also have mixed greatly with the Egyptians in their business transactions, else how could they have borrowed, or rather, *asked for*, for that, I believe, is the correct rendering of the word, their jewels of gold and silver, when on the eve of departure? I believe they asked for these things in payment of their just wages for their labor, while they had been made to work as slaves.

It is quite clear that the great mass of the Israelites had assembled at Rameses, ready to start, for some days before they took their departure. Those whose habitations were nearer the Red Sea than Rameses would probably head the march;

* What I here term clover is called by the Arabs berseem. It is the same which, in Num. xi. 5, is called leeks. The people are very fond of it, and it is sold in the streets in bunches. It is very different to the clover in England.

and by this means they would easily reach "the wilderness of the Red Sea" in three days, the time mentioned in the Bible, the head of the gulf not being more than 35 miles from Ramesses.

A few miles to the north-east there is a village called San, which some writers believe stands on the site of Zoan, where Pharaoh's palace was situated when Moses and Aaron went to him at the command of the Lord, (Ps. lxxviii. 12, 43; Isa. xix. 11, 13; xxx. 4,) though others believe that the royal city was at Memphis, some miles farther north, and on the other side of the river; and I confess that I incline to this opinion. Either place will answer to the description given in the Bible, whether historically or prophetically. The fields are now barren wastes, and the country round full of ruins. "A fire *has been set in Zoan.*" (See Ezek. xxx. 14.)

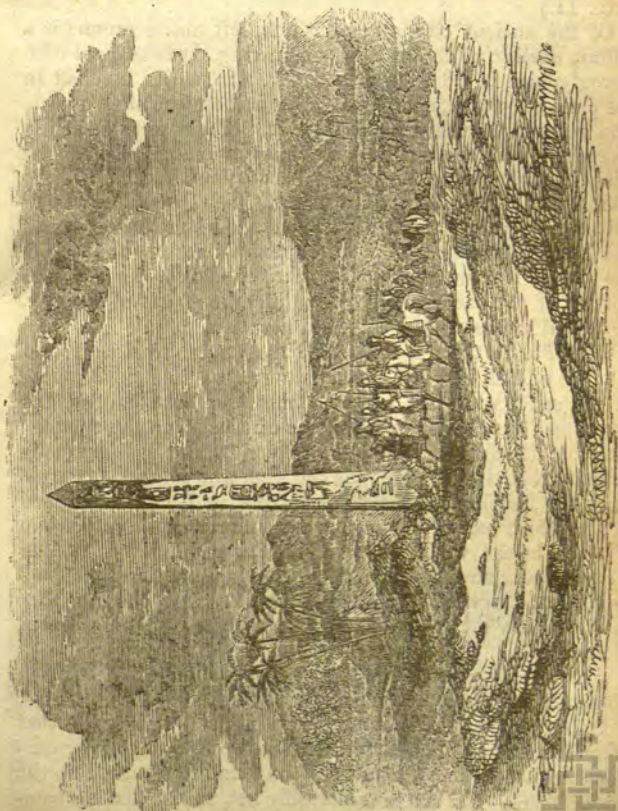
In Gen. xv. 13, we find that God told Abraham that his people should be afflicted in a strange land for 400 years. See how this was verified. It was just 405 years from the birth of Isaac to the Exodus.

Over part of the Land of Goshen, then, our course lay. I cannot even attempt to describe what were my sensations, and what my reflections,—how the whole life of Joseph passed through my mind, together with the subsequent history of the Israelites, their hard bondage, and their divine and miraculous deliverance; but I may possibly revert to the subject when I have conducted my reader as far as the Red Sea.

Proceeding onwards, for the donkeys *will* go, we reached the village of Matareeah. Here we were shown a sycamore tree, under which the Copts and Romanists tell us Mary and Joseph rested when they fled from Herod. (Matt. ii. 13-15.) The tree is regularly peeled, having been hacked by the superstitious votaries. It is also covered with names, crosses, &c., cut in by pilgrims. Near this tree is a spring of good water, which we are also told was made originally to spring to supply Joseph and Mary with water, and yet it is clearly an artificial well, like the others. A similar tradition exists amongst the Arabs with regard to Hagar and Ishmael, when sent away by Abraham, viz., that Hagar, having no longer any water for the child, placed him under a tree to die; when immediately water flowed near the spot. How annoying it is that, when you are enjoying the realities of indisputable *facts*, you should against your will be perpetually *crammed* with superstitious *fictions*. Some go so far as to say, that as Joseph and Mary were pursued by Herod, the sycamore tree opened itself for them to hide themselves in its bowels.

It is said that in this place cotton was first grown in Egypt; and it is also said that the balsam tree flourished here. Josephus says that Herod farmed from Cleopatra those parts in which the balsam tree grew; and it is believed by some that balm was, long before Herod's time, sent into Palestine from Egypt and Arabia. Probably Jeremiah refers to this when he asks, "Is there no balm in *Gilead*? Is there no physician there?" (viii. 22.) Why send to Egypt?

Again mounting our donkeys, in a few minutes we reached Heliopolis, or the City of the Sun. This was the "On," men-



"ON," OR HELIOPOLIS.

tioned in Gen. xli. 45, 50; and xlii. 20. From this city Joseph took his wife. Here there formerly stood a magnificent temple, dedicated to the worship of the sun, and Joseph's wife's father was one of the priests. The city is called Aven by Ezekiel, Hosea, and Amos; and Bethshemesh by Jeremiah. Hosea (x. 8) calls "the high places of Aven the sin of Israel;" from which it is clear that the Israelites really and truly worshipped the sun; for the words On, Aven, and Bethshemesh, all mean, "City of the Sun." Josiah took away the groves and burnt the chariots which had been dedicated to the sun. (2 Kings xxiii. 11.)

Of the ancient city, all that is now left above ground is a solitary obelisk, as shown in the engraving. It is covered with hieroglyphics, is 66 ft. high and 6 ft. 3 in. at its base, all in one piece of granite, and is said to bear the name of Osirtasen, who reigned in the time of Joseph. There were anciently several of these obelisks here, and they are supposed to be the images (or *statues*, as the original reads) referred to by Jeremiah. (xliii. 13.) The ancient writer, Strabo, says that Heliopolis formerly stood on a little hill, but the whole country round has been raised by sand and Nile deposit, so that the base of the obelisk is now considerably below the level. That a large portion of the ancient temple, and of other parts of the city, lie buried in the sand, I entertain no doubt.

In 1853, the Church of England missionary, Mr. Lieder, told me that a brick wall had been discovered at Heliopolis, buried in the sand, which he had no doubt had been built by the Israelites; for every brick had the cartouche, or name, of the Pharaoh, Thothmes III., stamped upon it, and it is generally believed that this Pharaoh was the king who reigned in Egypt when the Israelites took their departure, as I have mentioned in a previous part of this work. Mr. L. showed me one or two of these bricks, which he had in his private museum; and, as I expressed a strong desire to procure one, he kindly offered to allow his servant, who knew the spot where the wall was, to accompany me. I need scarcely say how gladly I accepted of the offer.

Accordingly, accompanied by my companion, a Mr. G., from Manchester, I procured donkeys, and we started off.

On arriving at the spot, as the pasha had given orders that no one should be allowed to excavate, we had to go very cautiously to work; but a man was soon found who turned up the bricks for us. The sun was intensely hot, so hot that my companion retired to a shaded spot; but I was determined to weather it out, if possible. Brick after brick was brought up, but

it was some time ere I found two with the cartouche sufficiently distinct to please me. At last I was suited; when having liberally "bucksheeshed" the laborer, and carefully packed the bricks in a box which I had taken for the purpose, I placed them in front of me on the donkey, and we returned to Cairo. I could not have taken more care of them had they been the choicest gems. As each brick was about 15 in. long, 9 in. broad, and 5 in. thick, my reader may guess how my arms and back ached when I reached Cairo. But I had a prize, and I stuck to it with something of my usual tenacity; for with me, generally speaking, to undertake,—to *begin* a thing means to *finish* it, however much my poor body may suffer afterwards. This is one thing which I have to endure,—an energetic mind in a weakly frame, like a hare in a glass cage.

On reaching my apartments, my next business was to have a box made to such a nicety that the bricks could be sent to England without being injured; for when I tell my readers that they were made of nothing more than dried mud, though each bore the king's stamp, they will readily see that every precaution was necessary to prevent their crumbling. Well, the box being made, I gently put in the bricks, and packed them with cotton and flax, with as much care as if they had been French glass shades or Dresden china vases. I then wrote on a piece of paper what the bricks were, and entreated the customs officers not to disturb them, as, if they did, they would be sure to damage them; and this paper I put in the box. I then wrote to my friend B., of Liverpool, giving him every particular, requesting him to "clear" the box for me through the customs house, but by no means to allow the officers to take out the bricks, if he could help it, as they were for the British Museum. I then fastened up the box, and put it inside a larger one, with some other Egyptian curiosities, and sent it by steamer to Liverpool.

On their arrival, for two whole days Mr. B. had to dance attendance at the customs house before he could get the box attended to; and then, can it be believed? notwithstanding the paper I had written, notwithstanding the appearance of the bricks themselves, which, to a mind of the meanest capacity, would have shown that there could not possibly be anything contraband concealed in them, and notwithstanding the asseverations of my friend, the ignoramuses would turn the bricks out of the box; and the result was, they crumbled in their hands. And a large ostrich's egg, which I purchased in Nubia, shared the same fate. And this in England! this "great, glorious, and free" country, as it is often called. We talk of

France, and we talk of Italy, and wonder how the people can so quietly wear the chains which are put round their necks by their rulers; but I declare positively, I never met with half so much doggedness, half so much incivility, in either France or Italy, as I have in some of the Government offices in my own country. When I think of it, it makes me ashamed of my country *men*, though I must say, I am not ashamed of my country. I hope the day will yet come when such annoying taxes as customs duties, and such Jacks-in-office as customs officers, will be done away with. I remember once landing at Hull from Germany, when one of these underlings asked me if I had "anything about me liable to duty;" to which I replied, "No." "But," he said, "I must search you." "Indeed!" I replied; "Have you reason to *suspect* that I have anything about my person liable to duty?" "O no," he answered. "Then," I retorted, "I shall not allow you to search me; for you have no right to do so unless you have good reason to suspect me." He thereupon made way for me, as he knew my version of the law was correct. I always feel humiliated, when, on my own shores, I have to endure the scrutiny of these rude public servants.

As my trip to Heliopolis has led me to introduce the subject of Egyptian bricks, this may not be an improper place in which to explain how those bricks were made, and also how bricks still are made in Egypt.

We read in Exodus i., that when the "new king" rose up in Egypt, who "knew not Joseph," he compelled the Israelites to serve with "hard bondage" in the making of bricks, &c.; and again, in chapter v., we read that Pharaoh "commanded the same day the task-masters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves." From which it will be indisputably clear that straw was used by the Israelites in the making of bricks. (See page 138.)

Now, one of the first things to which I directed my attention on arriving in Egypt, was the bricks, and the way in which the houses were built. The cottages, as I have already shown, are nothing more than Nile mud, *plastered* up by the people with their hands, and then left for the sun to dry. The palaces are built of stone and the houses of the middle classes of brick; but none of these bricks, with here and there a straggling exception, are burnt hard like ours, but merely dried in the sun, Nile mud usually forming the mortar. When dry, which, under the influence of an Egyptian sun, is soon the case, the houses are generally white-washed; so that, at a distance, they look

like so many stone mansions; but as you approach, the illusion quickly vanishes, and you find them, after all, only so many dried mud buildings, which may be easily "dug through," (Job xxiv. 16,) or rased to the ground.

When straw is to be mixed with the bricks, it is done in this way. The mud is put in a heap, like mortar, and a quantity of straw, dried coarse grass, &c., being chopped small, is thrown upon it, and then trampled into it by the laborers. This custom is referred to by Nahum, (iii. 14,) where he speaks of treading the mortar and making strong the brick kiln, or rather the *bricks*. The bricks are then spread out to dry in the usual way, the mixing of the straw having the effect of compacting the mud, and preventing the crumbling of the bricks. I have seen many bricks of this kind in some of the villages of Cambridgeshire. I think they are called clay bats.

Now it is a remarkable fact that the bricks which are found at Heliopolis contain *very little* straw. That they were made in the time of Thothmes III. there can be no doubt, because, as I have already said, each brick contains his royal mark, or name; and if he really were, as Sir G. Wilkinson says, the Pharaoh of the Exodus, that is, the king who reigned when the Israelites took their departure, these bricks are, indeed, a wonderful proof of the truth of the Bible account, as they clearly show how difficult it was for the Israelites to procure straw.

At a place called Dashoor, twenty miles higher up the Nile than Cairo, there is a large pyramid built entirely of bricks; but these bricks are well mixed with straw, and are as firm and good now as they were more than three thousand years ago; for I must again remind my reader, though at the risk of being tedious, that nothing of this nature in Egypt ever decays, as there is very little rain or damp. Now when this brick pyramid was erected, is not positively known; but it is *certain* that it was before the reign of Thothmes III. Some persons think that it was built by the Israelites during the earlier years of their hard bondage; and if it really were so, what a striking contrast there is between the bricks that were made by them when the straw was *found for them* and those that were made when they had to *find the straw for themselves*; the one being well mixed, and consequently firm and compact; and the other crumbling into pieces on being handled roughly.

Whether the bricks at Dashoor were made by the Israelites or not, one thing is, I think, indisputable, and that is, that they were made by *captives* of some kind, because most of the bricks

have two finger holes in them, which denotes captivity, the captives, or slaves, having been made to thrust their fingers into the bricks as they made them, to denote their degraded state. One of these bricks I have now, whole and sound as on the day on which it was made, though nearly 3,500 years ago. This is so firm that it did not crumble under the barbarous hands of the Liverpool customs officers, as those from Heliopolis did, which contained but little straw. It weighs 30lbs., and the holes made by the fingers are quite unmis-takeable.

In tomb No. 35, at Thebes, in Upper Egypt, there is, or rather was, (for many of the ancient frescoes in the tombs have been destroyed by travellers,) a representation of the Israelites at work making bricks, their task-masters standing over them with sticks. This tomb is believed to have belonged to an officer who had been overseer of the public buildings throughout the land of Egypt. (See Vol. II., pp. 322, 323.)

One more fact I must mention, viz., that more bricks have been found containing the cartouche of Thothmes III. than of any other Pharaoh,—another proof of the way in which he worked the Israelites.

I now turn again to my journal.

On leaving Heliopolis, in 1847, we bent our faces towards the west. Our guide led us over another part of the plain to the palace and gardens of Shoobra. These are, or at all events then were, the best gardens in Egypt; but since the old pasha's death they have been greatly neglected. Here was his favorite retreat, his "summer chamber." (Judg. iii. 24; Amos iii. 15.) These gardens called to my mind all the fanciful tales of Arabia which I had read in my boyish days. The beds are laid out in parallelograms, squares, triangles, &c. The walks are set in Mosaic, of colored pebbles, in all kinds of fanciful patterns; the groves, bowers, arbors, and trellis-covered paths are luxurious; and the fountains and streams are truly refreshing. All over the gardens there were hedges of box and myrtle, and flowers, cypresses, and odoriferous plants in immense variety. The fruit trees,—oranges, lemons, citrons, &c., were groaning, as it were, to be relieved of their burden of fruit. Turn which way I would, the scene was enrapturing, and the fragrance of the air delicious.

In the centre of these gardens there is a magnificent building called the Kiosk. It is of the richest style of architecture, entirely of marble and alabaster, and has an arcade supported by 120 marble pillars. In the court there is a marble reservoir, surrounded with marble balustrades. Two or three

gaudy gondolas, or pleasure boats, were upon the water, fastened to pillars with silk cords. At each angle, the balustrade opens upon a flight of steps, guarded by crocodiles and lions, admirably sculptured, and all of white marble. When I was there, fountains were playing in and around the reservoir. The Kiosk is fitted up with gas, being the only part of Egypt in which gas is known.

As the pasha was not at home, we were allowed to see the rooms, but there was nothing in them worthy of particular notice, except a portrait which the old pasha, contrary to the injunctions of the prophet and greatly to the grief of all good Mussulmans, had had taken of himself.

Here also were alabaster baths, with gold taps; but this building has been taken down.

On one side of the gardens there was a large aviary, but no great variety of birds; and outside was a gigantic elephant chained to a tree. In an enclosed yard, there was an ostrich, which, as Job said, (xxxix. 13, 18,) is swifter than a horse. It takes the Arab hunters two days to run one down. They keep doubling like a hare, and finally bury their heads in the sand; when the hunters kill them with clubs, to preserve their feathers. They run with their wings extended, as though flying. The Arabs never can get near them to shoot them, but watch their opportunity when they leave their nest, and then plant their fowling pieces a short distance off, pointing to the nest, fixing a long burning fusee to the touch hole. The ostrich soon returns to the nest, and is almost certain to be shot as soon as the fusee has burnt to the powder. The ostrich, however, often leaves its nest, and never returns, having no affection for her young. The word translated ravens in Job xxxviii. 41 and Ps. cxlvii. 9 is said to mean ostriches.

Our way to Cairo lay alongside the Nile, through an avenue of mulberry, sycamore, and acacia trees, extending for two or three miles. Nothing could well be more pleasing, were it not for the dust. In Greece the avenues are formed of olive trees, but the olive does not thrive in Egypt. Hence the oil (olive oil) was sent there from Palestine. Hosea refers to this, when he says, "Oil is carried into Egypt;" (xii. 1;) but in the case which he mentions it was sent by the Israelites as a *bribe*, to induce the Egyptians to assist them. Hence the act is censured and compared to feeding on wind; and Isaiah said it was debasing, and should not profit them. (xxx. 6, 7; lvii. 9.)

In about an hour we reached Boulac. Here there is a large cotton factory, containing 12,000 spindles and 240 power

looms. There is also one at Shoobra, with 8,000 spindles and 240 power looms. Old Mehemet Ali erected factories all over Egypt, but the present pasha closed them, and turned them into barracks, with the exception of the above two, as he said it was folly to carry them on at so ruinous a loss; for, though all the labor was *forced*, the yarn and calico manufactured cost 40 per cent. more than English goods, even when the duty and freight were added. The sand blows into the buildings and ruins the machinery.

In 1847, I went into one power-loom shed, which was at full work; but the only *power* used to turn the machinery was that of human bones and sinews! No slavery in the world can surpass this. The poor *living* machines seemed ready to sink into the earth; but, like the Israelites of old, near the very same spot, they had no alternative; their full tale of work must be produced. The mills at Boulac and Shoobra are turned by steam engines.

The prejudice of the people against machinery is unbounded. They will not even use a wheelbarrow if they can help it. One of the English engineers employed on the railway near Cairo told me that 3,000 of the laborers ran away in one week rather than wheel a barrow. When a small quantity of the rubbish was put into the barrow, they preferred carrying barrow and all on their heads. I cannot vouch for the truth of this, but I see no reason to doubt it, as I have witnessed many things equally strange.

Every person at work in the factories is branded in the hand or on the wrist. (See Rev. xiii. 16, 17, and also my remarks on page 217.) The carders are marked with the representation of a carding machine, the spinners a spinning frame, the weavers a loom, and so on. As the Arabs pass through the town gates, they often have to hold out their hands to the guard, to show that they are not runaways, that they are not *branded*. (1847.)

An acquaintance of mine who went from Lancashire to Cairo, to manage one of the mills, took out with him a number of men and women, to instruct the Arabs. He told me that, with two or three exceptions, they all drank themselves to death, the women first and the men quickly following.

The calico manufactured in Egypt is coarse, not that fine linen spoken of in the Bible, and much of which is found in the mummy pits, as I may by and by have to mention.

At Boulac the pasha has also a foundry, a mechanical school, and a dockyard. The foundry is one of the largest in Europe, out of England. In the yard I saw a number of large guns

which had been recovered from the sea after the Battle of the Nile. They bear the French arms, and belonged to the ship *L'Orient*, which was sunk by Nelson. Many of them have now been broken up, and cast into wheels for windmills, &c. How much sweeter that sounds than did their old terrifying name,—twenty-four pounders!

The mechanical school and engine department were for several years superintended by Mr. Maxton. It was also his duty to instruct the Arabs in engineering. Being now in London, having left Egypt, I asked him a few days ago if he did not think it were possible to prevail upon the Arabs to do the necessary work, and to keep or make them honest, without so much of the bastinado; when he emphatically replied, it was *not* possible. Old Mehemet Ali, he said, often complained because he did not bastinado the men enough; but he said he never could do it until they had completely wearied him out. When a man was bastinadoed at the foundry for theft, or for refusing to work, a doctor always stood over him, to feel his pulse, and to tell the brutes who were hewing him to pieces when to leave off; for the officers always gave them to the very last lash that nature could endure.

The dock-yard does not to an Englishman seem to be on a very extensive scale; yet there really is a great deal of boat-building and repairing done there. Seeing a number of men at work in chains, I took them to be felons; but not so. They were merely debtors to the Government, and that, in Egypt, is a greater crime than felony.

Here I saw about 200 men hawling at ropes. They were hoisting a boiler out of a steampacket, which required repairing. Not having machinery for the purpose, this heavy work has always to be done by human strength, the laborers singing merrily the whole time. The sight was both interesting and amusing. The superintendent of the dockyard was an Arab, who had been educated in England. (1851.)

I often visited each of the above places, and might give many interesting, and an equal number of harrowing, anecdotes; but I forbear.

I also on one occasion went through the pasha's printing office, which is also at Boulac. Everything was truly primitive. The men were doing their work well, considering the presses, &c., that they had at their command. About £1,000 judiciously laid out would furnish everything that is necessary. The Arabs were highly delighted when I showed them how we in England handled the types. As they *read* from right to left, so they place the type from right to left; whereas we, of course,

place them from left to right. I proved to them that they could not pick up the types their way half as quickly as I could my way. The rapid movements of my fingers astonished them. A newspaper is printed here in Turkish characters, which, of course, none of the Arabs can read.

As Boulac is the port of Cairo, the Government customs house is there. A duty of five per cent. only is levied on all foreign goods *imported*, without distinction, while 12 per cent. is levied on all *exported* goods, of Egyptian production. This is the very reverse of what other countries do; but Herodotus, 2,000 years ago, said the Egyptians reversed the order of everything; and they do the same still. (1854.)

The pasha has also very extensive granaries here. When the people cannot pay their taxes in money they have to pay in kind, the pasha's officers *kindly* fixing the value. I have seen thousands of quarters of wheat, barley, beans, &c., piled up in the granaries, open to the sky, without any protection beyond a low wall; and I have seen hundreds of pigeons helping themselves, and nobody attempting to drive them away. Indeed, they would think it "unlucky" to do so. A very respectable Turk once told me that a man in his village had a bad (sore) eye, because he shot a pigeon, and he cautioned me against ever doing so.

The only locks that are used on the gates of these granaries are made entirely of wood, and have wooden keys. I cannot well describe them, but the keys slide into a kind of socket, and then the bolt is withdrawn. When the officers have locked the gate, they stick a piece of mud on the key-hole, and then stamp upon it the Government seal. This mud seal is what Job referred to when he spoke of being "turned as clay to the seal." (xxxviii. 14.) The only use of these seals is to satisfy the officers that the gate has not been opened.

On passing through the streets, I saw a Turk on horseback whipping a poor Arab, because he would not let him have his camel. I thought it sad enough; but I afterwards so many times saw a similar thing, and deeds so much worse, that this sank into nothing.

When returning to Cairo, a man was pointed out to me who was giving water to any one who asked for it. This man, report says, had a daughter who strayed away, or was stolen, and went into Syria. Some years afterwards, the father, having occasion to go into Syria, made up his mind that, while there, he would take another wife, and, accordingly, employed a khatbeh (See page 259) to find him one. This was soon accomplished, and he returned home with his new spouse. A

few months subsequently, circumstances revealed to him that he had married his own daughter. Being in an agony of mind, he went to the sheikh to know what he could do to atone for his sin; when the sheikh told him if he gave away water all the days of his life, perhaps God would forgive him. And there the poor man stood every day for years, with his water jars, refusing all presents, except a piece of bread or melon.

My next trip was to the Petrified Forest; that is, a large tract of desert covered with trees and fragments of trees, all turned into flint. On this occasion we passed out at the gate of Victory, and entered immediately upon a field of desolation,—hills of ruins all around us. These had been the accumulations of ages, not only of fallen buildings, but also of broken earthenware and rubbish, for the Egyptians never will remove their rubbish to any great distance from their gates, unless compelled, but keep perpetually piling and piling, until the mounds became quite formidable.

But what was this compared to the Petrified Forest, which we reached in about two hours? *There*, lying prostrate, and half buried in the sand, were trees of almost all sizes, and millions of fragments, like an immense timber merchant's yard, all turned into flint. To *believe* it, one must *see* it. At first sight, I seemed almost petrified myself. I measured one tree 60 ft. long, and another 40 ft.; and one 3 ft. 3 in. diameter. The trees were separated into divers lengths, yet each piece retained its own relative position, just as if the trees had contracted, and *snapped* during the process of such contraction. Some had hollow trunks; some were straight, being palm trees; some were crooked, and the roots of some were entire; just as if a forest of trees had been blown down at once. There they lay, all looking like rotten timber, yet all absolute flint. The grains and knots of some were as distinct as in any agate I ever saw. The sand around is full of particles, greatly resembling what we call Bristol or Isle of Wight diamonds.

This is to me the most inexplicable of all the wonders I ever beheld. How did these trees get there? For miles and miles there is nothing but a burning sandy desert, without even a blade of grass. Could the trees have *grown* there? We know that on the highest mountains, the Alps, the Pyrennees, Ararat, &c., shells, and skeletons of fish, and sea monsters have been found; while elephants and whales have been discovered in England, and crocodiles in the very heart of Germany. What but THE FLOOD could have carried them thither? And will any man be bold enough to say that these trees were not deposited here by the same awful deluge?

On our return, we visited the famous tombs of the Memlook kings. They should be visited by all who stay in Cairo; but I must not attempt any detailed description.

The island of Rhoda, and Old Cairo, formed another day's excursion.

At Old Cairo we were shown the first mosque that was ever built in Egypt, which was in 642, by Amer. The arcades are supported by 270 marble pillars. Many Mahometans believe that when this church falls their religion will fall; and they are, therefore, very solicitous about it.

We also went to see an old Christian church, said to have been built in the third century, on the site of the house in which Joseph and Mary dwelt when they fled into Egypt. The building is exceedingly primitive, and certainly bears marks of great antiquity. The pulpit is especially curious. It is of marble, and stands on fifteen marble pillars. On one pillar there is a white spot, which the priests said was caused by the Virgin Mary leaning against it! In the vault, there is a baptistery, as large as a bath, but very much deeper. Sprinkling could not have been practised in those days, nor is it now by the Copts. They immerse both infants and adults. The Copts, who are descendants of the ancient Egyptian Christians, have possession of this church, and the Romanists pay them a rent, to be allowed to say mass in it as often as they please.

I was next taken to see the Greek Patriarch of Alexandria, who resided in an old building near this church. This high church dignitary *exhibits* himself, and expects to receive bucksheesh for the sight. He was quite satisfied with a couple of piastres (5d.) for our party. Only fancy our Archbishop of Canterbury showing himself for fivepence!

On the island of Rhoda, the Arabs and many others believe that the Pharaohs had a palace, and they even point to a spot on which they say Moses was found by Pharaoh's daughter. The situation answers the Bible description very well, but as there are many others which would answer also, I reserved to myself the right of expressing a doubt on the subject, which greatly astonished my dragoman, as he said all Christians, as well as Moslems, believed it. I must say, however, that I felt considerably interested in viewing the locality, for as the island is one of the most lovely spots in Middle Egypt, it is more than probable that the king would have a palace there. Hence I dare not say that Moses was not laid there amongst the papyrus reeds which grew on the banks. Over the spot is a very ancient tree, which appeared to me to be half petrified. It was so hard that I was not strong enough to break off a small branch,

and had to ask one of my companions to do it for me; and even he, though a strong man, experienced some difficulty in accomplishing it. I still possess the piece he broke off. The tree is full of nails and names, like the sycamore at Matareeah. The island is well laid out in gardens.

On returning, we found the sentries had closed the gate, and barricaded it with large stones, being determined that we should not pass unless we would give them more bucksheesh. An American, who was one of the party, however, began to use his battering ram, and the gate would soon have been down had not the sentries speedily opened it.

On the island is also the Nilometer, that is, a deep square well, with a gauge cut in the side, by which the people can tell how high the water is when the Nile is rising. They know that when it has reached a certain height, the lower lands must be covered; a little higher, and the higher lands are covered, and famine is, humanly speaking, impossible; again a little higher, and the whole country is watered, all the wells and canals are filled, and an abundant harvest is certain to follow. (See my remarks, page 166.) Formerly the taxes were levied according to the height of the Nile, sometimes more and sometimes less; but now the highest rate is always screwed out of the people, without reference to the overflowing of the river. The waters had sunk nearly 22 feet when I was there; yet they were not near the lowest point.

I next visited a sugar manufactory, which I found under the management of an Englishman; and I then returned to the hotel, having had a remarkably pleasant and healthful day.

CHAPTER XXIX.—EGYPT.

PYRAMIDS OF GHIZEH.

On each of my visits to Egypt, I took a donkey trip to the Pyramids of Ghizeh. Most "objects of interest" which a traveller sees he has no desire to see more than once, at any rate not more than twice; but not so here. As I stood at the base of these pyramids in 1853, I seemed to be more lost in amazement, more filled with admiration, more unable to comprehend those gigantic structures, and more anxious to see them again than I was in either 1847 or 1851. But I must not attempt to describe my impressions, much less to impart them to others. If I *could* do so, I am persuaded that one half my readers, nay, *all* who have any love for the monuments of antiquity, any heart to appreciate the greatest wonders in the world, would go half wild to visit the Pyramids of Ghizeh.



THE SPHYNX AND GREAT PYRAMID.

Neither seas, nor storms, nor deserts, nor hard fare would deter them. There they stand, the oldest works of man existing in the known world, the most striking instance of the ambition of kings, the most heart-saddening shades of departed splendor, and the most melancholy proof of the vanity of human nature.

Many of my readers are no doubt well acquainted with the particulars of these indescribable remains of antiquity, and for their sakes I would fain pass over all detailed description of them; but to do so would be to leave many others, who have not been so privileged, in the dark.

The distance from Cairo to the pyramids is about eight miles. Passing through Old Cairo, we reached the Nile, nearly opposite Rhoda island. Here we hired a boat, into which our donkeys were lifted by the legs, and we followed. As soon as we were seated, several poor half-naked Arabs sprang in like goats, and doubled themselves up at the bows of the boat, like so many animals. This was to save their fare, as they wanted to cross the river. However, as there was plenty of room for us all, we made no objection.

In a few minutes we reached the Libyan side of the river.

from whence the people came called Lubims, in 2 Chron. xii. 3. Here there used to be a large egg-hatching establishment, in which some hundreds of chickens were hatched, by artificial means, every week; but it is now given up. Thousands of chickens are nevertheless said to be so produced, in numerous little places, all over Egypt. In this part, the channel of the Nile is about three quarters of a mile broad.

Again we were on our donkeys, the pyramids being about six miles farther on. The land in this district was not so well cultivated as that which I described on p. 291. Passing several lots of pigsties, miscalled villages, enriched, however, by groves of palm trees, we came to what appeared to be a lake. While wondering how we should cross it, two or three six-foot Arabs came up, and, taking us on their shoulders, quickly carried us over. Our donkeys made a regular bath of it. This lake was caused by the overflowing of the river, the water not having yet evaporated. At some seasons of the year, boats have to be used, while at others the waters are quite dried up.

At last I began to be unmistakeably conscious that I was approaching the objects of our visit. We had, indeed, seen them more or less all the way; but now they were in full and unobstructed view, so that I thought we were close upon them; and I felt greatly disappointed; for though they looked *large*, I could not see why so much should be said about them. But we were yet nearly three miles off. They can indeed be seen at a distance of 30 miles. Another hour, and we stood at their base, when, casting my eyes to the right, to the left, and above, I was struck dumb with wonder. It seemed impossible that works of such magnitude could ever have been accomplished by man, and especially by man 4,000 years ago.

I speak now of the largest, which is called the Pyramid of Cheops, having been, as is believed, built by a king of that name. My London readers may form some idea of its stupendous size, when I tell them that it covers an area as large as Lincoln's Inn Fields, including all the buildings round; and my agricultural friends may be equally well informed when they know that that area, or ground, is 13 acres, being about 550,000 square feet.

Now, only imagine a building of this extent, composed of stones of various sizes, some of them about 30 ft. long, 15 ft. wide, and 4 ft. 6 in. deep. Then look at the little engraving which I have given on p. 308, and *some* idea may be formed of the structure. My reader will also see from the engraving that,

step by step; the building becomes smaller and smaller, until it forms nearly a point at the top. This point is 481 ft. high, being much higher than the highest point of St. Paul's, London. The steps vary in width, some being 3 ft. and some barely 2 ft., for I measured them. Of these tiers of steps there are upwards of 200.

It is estimated that this pyramid contains nearly seven millions of tons of stones, and that, if it were pulled down, it would form a wall, 10 ft. high and half a yard broad, which would go three times all round England, or once round France. It may, then, easily be believed that it took 100,000 men 10 years to form the roads for conveying the stones for it, and 20 years more to build it. Herodotus says that £200,000 were paid for garlic, radishes, and onions alone for the workmen. What, then, must their *bread* have cost?

Still my description falls far short of the reality. Indeed, *no* description can give any just idea of what the pyramids actually are.

My companions and I were soon surrounded by clamorous Arabs, anxious to conduct us to the top. Indeed, we were pestered by three or four dozen of them long before we reached the sphynx in front. My guide, Hajji Selim, (I speak now of my first visit,) called me on one side, and, pointing to some of these Arabs, said, "One, two, tree, four Arab, big blaggard;" from which I gathered that we must be on our guard. The behaviour of these men, is, indeed, a great drawback to the pleasure of the trip, as neither money nor threats will induce them to let you alone. They are determined to annoy you, and make you ascend the pyramid whether you will or not. For my part, I looked first at the irregular steps, then at the height of the pyramid, and then at my strength, and hesitated greatly; but at last, as I felt uncommonly well, and as I was breathing an atmosphere pure and transparent almost beyond belief, I resolved upon making the attempt. Indeed, in Egypt I generally felt almost equal to anything. No sooner had I made known my resolve than two Arabs seized hold of me as though I had been a felon. One grappled my right wrist, and another my left, holding me as firmly as if I had been in a vice. I cried out lustily for them to slacken their hold; but the only answer I could get was, "Now den, Sir, come along. One Englishman berry good; Arab berry good; pyramid berry good. Here we go." And go we did, without any mistake. The Arabs skipped up the steps like goats. All that I had to do was to put one foot on the edge of the next step above, which was sometimes about 4 feet 6 inches high,

and they had me up in an instant, one Arab being behind, to assist in raising me. My weight was not, however, then very great,—only just eight stone, or 112 lbs., though had I been heavier it would have been all the same. I once looked back, but I did not venture to do so a second time, for it made me dizzy. Even then the people below looked like dwarfs, or pigmies. I therefore kept my eyes upwards. In about ten minutes we reached a resting place, and glad enough I was, for the perspiration poured off me. Here the Arabs began to call out, “Haff way! Bucksheesh, bucksheesh;” for that *disease* of the country is sure to manifest itself; but as I had been particularly cautioned about this, that the more I gave the more they would demand, I positively refused to give them a single farthing, until again on terra firma. Finding that they could not overcome me, either by threats or entreaties, they called out, “Down, down!” meaning that they would go down and leave me. This is one of their tricks; and by it they have frightened many a traveller out of his dollars. I knew all about it, however, and was determined not to give way. I therefore replied, “Tyeeb, tyeeb! Sheikh, sheikh!” (Very good, I will tell the sheikh.) In an instant they again took hold of me, and, without another word, bounding like India rubber balls, conducted me to the top. They then put their hands on my bosom, and said, “Gentleman berry good; Arab berry good; no tell sheikh, no tell sheikh!” They knew that if I told the sheikh how they had annoyed me, they would every one have been bastinadoed. I therefore promised not to tell, when they skipped about the top of the pyramid like kids, and said no more about bucksheesh.*

Having drunk some water, carried up in an earthenware bottle by a boy, I began to look about me. One boy came up with an old brush, and some black mud, which he called paint, and another with a hammer and chisel, and asked me if I wanted my name *mortalising*. The stones at the top are nearly covered with the names and initials of travellers; but I was not ambitious that way, so declined both brush and chisel.

My guide-book said that the point of the pyramid measured 12 yards square, and consisted of only *four* stones; but I found *many* stones; so little are guide-books to be depended upon.

The view from the top of the pyramid may be imagined, but never fully described. Looking towards the west, the

* Mehemet Ali appointed a sheikh to keep these lawless Ishmaelites at the pyramids in some degree of order; for prior to that no man was safe. Travellers would do well to bear this in mind, and always threaten to tell the sheikh when the Arabs attempt to take advantage of them.

interminable Libyan Desert presents itself,—sand, sand, sand,—far away to the horizon there seems nothing but sand, a vast, glaring plain, with occasional hills, fast crumbling away, and adding their particles to the dreary waste. * Towards the east, and in the distance, lies Cairo, with its towering minarets, its lofty citadel, and its beautiful gardens. From the south, and towards the north, runs the Nile, spreading luxuriance as it flows, imparting fertility to myriads of palms and acacias, and enriching its banks, far beyond the reach of the eye, with the most beautiful verdure. Below, and around, are the five other pyramids, the gigantic sphynx, a few solitary Arab tents, and tombs innumerable; the pyramids of Sahhara, Abouseer, and Dashoor being in the distance towards the south.

While we were gazing upon this scene, the Arabs suddenly took hold of us again, fixing us in their *vice*, and hurried us down, calling out, “Storm, storm!” And so it turned out, for before we reached the bottom, a fearful sandstorm commenced, which well-nigh blinded us.

The descent is, I think, ten times worse than the ascent; for, on going down, the Arabs cannot half carry you, as they do on going up. All that they can do is to steady you and keep you from falling.* I was dreadfully shaken,—jump, jump, jump, step after step, some of the steps being, as I have already said, 4 ft. 6 in. deep.

On my second visit to Egypt, I was induced to go inside; but I certainly should not have done so had I fully known its inconveniences and annoyances. From the reflection of our torches, the place looked gloomy enough, and the heat was truly oppressive. I entered through a square hole, full of dust, a little way up one side of the pyramid, and then descended down a steep decline, as smooth as glass. The Arabs had to put their bare feet against my shoes, to prevent my falling. The height was only about 4 ft.; so that I could not, of course, stand upright; and the passage was so narrow that I was obliged to go sideways, an Arab having hold of each hand. Near the bottom, the height of the passage is not more than 3 ft. 3 in., so that I was bent double, and had to glide down, like a boy down a steep hill. Having reached the bottom, I had to be pulled up to a platform about 6 ft. high, and then to ascend an incline, as steep and slippery as the one we had just descended. I then went along another passage, and crept through a hole; and this led to the prin-

* Some years ago, an Englishman would go up alone. On returning, he missed his footing, rolled to the bottom, and was dashed to pieces.

cipal chamber, which is about 34 ft. long, 18 ft. broad, and 19 ft. high. It is composed of blocks of granite, of an incredible size. At one end of the chamber is a granite sarcophagus, or coffin, 7 ft. 4 in. long, 3 ft. wide, and 3 ft. 1 in. deep. How such an immense stone could ever have been put there is a mystery, nor less so how the blocks of granite that form the chamber could have been conveyed to such a height. While inside, the Arabs shouted, and awful was the echo.

It has been computed that there is space enough inside the pyramid for 3,700 chambers of the same size as this. Several have been already discovered, and into some of them many travellers penetrate; but, as the air, or rather want of air, gave me a feeling as of suffocation, I refused to go any farther, and returned as quickly as I well could. No one ought to go inside who is at all nervous.

On reaching the outside, I had to button up my coat, as I felt quite cold, though the sun was shining brilliantly, and the thermometer exposed to the sun went to nearly 90.

Two of the other pyramids at Ghizeh are nearly as large as the great one; the other three are mere models. I saw an Arab ascend the second one in six minutes. He was just like a cat. He first said, "Arab run up in five minute five shilling;" then he came to "two shilling;" and then to "one shillings;" but ultimately he ran up for sixpence, a very fair deduction for an Arab.

The Egyptians of old believed that when men had been dead 3,000 years, they came to life again, provided their bodies were left undisturbed; and it is said these pyramids were built by the kings, and the entrances to them made secret, that their bodies might lie unmolested until the 3,000 years had expired. How lamentable the superstition, and how vain the hope!

Some writers think that Job referred to the pyramids when he spoke of kings of the earth building desolate places for themselves. (iii. 14.) Well might Isaiah say, "All the kings of the nations lie in glory, every one in his own house." (xiv. 18.)

The entrance to the great pyramid was first discovered by Sultan Mahmoon, about the year 820, and the body of Cheops, who caused the pyramid to be built, was, it is said, found in the sarcophagus I have mentioned, covered with gold and jewels. The Saracens no doubt made good use of the discovery, but destroying, as was their custom, all that they could not use.

Leaving the pyramids, and the wind having moderated, we went to see the renowned sphynx, now half buried in the sand, the ancient tombs, with their curious hieroglyphics, the sarcophagi, the statues, &c. &c. The height of the sphynx, when

free from the sand, is 143 ft., and the circumference of the head is 192 ft. It was all cut out of the natural rock. I refer my reader to the engraving. The head is that of a woman; and the lower part of the body of some animal. The claws are visible, but the nose is broken off. There was a boy in the group of Arabs around us who was without a nose; and my donkey boy said, "Coll dis boy Spinx. Spinx got no noz, and dis boy got no noz; so we coll him Spinx." To which the boy quickly replied, "Coll donkey boy Cyclops. Cyclops got no one eye, and donkey boy got no one eye;" which was the fact, as my boy had lost one eye from ophthalmia.

Of the sarcophagi, hieroglyphics, &c., I shall say nothing. Many similar ones are to be seen in the British Museum. One of the mummy pits, or graves, was at least 120 ft. deep, and 20 ft. square at the top.

On the walls in one of the tombs is the representation of a shepherd who is going to give an account of his flocks to his master's scribe. The hieroglyphics were deciphered by Sir G. Wilkinson, and it appears there were 834 oxen, 220 cows, 3,234 goats, 760 asses, and 974 sheep; and a man is seen carrying some lambs in a basket slung on a pole. This cannot fail reminding my reader of Job, who possessed a still larger number of cattle.

One of my companions bought a man's skull, perhaps as old as the pyramids; but happening to sit on it, he shattered it.

CHAPTER XXX.—CAIRO TO THEBES.

In February, 1851, two American gentlemen, a Mr. D. and a Mr. S., with whom I had met in Rome early in the preceding month, arrived in Cairo, having visited Naples and Malta on their way. Mr. D. was a gentleman of considerable property and the author of several works, and Mr. S. was a minister amongst the Independents. These gentlemen announced to me their intention of visiting Thebes, about 430 miles up the river, and expressed a wish that I should accompany them; to which, after some hesitation, and having made it a matter of prayer, I assented.

In December, 1852, accompanied by a Mr. G., from Manchester, I again went to Thebes, and on this occasion proceeded to Wady Halfa, or the Second Cataracts, in Ethiopia, being about 350 miles still farther south.

These two excursions I shall now endeavor to blend, and to give an account of them in such a way as to avoid, as far as

possible, all repetition and tediousness, though I confess I hardly know how I shall succeed in the attempt.

I have prepared for this part of my "wanderings" no less than 20 engravings. It will, therefore, be clear to my readers that, if I enter fully into details and descriptions, I shall require at least 100 pages; but such is not my intention. I shall almost leave the engravings to speak for themselves.

Our first care was to engage a good dragoman; that is, one who acts as guide and interpreter; and I unhesitatingly fixed upon the one I had in 1847, who was called Hajji Selim, a faithful servant, but not blessed with the best of tempers. Upon him devolved the care of providing everything necessary for the trip, such as mattresses, sheets, blankets, towels, chairs, a table, knives, forks, spoons, pans, kettles, earthenware, tea, sugar, bread, biscuits, flour, arrow-root, maccaroni, rice, candles, oil, soap,—in a word, stores for two months.

As the native bread contains a large proportion of bran, which, for a tender stomach, is too irritating, we took with us a large quantity of good white bread from the English baker's at Cairo. By baking the bread twice over, it will, in Egypt, keep for six or eight weeks.

The next thing to be fixed upon was a boat. There are two kinds of boats used by travellers for trips up the Nile. One is called a *candjeeah*, having two large latteen sails, as shown on page 317; and the other is called a *dahabeeah*, having only one latteen sail, which is at the fore part of the boat, and a smaller sail near the stern. These are about 60 ft. long. All the boats in Egypt are flat bottomed, or nearly so, to enable them to sail in shallow water; for, were they otherwise constructed, they could not pass over the numerous sand-banks which obstruct the free course of the river. Not requiring a large boat, we had a *dahabeeah* each time. There were two cabins raised above the deck of the boat, and these were our sitting rooms during the day and chambers in the night, our *divans* (see page 184) being on either side. The fore part of the boat was occupied by the crew, consisting of eight men, a *reis*, (captain,) and a boy. Our cook and dragoman were also stationed here. The *kitchen* was portable, and consisted of little fireplaces for charcoal, (everything in Egypt being cooked by charcoal,) and a small oven. The pilot's place was on the top of the cabin, at the helm, and the captain's at the bows of the boat, to look out for sand-banks, &c.

Having had the boat well cleaned, and everything necessary put on board, we embarked in the after part of the day, being accompanied to the wharf by several persons, American and

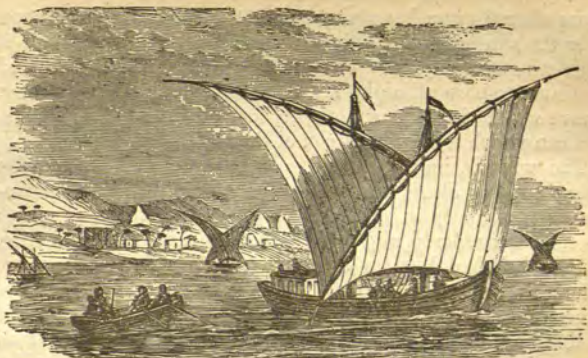


A PILOT ON THE NILE.

English. As it is usual to hoist a flag on the boat, to show to what country the travellers belong, my American companions and I agreed that we would display both the American Stars and the British Union Jack; and that, as representing the elder country, the British flag should be uppermost. One American gentleman, however, became quite furious at this, telling my companions they had deserted their colors, were sailing under the British flag, and ought to be ashamed of themselves; and *demanding* that they should put the British under the American; but as they had been too well taught to cherish that rancorous, anti-English feeling which is but too common on the other side of the Atlantic, my companions would not listen to his foolish prejudices. The signal was, therefore, given, our sail was spread, and, before a gentle north wind, we made our way toward the south.

On my second trip, our boat was very dirty. It swarmed with cockroaches, some an inch and a half long, fleas, bugs, ants, and *worse*. I dissolved some poison in water, and washed out our cabins, by which means we got rid of most of the smaller vermin; but the cockroaches troubled us throughout the journey, often finding their way into our beds.

The scenery on the banks of the river for some miles south of Cairo is strikingly oriental and charming. I can hardly keep my pen from giving a detailed description of it, notwithstanding what I have already said on the subject; but my reader must refer to pp. 192, 211, and 312, and peruse my remarks; and then, in his imagination, add a little, nay, as much as he possibly can, to the grandeur of the landscape; but even then he will fall greatly short of the reality. The villas, gardens, minarets, and pyramids, which appear in view under a cloudless sky, are beyond *all* description. In one part we can see no less than nine large pyramids at once, viz., those of



VIEWS ON THE NILE.

Abooseer, Sahhara, and Dashoor. All these, as well as those of Ghizeh, are on the west side of the river.

It is an undoubted fact, that the north wind prevails in Egypt for nine months, on an average, in every year. This is a kind provision of Divine Providence, for, were it otherwise, the navigation of the river would be almost impracticable, as boats cannot, unless aided by the wind, make head against the current, which runs from south to north at the rate of from two to five miles an hour. It is also a singular fact that the wind does not usually rise until about two or three

hours after the sun has risen, and that it generally drops soon after the sun has set. This is not *always* the case, though it is so nineteen days out of twenty; but sometimes the wind continues to blow all night, and then it generally blows strong. I have watched this very narrowly for three months at a time, and can vouch for the accuracy of the statement.

The wind is, indeed, exceedingly changeable. We may be going sweetly along, when it drops like a shot; and sometimes, particularly in the hilly part of the country, it rushes upon us so suddenly, and apparently from all quarters at once, as though it had lost its way, that boats are frequently upset before the crew can take in the sails. We met a party of Americans who had lost their boat and all they had on board in this way, and they had had to swim for their lives. A man always sits with the rope in his hand, so as to loosen the sail in an instant, for a single moment's delay might prove disastrous. These squalls are peculiar to regions within or near the tropics. On one occasion our dragoman asked us if we would allow a person, who was going to Manfaloot, to get on board, as otherwise he must walk. We, of course, assented, and he immediately squatted himself down alongside the pilot. The day was beautifully fine, and everything around us as tranquil as the morning's dawn. I was writing in the cabin, when suddenly I heard a strange voice roar out, "Harlass!" (Let go the rope!) I had scarcely time to lift up my eyes before one of those terrible gusts of wind came upon us; and though the man who held the rope of the sail had let go as quickly as possible, I thought we must have been capsized. The boat rocked like a cradle, and the sail was rent. The stranger turned out to be an experienced reis, who knew the district well. Had we not providentially had him on board, I believe nothing could have prevented our going over. How he knew that the squall was coming, I never could tell, as there was no visible sign of its approach. Our own reis immediately resigned the command of the boat to the stranger, who was evidently well up to his work. Seating himself at the bows of the boat, he anticipated everything,—squalls, sand-banks, sudden shiftings of the wind, and what not. He left us at Manfaloot, but we were sorry to part with him; and I am sure he was equally sorry to part with us.

We were one day at dinner, when, looking through the cabin window, I saw a thick yellow cloud over the sky. I said to my companions, "If I were now in England, I should say we were going to have a thunder storm." Almost at the same instant I remembered what I had read about the Si-

moom, that is, a hurricane, which rushes furiously over the desert and sweeps all before it. I called out to our dragoman, "Hajji, the Simoom!" In an instant every man was on his feet. The mainsail was taken in, and the small sail literally torn down, and thrown on the deck. In 10 or 12 seconds more the blast rushed upon us, and blew us violently on the opposite bank. The men quickly jumped on shore, and held the boat by ropes. The river became greatly agitated, and the waves rose to an incredible height. I could not have believed it had I not seen it. And then the sand—how terrific! It seemed as if the wind had brought with it half the desert. The wind howled, and the sand, in yellow clouds, battered against the boat. We were literally enveloped in it, notwithstanding that we shut ourselves up in the cabin. It got into our nostrils like snuff, and found its way into our pockets, and even into our watches. When the danger was over, we reprimanded the reis severely, for not keeping his eyes about him, as a quarter of a minute's longer delay would inevitably have proved fatal. As our watches stopped a day or two afterwards, I had to turn watch doctor, cleaning and oiling the works in the best way I could.

During storms of this description, the Arabs in the desert throw themselves on their faces, and even the camels put their noses to the ground, until the storm has passed over.

One day there was a strong south-east wind blowing, which prevented our proceeding; so we made fast to the banks, and there we had to remain for 24 hours. Not being near any village, we had no means of buying fowls, and having nothing on board for dinner, we were in a dilemma. One of the boatmen, however, came to tell me that there was a flight of pigeons in a field close by. I went on shore to look, but found the wind so unbearably hot and oppressive, and the sand so smothering, like hot ashes, that I was soon glad to turn back. Our dragoman, nevertheless, having the gun, went forward; but he was quite satisfied with one shot, and then returned as quickly as I had done, sending one of the crew for the pigeons. The thermometer was 92 in the shade. This wind was a Khamseen. When it blows in the summer, the air is described as being insufferable, as if it came from the mouth of a furnace. This I can easily believe from what I felt of it in the month of February, but I have no wish to try it in May. It is called Khamseen, because it is said to blow, in April and May, more or less for 50 days, khamseen being the Arabic word for fifty.

The Khamseen is the wind referred to in Gen. xli. 6, and

there called "the east wind," which blasted the ears of corn. The corn is often blasted by these winds now. We frequently read in the Bible of a north wind, a south wind, and an east wind, but never of a north-east or a south-east one. The cause of this is that the wind from any and all points between north and south was called an east wind; and it is still so called in Egypt and Palestine. During the continuance of this wind in the summer, every house is shut up and every door and window closed. If it continue long, it warps and cracks the wooden vessels, scorches the grass, sickens the people, and dries up everything.

I remember being in the desert of Sahhara, in 1853, when I saw the effects of a whirlwind, called Zobaah. The sand was raised up 700 or 800 feet high, like a huge pillar, and carried along the desert with fearful velocity, winding and winding as it proceeded. When these pillars fall, they are certain to envelope every thing and every body that lie in their way. It is said that Cambyse's army, of 300,000 men, perished in this way; but I am more inclined to agree with those who think that they died in the desert from want of water. Perhaps Job had these winds in his mind when he said, "Thou liftest me up to the wind; thou causest me to ride upon it; thou dissolvest my substance;" meaning that he was blown about as the sand and crumbled as the sand hills. The Arabs believe that an evil spirit rides in these pillars of sand. I have seen many since.

On both my excursions up the Nile, we set out with a fair wind, but were compelled, on each occasion, to stop soon after sunset, as the wind dropped.

He was a wise man who said none but a fool would sleep on board a ship when he could sleep on land; but I must not be understood as saying this in relation to our Nile boat, for, with all its dangers, it is not like a storm at sea, when sometimes one end of the steamer points to the sky and then the other; when first this side plunges into the water and then that; when a sea breaks upon you and drenches you here and the spray dashes over you and souses you there; creaking, lurching, groaning, fizzing, pitching, banging, cracking, and quivering.

In the evening, when there is no wind, the boat is taken to the side, and fastened to stakes, which the men drive into the ground. They usually, however, contrive to get near some village, alongside other boats, as it is considered safer than being alone. They then generally light a fire, and are joined by others, when tale-telling and singing are kept up for



ARAB BOATMEN SINGING.

a considerable time. I once saw a party of this sort, which was the wildest I ever beheld. The only music they had was a kind of drum; but their noise and antics were thoroughly Indian-like. The songs of the boatmen are always full of enthusiasm and wildfire, but devoid of meaning. I several times heard one of my boatmen tell a tale about an Arab who dreamed that some one came to his house with a large sum of money; and just as he had dreamt it, he heard a knock at the door, when he made sure that it was the man with the money; but, on opening the door, he found it was *only the wind*. Simple as this tale is, every time the man told it he was greeted with loud grunts, which is the Arab way of applauding.

When moored to the side, two watchmen usually come from the village to take care of us; but, with them, one of two things is inevitable. Either they must go to sleep by the side of the fire which they light on the banks, or else they must continue to make so much noise, to keep each other awake, as will infallibly keep us awake also. I have many times seen watchmen and boatmen all asleep together, round their fire; but as I never felt much fear of being attacked, I allowed them to sleep on. Indeed, if we awoke them, they were almost sure to be asleep again before we were. The main danger is, when, having a fair wind, we are going on during the night, and the boatmen drop off to sleep. This is

really dangerous. I was once awoke by the boat running violently against the bank. I jumped up, and found every man asleep. Had a breeze sprung up, I know not what might have been the consequence. I therefore threatened to have every one of them before a sheikh if it occurred again. I heard of one traveller who took his crew before a sheikh, merely to *frighten* them, as he said. "How many lashes shall I give them?" asked the sheikh. "O none," replied the traveller. "I merely wish to frighten them." "None!" responded the sheikh. "You Christians complain of your men, and then will not let us punish them. But *I will*, though. Down with them!" (See pages 197-205.) And he forthwith administered the lash.

Soon after the sun has risen, the men, when there is no wind, commence tracking the boat; but this is slow work, as they cannot make more than 12 miles in any one day, and sometimes not more than six; but whether tracking or sailing, they invariably seem to be in good humor, and sing right merrily. Sometimes a breeze springs up, and the men quickly jump on board, and spread the sail; when, perhaps, down the wind drops as suddenly as it arose, just like a puff from a pair of bellows; and sometimes the wind continues in favor so long as to waft us 70 miles in the 24 hours; but this is very rare. Sometimes when the river is wide, so that the rope will not reach the banks, the men have to wade up to their loins in the water, and pull the boat along in that way; but their singing is the same. The channel of the river being in many places obstructed by mud or sand-banks, the boats are constantly running aground. The boatmen have then to throw themselves into the water and push them off. When this happens in the night, it is very awkward and unpleasant. On one occasion the poor fellows were up to the waist for two hours, and the night was cold and dark. It always afforded us pleasure, at such times, to give them some good bread and hot coffee, to both of which they are well-nigh strangers. A cup of coffee works wonders, especially if accompanied with good tobacco. The poor fellows, however, seemed able to live like crocodiles, hippopotami, or other amphibious animals, either in the water or out of it.

When there was no wind, we enjoyed ourselves by walking on shore, while the men were towing, and in inspecting the villages. Sometimes the children would run away from us, but we generally contrived to allay their fears by the distribution of a few coppers. Even the buffaloes and oxen would run away from us, which was laughable enough. We could not

bucksheesh *them*. It was our European dress that frightened them. Would not the children in our own agricultural districts run away from a man dressed as a Turk? Men, women, and children would often follow us for miles, and indiscriminately jump into the water up to their waists for a single farthing. In one village we bought all the bread and nearly all the tobacco that there was in the market, and then we were surrounded by 40 or 50 people of all sorts, vociferously exclaiming, "Bucksheesh, bucksheesh!" We parted with every fraction we had in our pockets, but still the cry was, "Give!" The bread was really good, and not quite a penny a pound; and the tobacco was only twopence halfpenny a pound. We did not wonder at its cheapness, however, as we passed through scores of acres of the plant; but the price of the bread *did* surprise us. The weights used by the people are stones, as they were in old times, for the word in Deut. xxv. 13, and Prov. xx. 10, translated weight, is rendered in the margin, "a stone." We were as much gratified as the people. This was in Upper Egypt. The bread is neither so good nor so cheap in Lower Egypt.

Before we started in the morning, the boy was sent into a village for milk, and he usually met us at some bend of the river. The milk which he procured was generally buffalo's milk. This is not like the London sky-blue milk, much of which is given by wooden cows with iron tails; but the buffalo's milk is rich and delicious; so rich indeed that it ought to be taken with extreme care, as it has a relaxing tendency. In most of the villages up the Nile, there was at least one person who was able to supply us.

Our breakfast hour was 8 o'clock; and for breakfast we had cold fowl or pigeon, eggs, omelets, and tea or coffee. Dinner about 2, consisting of fowls and pigeons, or pigeons and fowls, cooked in various ways, and some light pudding. Tea at 7. Supper I never took. Three meals a day are sufficient, I think, for any invalid, either at home or abroad. The fowls were not large, and cost us from 2½d. to 3¾d. each; turkeys about 1s. 9d. to 2s. 6d. each; eggs from 6d. to 9d. per 100. As we did not like the look of the meat on the Arab stalls, we never tasted either beef or mutton, except when we occasionally bought a sheep, which our cook killed. A sheep cost us from 4s. 6d. to 5s. 6d. I could name some travellers from Manchester who were up the river at the same time as we were, who paid nearly double for everything; but I preferred making my own bargains in Arabic, to leaving it to our dragoman. (1853.)

When the days were *hot*, the fowls were never *cool*, for they

were dispatched to the fire soon after they were killed,—a disagreeable necessity.

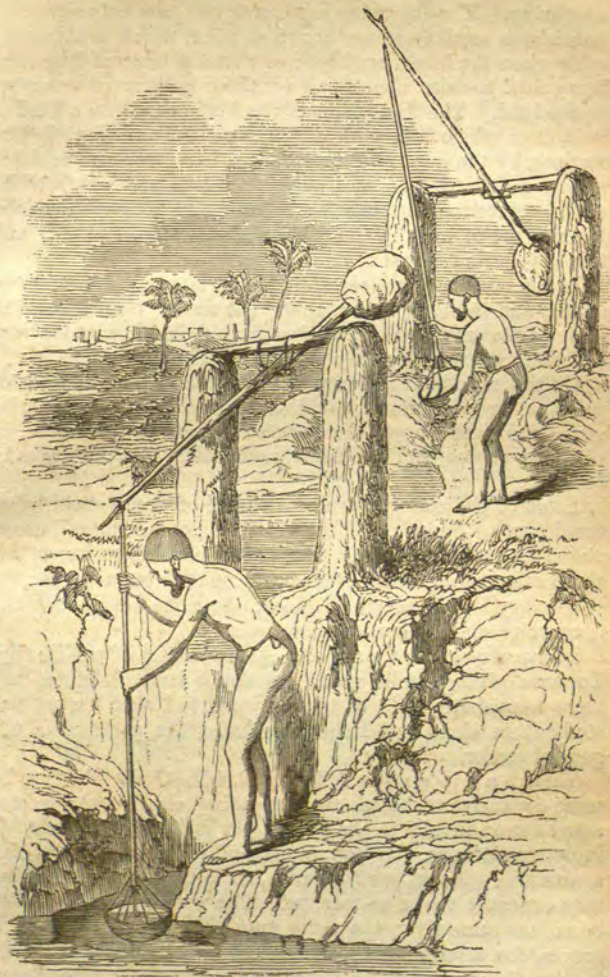
Pigeons cost us nothing but powder and shot, for all we had to do was to go on shore and shoot them for ourselves. In some parts, they fly in clouds, the rays of the sun being reflected from their beautiful plumage. Some idea of their number may be formed when I mention that eight or ten may often be killed at one shot. We were frequently able to supply the boatmen as well as ourselves; and, poor fellows, they always devoured them greedily. The inhabitants would generally show us where the pigeons were congregated. In an evening we constantly saw them flying as a cloud to their windows. (Isa. lx. 8.) Most of the houses near the river have towers upon them, full of pigeon holes; but instead of having boxes for the pigeons, as farmers in England have, they have earthenware jars, like small chimney pots; these answer very well. Sticks are left projecting from beneath these jars, for the pigeons to alight upon.

It is usual, when travellers meet a boat in the temporary occupation of some of their countrymen, to salute each other by a mutual discharge of fire-arms, and to make inquiries which may tend to interest all. The boatmen, on such occasions, are particularly noisy, as they are sure to recognise some friends in the other boat. The clearness of the air adds to the distinctness of their voices. Thus it was that David could speak to the people from a hill, afar off. (1 Sam. xxvi. 13, 14.) I have often heard the gambolings of children at play, though they must have been nearly a mile off.

I was much struck with the number of buffaloes, sheep, and goats that were brought to the river to drink, and was generally reminded of Rebecca watering her flocks. In England, sheep require but little water; but it is otherwise in the east, the climate being so much warmer.

The women come to the river in companies with their water pots to fetch water, and are always decorated, on such occasions, with all the ornaments they possess. It is not considered reputable for a woman to go for water, except in company with other women. I was once going up the bank, when I found it was as much as I could do to clamber up, even with the aid of my stick, though I had seen several women go up before me with their water pots on their heads. How they did it, I know not, but it seemed natural to them. They balance the pots beautifully and walk most gracefully. (*See p. 244.*)

On the banks of the river, in various parts, there are engine houses belonging to the pasha or to some of Ibrahim Pasha's



THE SHADOOF.

family. They are for pumping water from the river, to irrigate the sugar plantations. The people have to work up the water for their own lands either by the shakeyah, which I have described pp. 290, 291, or by the shadoof, which is merely a bucket, made of goatskin, and two long poles, as shown in the

engraving. The engraving represents two men only at work; but I have seen four, one above another, which is indispensable when the banks are high; so that the labor of four men is required to raise about two or three gallons of water up to the land. The first man empties his bucket into a kind of well, from which it is worked by the second, and then, in like manner, by the third and fourth, when it runs down the channels prepared for it. This labor is severe, and may well be called, "watering with the feet." (See page 292.) When the laborers are at work in the fields, they are almost naked; and this is what is referred to in Matt. xxiv. 18.

In some parts of the river, the beach is covered with large stones, and in others it is nothing but sand. Sometimes the high banks are formed of sand and mud, in alternate layers; and there are many rocks consisting of sand and shells.

On the sand-banks, I have day after day seen hundreds of pelicans, far more than I could count; and multitudes of wild geese and ducks would fly over our heads in procession, in diamond shapes, and in circles, undulating like the waves of the sea.

Some of the cottages are constructed of doura straw, plastered over with mud; and the children are left to roll about naked on the dung-heaps. I was often puzzled to know how the boatmen could tell the names of the different villages; for to me they looked nearly all alike; the same dung-heaps, the same ruins, the same unconscious misery.

I have thus given the general characteristics of a Nile trip. To have given details would no doubt have delighted my more immediate circle of friends, but I feel that I must not study them alone, lest I should exhaust the patience of the general reader.

Though a trip up the Nile would, with God's blessing, be more conducive to health than anything else I could recommend for an invalid in the winter, yet it is, after all, exceedingly monotonous. We go round and round, as it were, like a windmill. As it was yesterday, so it is to-day, and so we may expect it to be to-morrow. The same yearnings after home, the same river, the same mud villages, the same palm groves, the same swarthy, half-naked people, the same desert in the distance, and the same dry weather. I have heard some travellers say they were glad of even a sand-storm, because it afforded variety, as otherwise all would be unmitigated sunshine. I will not second *that* proposition, but I declare I felt sometimes that I should really like a heavy shower or two of rain, by way of change. But how many hundreds

are there who would be glad of such a monotony.* I felt this; and a sense of the continued goodness of God toward me often put a peremptory stop to my murmurings. My health when on the Nile was generally uninterruptedly good; whereas, when at home, I can hardly pass a week without suffering in some way or other. For two or three *weeks* a man may find plenty to amuse him. He may have variety without risk, exercise without fatigue, excitement without temptation, gentle breezes instead of chilling blasts, a serene sky instead of a heavy fall of snow, and healthy occupation for both mind and body; but when it extends to as many *months*, the trip becomes wearisome.

If there be anything which can reconcile a man of an active turn of mind to a two months' exclusion on the Nile, it is the delightful stillness which prevails when his thoughts are directed, as mine sometimes were, to the things of eternity.

I well remember one Lord's Day, in 1847, I had been reading several psalms with Mr. S., and several chapters in Matthew, when I felt overwhelmed with a sense of the goodness of God toward me, and my heart was melted in a way which it is not often my lot to experience. Matt. xi. 28-30 was particularly sweet to me, and that hymn of Miss Steele's,

"My God, my Father, blissful name!"

was like honey in my mouth. To be enabled to call Him,—that glorious Being who had created all things by the word of his power,—and who, in *that very land*, had worked such marvellous wonders for his ancient people,—to be able to call Him *my Father*, caused me to lose sight of every affliction, of every earthly tie, and to cast myself entirely into his arms, while I wept tears of joy, and desired to live only to know and do his will. The Arabs on each side of the river were hard at work at the shadoofs, laboring for the bread that perishes, while I was enjoying a foretaste of that heavenly rest which remains for the people of God. The water was flowing down their artificial channels, but I was drinking of that water of life which flowed from the side of the dear Redeemer, and flowed

* On the 8th of January, 1852, it rained heavily for more than an hour and a half. We were then about 120 miles south of Cairo. This was a very rare occurrence, and is said never to happen more than once a year. In the Upper country, thunder is, I believe, never heard. Mr. M. once told me that, during a thunder storm at Boulac, a number of Nubians ran into his house for protection, thinking the world was at an end. It was the first thunder they had ever heard. These facts explain to us why the Egyptians should have so trembled at the "mighty thunderings" recorded in Exod. ix.

too for *me*, the vilest and unworthiest of all his creatures. Buffaloes were bathing in the river, but I was sweetly bathing in that fountain which is open for sin and uncleanness, in that river, the streams whereof made glad my heart. Bullocks, with yokes round their necks, were turning the shakyaiah in the distance, but I felt that the yoke of Christ was put upon me, and it was not only "easy," but delightful. I could see the hand of God in everything, and every object was presented to me with its spiritual simile. There was the glorious unclouded sun; the rich fields, fresh and green; the mighty rolling river; the boats with their sails well spread and filled with delightful breezes; the dreary desert in the distance; the poor Arabs toiling in bondage and slavery; oxen treading out the corn; the tall palm trees flourishing in the villages; the ruins of temples, relics of Egyptian greatness; and a host of other things which I need not mention, but all of which are referred to in the Bible. I need not say it was a lovely morning, for nearly *all* the mornings are lovely. If balmy weather, or a fascinating climate, when everything in nature is hushed into peace, could influence a man's feelings in this respect, he would ever be enjoying heavenly meditations when travelling in Upper Egypt; but I too often found it otherwise.

I sometimes think I can hardly justify myself for looking back so often as I do upon this day; but I frequently feel that if I ever experienced one blessing on earth greater than another, it was to be so favored when so far from all that was dear to me in the world.

I one day saw 24 men threshing out corn, with sticks. They were not flails, but straight sticks. The corn was laid in a long heap, like a hedge bank, and the men struck it with their sticks, keeping time to a tune which the overseer was singing,—bawling I mean. It was an amusing scene. The corn is, however, usually threshed out by oxen, as I have just hinted. The oxen drag over the corn a large log of wood, and by this means rub out the corn from the straw, the corn being thickly spread on the ground in a circle. The oxen are *not* muzzled, but are allowed to eat what they please, as they pass round and round like a millhorse, dragging the log after them. What with this mode of threshing and the sand and mud, however, the Egyptian corn may well be dirty. I know of one miller near Manchester who makes profitable use of the dirt which he sifts from Egyptian corn.

In winnowing, I have often seen men throw up the corn, and the wind has carried away the chaff. This, in hot weather, is often done in the night. (See Ruth iii. 2.)

As we wended our way upwards, it was truly pleasing to see the abundance which was teeming forth on both sides of the river. Sugar canes, cotton, indigo, palms, gum trees, (gum acacia,) tobacco, flax, and corn of all kinds. Wherever there is irrigation, there is a power of production in Egypt unknown in any other part of the world. In no country in the world is abundance secured with less labor. The country at present produces sufficient food for 4,000,000 of people, but, if properly cultivated, it would yield sufficient for double that number. The cotton crop is worth nearly £1,000,000 sterling per year. That such a country should be laid waste by oppression and made into a dreary desert; a country teeming with luxuries, while the people drag on a miserable existence; a country blessed with the most wonderful bounties, while its inhabitants are borne down by slavery; can be referred only to the just judgments of God, as foretold by his prophets.

As the river recedes, the land is divided amongst the inhabitants of the villages adjoining, as I have several times seen, and then cropped; so that the crops on the land which is first left by the water are ready for reaping almost as soon as the other is sown. Barley is merely thrown on the surface, and then pressed into the ground by means of a log of wood, which is dragged over it. For wheat small furrows have to be made, either with a broad heavy hoe or a plough. The



AN EGYPTIAN PLOUGH.

ploughs are of the same make now as they were probably 3,000 years or more ago, being made entirely of wood, and still drawn by oxen. Wheat is never sown on wet land, and it does not require much irrigation. The man who drives the plough has in his hand a goad, something like an English farmer's spud, having a point at one end and a kind of hoe at the other. With the point he goads on the oxen, and with the spud cleans the plough. It was with one of these that Shamgar slew 600 men. (Judges iii. 31.) They are about 8 ft. long.

Barley has to be watered every 10 or 12 days. When barley is sown on dry ground, the seed is thrown about at random, and the laborers break the lumps of mould over it; after which furrows and sluices are formed, as mentioned on pp. 291, 292.

Sometimes the corn is sown amongst the stubble. Irrigation rots the stubble and the stubble then becomes manure. No other manure is used, except sometimes pigeons' dung.* When the soil is too stiff, sand is carried from the desert hard by, and mixed with it. The laborer throws the sand into the air, and the wind spreads it for him, as it is fine and dry, not like our wet river sand.

Doura is the most productive. One traveller says he counted 3,000 grains in one ear. Rice is usually scattered upon the water or when the land is very wet; and this is what is referred to in Ecc. xi. 1.

In India the people often sow two kinds of seed together, one requiring water and the other not. This is that they may insure a crop of either the one or the other, be the weather wet or dry. Hence probably it was that the Israelites were not allowed to do this, (Lev. xix. 19,) as it was trying to make themselves independent of the Lord's providence.

I once saw an ox and an ass ploughing together. God forbade this, probably because animals of a different nature cannot work well together; they cannot be true "yoke-fellows." (See Deut. xxii. 10; 2 Cor. vi. 14; Phil. iv. 3.)

In reaping, a sickle is never used, but the corn is plucked up by the roots. This will beautifully explain Ecc. iii. 2.

It is worthy of remark, that the soil is nearly free from weeds, a circumstance attributable to its extreme dryness, as nothing will grow there but what is sown and watered. Without water, the whole would become dry dust, or sand.

About 90 miles from Cairo, is the Copt monastery of Sittah Mariam el Adra, (Our Lady Mary the Virgin.) Several of the

* The dove's dung mentioned 2 Kings vi. 25, does not refer to real dung, but to a kind of root or plant which bore that name. It grows in Egypt and other parts of the east.

monks swam after us nearly naked, to beg. As our men were towing the boat at the time, I told the dragoman to say they were idle fellows, but if they would help the men to tow the boat, I would pay them. This, however, they did not understand, as work with them is quite out of the question. The boatmen were delighted with my proposition, and laughed heartily.

We this day saw the people manufacturing indigo. The plant is put in pots and boiled, and then pounded. The process is very simple. Large quantities of the plant grow in Upper Egypt. I have some in my possession.

In about eight days, we reached Minieh, a town of some importance, 162 miles from Cairo. Here the pasha has a sugar refinery, a rum distillery, and a foundry. The Mahometan religion forbidding the use of blood, the sugar has to be refined by charcoal, eggs, and ground bones; but it is never as white as European sugar. The works were managed by Englishmen and Frenchmen. I was much interested in seeing the process. The canes were passed between large rollers, by means of which the juice was expressed. The liquid was then boiled by steam, purified, run into jars, the molasses (treacle) drained off, and the sugar loaf formed as we see it in a grocer's window. The canes, when the sugar has been expressed from them, are used for fuel for the engines, as there is no coal.

Near to Minieh we saw a caravan of 80 camels, and 80 donkeys, besides bullocks, all laden with sugar canes for the manufactory. Some sugar canes are about 12 ft. long. The Arabs are exceedingly fond of chewing them, but they are too rich for me.

At Minieh we had an opportunity of posting some letters for home, which is, I think, next in importance and satisfaction to receiving letters *from* home. There is a regular, though very *irregular*, postal communication kept up in Egypt between all the towns. The bags are carried by *runners*, men who run swiftly from their own village to the next, when the bags are transferred to others, who, without delay, run in like manner to the next village. Some of these men are able to run eight or ten miles in an hour. Job may have had these runners in view when he said, "My days are swifter than a post;" (Job ix. 25;) or he may have referred to the "swift dromedaries," or light camels, as the post is sometimes conveyed by them.

Soon after we left Minieh, crocodiles began to show themselves. The first that we saw was in a boat. It was not very large, only about 6 ft. long. The boatmen had contrived to slip a noose round his jaws while he was asleep, and he was

then in their power, so they had dragged him alive into their boat. This is the only way that they can secure the monsters. They cannot do it while they are awake; (see Job xli. 1;) for they will not take a bait. It is admitted by all naturalists that the crocodile is the leviathan mentioned in the book of Job, as the description answers in every particular. His jaws are called, in verse 14, "the doors of his face." The figure in verses 19-21 is one often used by the Arabs when speaking of an angry man or a savage beast, and Job uses it in reference to the crocodile; and in verse 25, "purify themselves," he alludes to the people worshipping it, as the Egyptians did, and as is still done in some parts of Africa. I saw many crocodiles on the sand-banks, but, as the boat approached, they always plunged into the water. I saw one upwards of 12 ft. long. In this district, when taking my morning's walk for I was generally up with "the ascending of the morning," (as Song ii. 17 means,) with the early blush of the dawn, enjoying its balmy freshness, taking a walk alone before breakfast, I invariably, at every step, looked cautiously about me, as I had no notion of trying my prowess against the strength of a crocodile; but when the banks were high, there was really no danger, as crocodiles never go far from the water's edge.

There are many strange stories told of crocodiles, such as that when running after a person, they cannot turn round, except very slowly; so, if the pursued will run from side to side instead of in a direct course, he may easily escape; but, as to the former statement, I am sure it is not true, for I have seen them turn round with much adroitness, and rush into the water, when the boat has come near them suddenly; and as to the latter, I could not learn that they ever do run after any one. The only danger is when walking, or working, carelessly on the banks of the river. Crocodiles are then sometimes known to lay hold of persons, and drag them into the river. I once saw a man go to the water, dip in his water pot, and then quickly run away. Our dragoman asked him what was the matter, when he said a woman had been to fetch water a few days before, and "a wicked crocodile" had taken her in; so the women would not go for the water any more.

I was told that some men were at work at a shadoof on one side of the river, when they saw a crocodile lay hold of a man who was at work on the other side. By shouting and throwing stones, they frightened the beast, so that he let go his hold, but not until he had dragged the poor fellow into the river, and bitten off his leg. Mr. Fox, an English engineer who had charge of a sugar refinery at Erment, told me that

he knew of several instances in which boys had been "taken down" while bathing. I also read of a poor old woman who was pulled in by one of these monsters, and the brute dragged her through the water to the other side of the river, and there began to devour her. Her grandson witnessed the whole, and succeeded in killing the leviathan; and he afterwards boasted that he had sold it to an Englishman for six shillings,—sold the monster that had devoured his grandmother!

It is said by some writers, that a bird called siksak always attends a crocodile, to give him notice of danger; and others say that it leaps into his mouth, to rid him of the leeches which stick in his throat; but I was assured that there are no siksaks in Nubia, where the crocodiles most abound.

During my rambles along the banks and over the fields, I frequently saw the skins of serpents, which had been cast. Serpents abound in Egypt, and they were, at one time, worshipped by the Egyptians. They are not now, however, held by the people in any superstitious veneration. I have seen men playing with them, and causing the serpents to play all sorts of tricks, coiling themselves up, then darting at the performer, then crawling quickly away, and so on; and, though no doubt the poison is extracted from these reptiles, their teeth broken, as the Psalmist says on referring to it, yet that there are many in Egypt who have the power of "charming" them is, I think, unquestionable. Not only does Mr. Lane attest this fact, but Mr. Maxton, who has now left Egypt, assures me that he has himself witnessed it. He once had some serpents in his house, (one by the way in a room in which I afterwards slept,) and, as he thought, had had them cleared out. A serpent charmer, however, by means of his music, brought several out of their hiding places, and one out of a chest of drawers. It was impossible, he says, that they could have been put there by the serpent charmer as rats are sometimes turned into houses in England by rat-catchers, for he had his eye on him the whole time, and the charmer was seated some distance from the holes whence the serpents appeared. He also knew an instance where a man chopped off the tail of one, when it escaped; and yet a charmer brought him out of his hole.

Instances are not wanting where the serpents have been deaf to the voice and music of the charmers, and fastened upon them; when death has taken place in a few minutes. The passages in Ps. lviii. 4-6; Ecc. x. 11; and Jer. viii. 17, are not, therefore, idle words.

It is very common for serpents to get into empty rooms and crevices of walls. This fact will fully explain Amos v. 19.

One of the most venomous serpents in Egypt is said to be the naja, or viper, supposed to be the cockatrice mentioned in Jer. viii. 17 and elsewhere; yet the charmers, after they have broken its fangs, can make it dance by means of a stick. The men sing all the time, and move the stick briskly from side to side, until they find that it is becoming really irritated, when they cease; for, though they deprive it of its venom every day or two, they dare not presume too much on its forbearance. Unlike other serpents, no art can tame this, for its poison accumulates as fast almost as it is extracted. Thus did Jeremiah mention it as a type of the Assyrians under Nebuchadnezzar, who were so inured to blood that no art, no "charming," neither tears nor prayers, could soften their cast iron hearts. When the egg of this viper is crushed, the young one leaps out. This will fully explain Isa. lix. 5.

The "fiery serpents" mentioned in Numbers xxi. 6, 8, are called seraphs, and are natives of Egypt and the desert. They are called *fiery*, because of the burning sensation which their bite occasions, as well as because of their bright colour, which emits coruscations of light from the sunbeams. There is a serpent, which the Arabs call the Heie-thiare, which goes up trees, and springs from one to another. Heie-thiare means *flying* serpent. Its movements are exceedingly quick. (Isa. xxx. 6.)

Some writers say the sound of a flute will heal the bite of a serpent; but I should be sorry to trust to such a remedy.

In India, there are men who profess to charm wild animals, bears, tigers, elephants, &c.; but one writer gives an account of an elephant who unceremoniously lopped off the charmer's head, arms, and legs, and then crushed the lifeless body flat on the earth.

One of my companions one day shot a hawk. Our dragoon ran to pick it up, when it stuck its talons into his fingers and made him scream piteously. It held him so firmly that we had some difficulty in extracting the claws. What chance could a pigeon have had? I have often seen the hawks chasing the smaller birds.

On the tenth day we reached Ossioot, the chief town of Upper Egypt. The bazaars are well supplied, and the people seemed to be doing a brisk trade. The best large pipe bowls are manufactured here. Near the town I saw a boy blowing a fire with a pair of bellows formed of a goat skin. The neck was the pipe, and two of the legs were made to act as handles. He worked them very dexterously.

In the hills above the town are some curious caves, formerly burying places. The view from them is the most expansive

that is to be obtained in any part of Egypt, there being nothing to intercept the glance for nearly 100 miles. This vast plain is bounded on the one hand by the Arabian, and on the other by the Libyan hills.

The palace of the late Ibrahim Pasha, the great warrior, is at Ossioot. It is now occupied by one of his sons.

The next day we reached Ekhnim. This is a considerable town, containing many Copt Christians. The best wheat in Egypt is said to be grown here. This may arise from the fact that, on the whole, the Copts are more industrious than the Mahometans. I remember taking out my note-book, to make a few entries, when I soon had a crowd around me. They called me an *effendi*, which means, a learned man, and they seemed highly amused with the motions of my pencil. Ekhnim was a place of considerable importance in ancient times. It is said that the professed magicians, whom Pharaoh sent for to meet Moses and Aaron, resided here.

On the twelfth day from Cairo, we passed Girgeh, where there is a Latin convent, with several monks. This town was formerly half a mile from the stream, but now, the river having changed its course, it is fast washing the town away. Every year adds to the ruin.



GIRGEH.

One day, Mr. G. and I having wandered out of our road, we came to a canal which the pasha was having deepened. There must have been 1,000 men at work, all with their bare hands. They seemed greatly surprised to see us, but were remarkably civil, and earnestly responded to our "*Sabahl kayr*," or "Good morning." Indeed, everywhere we found the people pleasingly kind. Most of them overflow with obliging behaviour. I was once clambering up the bank of the river, when my foot slipped, and I had to hold on by the root of a tree. In an instant half a dozen Arabs, who were at work in the fields, ran to my assistance. The probability is that, in England, our laborers

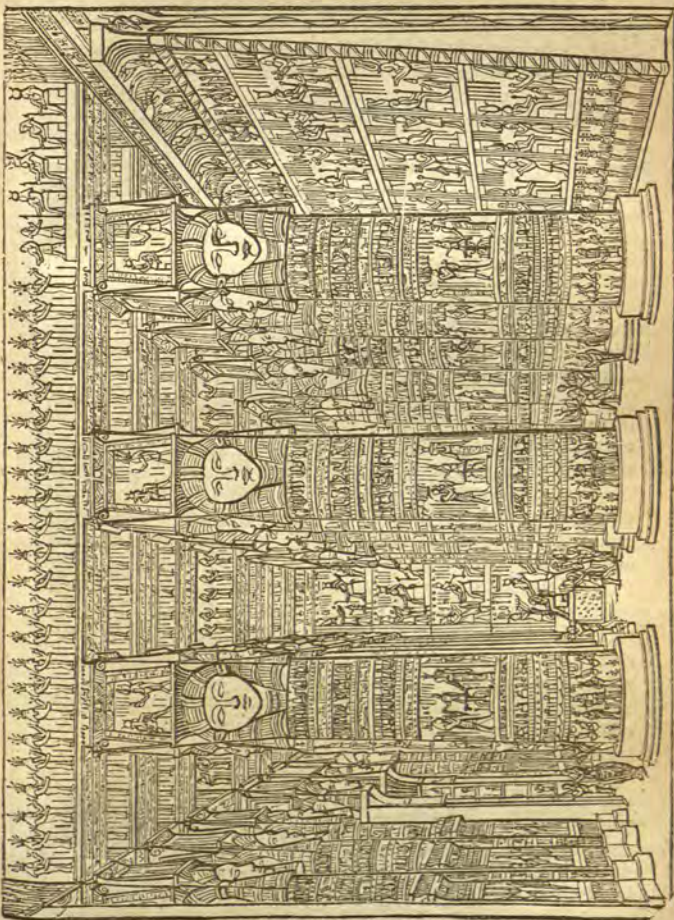
or mechanics would have stood still and grinned, until called to for assistance. So far as I can remember, I never but once met with a black look, and that was when my companions and I boldly entered the yard of a farm house. The proprietor did not rudely order us out, but both he and his wife withdrew, which was, I think, a much more severe reproof than if he had forcibly shown us the door. When we entered, the good woman was *churning*. There was a peg driven into the mud wall, and from this was suspended a goat skin, sewn up and half filled with milk or cream. This she was swinging backwards and forwards, and jerking and *bumping* it against the wall. The violence of the motion so agitated the cream as to well answer the purpose of a churn. In those warm parts, the "butter soon comes," as our dairy maids or farmers' wives would say. I gave the skin a swing or two, and pronounced that "the butter was coming." In the middle of the yard there was a heap of the most abominable filth that I ever beheld, and tens of thousands of flies were revelling in its luxuries. I was no longer at a loss to know whence all the flies came which so tormented us in our boat. In returning down the river in March, 1851, the season being advanced, we often had every inch of our cabin covered with them, and they were so troublesome that we could neither read nor write without first putting our heads into a kind of balloon, made of fine netting. As we looked at each other when thus *bagged*, our appearance was truly ludicrous. But the *dragon fly* is the worst of all. This often alights on the legs, and stings right through the stockings; and these dung-heaps foster them like maggots.

From Girgeh we proceeded to Keneh, a large town of some importance, and having extensive potteries. As there was no wind, and as the men wanted to make some purchases, we decided upon remaining there all night.

I may here mention, that, in going up the river, travellers never stop many minutes at any place when there is a fair wind, but make all the way they can, reserving their explorations for their return; and this is a very judicious plan.

In the morning, being still without wind, we visited the temple of Dendera on the opposite side of the river. The remains of this temple are the most complete of any in Egypt. The engraving will give some idea of it. In the portico are 24 columns, each of eight yards circumference, and every foot of every part is covered with hieroglyphics and figures, as Ezekiel describes similar ones in viii. 10 and xxiii. 14.

Lighting our candles, we penetrated into the interior. First we had to squeeze through a hole about 2 ft. square; (See Ezek.



TEMPLE OF DENDERA.

viii. 7, 8;) then we went along a narrow passage, and then another, and another, each leading into some dark chamber. No doubt Ezekiel had such places as these in view when he spoke of the "chambers of imagery," and of what the "ancients," or elders, of the house of Israel did "in the dark," for the Israel-

ites imitated the Egyptians. No man can tell what dark deeds were committed in these chambers. In every recess some great and yet greater abominations were done; (See Ezek. viii. 12, 13; and Eph. v. 11, 12;) a true, yet sad and humiliating picture of the human heart. Doubtless Lev. xviii. 21; xix. 29; xx. 2-4; Ezek. xvi. 15-22; Rev. ii. 14; with other passages, refer to some of these abominations. And Milton, who was well-read in the practices of the ancient Egyptians and Israelites, distinctly alludes to these abominations:

"Whose wanton passions in the sacred porch
Ezekiel saw, when, by the vision led,
His eye surveyed the dark idolatries
Of alienated Judah."

And the Psalmist also refers to the same, when he says, "They joined themselves to Baal-peor, and ate the sacrifices of the dead." (cvi. 28.) Now Baal-peor was the god of the Moabites and Midianites, who led the Israelites astray in the wilderness, and caused them to eat of the sacrifices which were offered to the dead during the yearly festivals held in honor of their deity. (See Num. xxv. 1-9; Josh. xxii. 17; Hos. ix. 10.)*

In passing along these dark alleys, we were surrounded by scores, nay, hundreds, of bats. Our lights disturbed them, and they flew against our faces, alighted on our shoulders, and rushed past us in droves; and we could hardly put a foot down without treading on them.

When Isaiah speaks of a man casting his idols "to the moles and to the bats," the figure he employs is, that he shall cast them into caves, or dark recesses, like this temple, or other places which swarm with bats.

Probably Zephaniah had similar dark chambers before the eye of his mind when he spoke of Jerusalem being searched with candles. (i. 12.) See the engraving opposite.

Near to Keneh I saw a palm tree with 15 stems, all from one root. The palm tree is one of the most wonderful and useful trees known. When the Psalmist (xcii. 12) says, "The righteous shall flourish like the palm tree," he could not have used a more elegant or beautiful figure. The branches never bend downwards, but always spread themselves upwards towards heaven; nor can all the art of man make them grow towards the earth. It is also remarkable that, soon after the

* It is true that this particular temple was not in existence at the time the prophets wrote, being not quite 1,900 years old; but I have chosen to introduce these observations here, as this was the first temple that I explored, and as the remarks will hold equally good for the other temples in Egypt, which *were* in existence at the time referred to.



SEARCHING WITH CANDLES.

young shoot is planted, the stem appears above the ground in its *full size*, and never gets any larger in diameter; so that the top of the tree is always as large as the bottom. The tree is said to be applied to nearly 400 uses. In Upper Egypt, each tree bears annually from 300 lbs. to 500 lbs. of the fruit called dates. This fruit, with corn, is well-nigh the only food of the agriculturists of Egypt, Arabia, and Persia, and their camels feed upon the stones of the fruit. The leaves are very long, and are used for making baskets, mats, couches, brushes, beds, &c., and also for thatching houses. The branches are from 8 ft. to 20 ft. in length, and are used for making cages, boxes, seats, walking sticks, garden fences, implement handles, &c. The stem rises to a great height, from 60 ft. to 100 ft., and is very straight. Jeremiah, (x. 5,) speaking of the idols that were carried about, says they were upright as the

palm tree, by which he means *stately*. And Solomon, in Song vii. 7, compares his spouse to it: "Lo, thy stature is like a palm tree, and thy bosom like clusters of *dates*." The dates grow in clusters under the branches. The trunk is not solid, like our trees, but consists of fibres; and from these, ropes, ship rigging, and even thread are made. From the sap, a spirit called arakee, of which the Copts and Armenians are very fond, is made. From the inspissated sap of the tree, a kind of honey is also made, which is said to be little inferior to that of bees, and the same juice, when fermented, makes strong wine. This wine is said to be that referred to in Numb. xxviii. 7, Isa. v. 11, and xxix. 9. The branches were used as emblems of victory, and it was for this purpose that they were borne before the Redeemer on his way to Jerusalem, when the people cried, "Hosanna," &c. (John xii. 12, 13.) The trees live for nearly 200 years. There is not the slightest resemblance between the real palm and that which we call palm in England. I brought several branches with me, and they are as good now as when I first had them, the leaves not falling off as with other trees.

Shortly after we had left Keneh, Hajji came to tell us that one of the men had hurt his leg. On looking at it, I found it sadly bruised. The man had put a leaf over it, but I could not learn what leaf it was. Hajji said a fig would have cured it. How strongly did this remind me of Hezekiah, and the plaster of figs which Isaiah applied to his boil. (Isa. xxxviii. 21.) Figs are still considered in the east to possess healing properties. However, having a well-supplied medicine chest with me, for recourse to medicines may be indispensable when so far from home, I caused the leg to be well washed, and then applied some sticking plaster, which answered admirably. I have ever found that as these poor fellows never take any stimulating food or drinks, their flesh soon heals.

In 1851, one of our boatmen was dangerously ill. I found him in a burning fever. Partly by hydropathic, and partly by allopathic means, I succeeded in inducing sleep and profuse perspiration. When he awoke, he threw off all his covering, to cool himself. I was, of course, displeased at this, and had to put another of the crew to watch over him. On the third day, I was happy to find that the fever had left him, though he was excessively weak. On reaching Minieh, a day or two afterwards, I sent the reis with him to the Arab doctor there; but, on being told the facts of the case, the doctor sent them back again, saying he was in very good hands, and he must mind and do as I told him. I felt a little nervous at this, as

I had hoped to get him off my hands. However, I gave him bark, and then quinine, until he quite recovered. The medicines acted almost like magic upon him.

Having on several other occasions had to *doctor* some of the men, they broke out one day singing, "May the gentleman live for 200 years, and more if he wishes it, in good health; for he is very good. When we hurt our legs, he cures them for us, and gives us pigeons and sugar canes."

A poor woman once came to me, with her arm greatly lacerated, and I was the means of curing that also. I first applied spirit of wine, when she winced again, and said it was "hamee," (*hot*,)—not a bad idea. I then plastered and bandaged it.

The people think that all English travellers are doctors, probably because most of them are supplied with medicine chests. Sometimes they will not take medicine, do or say what you will, as they consider it "opposing God's will." I met with a French doctor, who resided at Kench, having been sent there by the pasha to vaccinate the people; but he said he was never able to do it except by force. The parents would sooner submit to anything, though sometimes the small pox sweeps away thousands. Even when the sheikhs compelled them to submit, they would not have the same arm vaccinated as the Christians had.

Instead of taking medicines, the Orientals are said to prefer external applications, such as "anointing with oil;" and this is what the Romanists have so much perverted by attaching a religious meaning to it. (See Mark vi. 13; Jas. v. 14.) However ill a man may be, and however beyond the reach of human means of cure, he will always be grateful for, and satisfied with, a piece of sticking plaster; but something you *must* give him, or he will think you are using him cruelly. The best cure for ophthalmia is, I believe, sulphate of zinc.

On the 17th day we reached Thebes, 450 miles from Cairo, which was considered a fair average trip, being about 26 miles a day,—70 miles one day and not more than six another.

CHAPTER XXXI.—THEBES.

Thebes is said to have once been one of the most magnificent cities in the world. Herodotus calls it "the City of One Hundred Gates;" and the ruins of its temples bear testimony to the fact that it certainly was a city of superlative grandeur. However hard a man may labor, he cannot properly explore the district in less than four or five days.

And this fully agrees with the account given of it in the Bible. Nahum calls it "populous No." (iii. 8.) Nor are the

prophecies concerning it less expressive: "I will punish the multitude of No;" (Jer. xlvi. 25;) "I will execute judgments in No;" "I will cut off the multitude of No;" "No shall be rent asunder." (Ezek. xxx. 14-16.) And has it not been "rent asunder?" Frightful are the desolations with which we are surrounded. No pen can describe them. I was tolerably well versed in accounts of these ruins ere I went to see them, but on the spot I found myself a mere child. All my reading, all engravings, amounted to almost nothing. However light-hearted a man may be, he must become serious on scrambling over these ruins, unless he be proof against all impression.

I shall not, as I have already said, give any detailed description of the temples. My readers must, however, bear with me while I mention a few things.

The great temples of Karnak and Luxor are on the eastern side of the river, and Medeenet Haboo and other temples on the western. These temples were so constructed that the people on each side of the river could distinctly see those on the opposite side in their religious processions, and from one temple to the other, a distance of several miles, there were avenues of gigantic sphynxes, richly carved in granite, some



RUINS AT KARNAK.

of which remain to this day. As the priests, dressed in their robes, and accompanied by all the paraphernalia of idolatrous worship, passed along these avenues, the scene was so gorgeous and exciting as to cause the people to rend the air with their shouts, the mighty river, rolling its course along, tending to augment their enthusiasm and heighten their feelings of veneration.

The open court of the temple at Karnak is 275 ft. by 329 ft. In the grand hall there are about 150 columns, some of them 66 ft. high and 30 ft. in circumference. Some columns are lying prostrate on the ground and others are leaning against their neighbors. The columns, with the soaring obelisks and the colossal statues, present to the mind the idea of a forest of gigantic pillars and figures, and the array of mysterious hieroglyphics excites our highest wonder. We pass through labyrinths of open courts and chambers, while the shattered fragments so dazzle the eye that we feel like one that dreams. It seems as though some mighty earthquake had shaken the temple to its foundation, snapping many of its gigantic pillars like dry sticks.

In this temple there is a scene supposed to represent the defeat of Rehoboam by Shishak, 970 years before Christ, confirming the account in 1 Kings xiv.; 2 Chron. xii.

I visited these ruins half a dozen times; but, like the pyramids, they appeared, on each visit, to have grown in magnificence and impressiveness. Like most of the other ruins in Egypt, they are not merely grand but sublime. I cannot, however, say that they are either beautiful or refined; and they are not, therefore, in this respect, to be compared to the ruins at Athens.

On the western, or Thebes, side of the river, the ruined temples are more numerous than on the eastern, and are appalling enough; but none of them can at all rival the temple of Karnak. Near the Remeseum, or Memnonium, as it is sometimes called, lies a shattered statue, the most prodigious, in all probability, that the world ever saw. And not only is its size so gigantic, but its proportions are so equal and exact, and every part so well finished, as to excite the wonder of every beholder, however great a traveller he may have been. The toes are 3 ft. long, and the feet 5 ft. across the instep. The arm, from the top of the shoulder to the elbow only, is between 12 ft. and 13 ft., and the width of the breast is above 24 ft. Some say it is 26 ft., but I could not make it so much, on measuring it. It is estimated that it would weigh, when complete, upwards of 887 tons!

This statue is of Rameses II., and was sculptured nearly 3,200 years ago.

No one can tell with what tools these immense blocks of granite were worked. To attempt the labor in the present day would be ludicrous and ruinous, the hardness of the stone turning or breaking the edge of our best cutting tools, so that they can make no impression upon it.

On the ruins of all these temples are representations of battles and cruelty. I may, indeed, say that, from first to last, they exhibit neither more nor less than unmitigated ferocity, a sad tell-tale of the state of society in those days. Instead of those graceful figures which I saw at Athens, here are portrayed heaps of dead bodies and piles of hands, and men in the act of hewing their captives to pieces. Courage in those days appears to have meant brutal ferocity. Here are seen chariots and horses, gods and goddesses; swords, shields, spears, bows, and quivers, executioners and victims, dying and dead. Here (in the temple of Medinet Abou) sits a conqueror in his chariot, smiling at the sight of an immense pile of hands, heaped up before him; and there is the executioner with his chopper, ready to add two more to the pile; while a number of captives stand behind, with ropes round their necks, and their hands tied behind them, waiting their turn to be operated upon; and a scribe is noting down the sum total. The conqueror makes a speech, translated by M. Champollion: "Give yourselves to mirth. Let it rise to heaven. Strangers are dashed to the ground by my power. The terror of my name has gone forth; their hearts are full of it. I appear before them as a lion, and have annihilated their wicked souls. I am king on the throne for ever."* In addition to this, we find a priest just about to cut the throat of a boy, and to offer him up to his idol-god. Though everything is ferocious and brutal, we nevertheless see nothing that can be called either licentious or lewd, as is to be seen on many monuments of more modern date.

On these monuments, shepherds are everywhere represented as an ignominious race, fully proving the truth of Gen. xlv. 34.

The blindest infidel may behold, on these monuments, decisive proofs of the historical veracity of the Old Testament; and, in the now deplorable and debased state of the country, the truth of its prophecy. Egypt is "the basest of kingdoms."

* In my 14th chapter, I made some remarks on the cruelties practised by the kings of the east, dragging their captives at their chariot wheels, &c. It was probably on this account that Saul disobeyed the Lord, and spared the life of Agag, that he might exhibit him as a trophy of victory. (See 1 Sam. xv.)

In several parts of the Bible we read of barbarities practised, equally cruel and revolting as these; but it must not be supposed, because they are there recorded, that they were approved of by God. On the contrary, they are as much condemned as were David's crimes. They are merely given as matters of *faithful* history, and they show unmistakeably something of what fallen nature is, when unrestrained.

Though representations of the above character greatly predominate on the monuments of Thebes, now and then we see figures of a more civilised kind, such as women dancing and playing on timbrels,* (tambourines,) relatives mourning over their dead, parties of mirth and parties of grief; everything, in truth, from the cradle to the tomb. In one instance a judge is weighing a man's good actions against a feather from an angel's wing; and in another a great serpent is being bound and cast into a pit; proving that the ancient Egyptians had some knowledge of a future judgment. In one tomb is a boat, being towed by several men; on seeing which, an Arab once exclaimed, "Ah, see! The poor Arabs are forced to track the boats even in the other world."

It was the second army of Cambyses which destroyed the temples, 525 years before Christ.

On our way to these ruins, we were beset with a host of antiquity dealers, offering us parts of human bodies, necklaces, images, &c. One poked in my face a human hand, another a foot, and another a leg; the very sight of which, coming upon me so suddenly, almost turned me sick; but, lest I should not have been sufficiently disgusted with these, and just as I fancied I had driven the dirty venders away, another stuck under my nose a horrible head, as black as a coal. All these had been taken from the ancient tombs, or mummy pits, and the flesh upon them was sickeningly perfect, though upwards of 3,000 years old. At one time I was literally surrounded by between 40 and 50 of these people,—clamorous, persevering, annoying; and they absolutely stopped my donkey; so, fearing for my pockets, I broke some of their antiquities with my stick; and then they made way for me. (1851.)

The antiquity dealers of Thebes are the greatest thieves in all Egypt. A man must look about him when in the bazaars of Cairo or Alexandria, or he may soon have his pockets picked; but at Thebes he must be still more on the alert. We had not been there many minutes before my donkey man was robbed of a hammer and chisel, which I had given him

* It was the custom, and still is, while singing and playing, for the people to clap their hands. (See Ps. xlvii. 1; xcvi. 8; Isa. lv. 12; &c.)

to carry. However, as they were worth their weight in gold to us on the boat, for carpentering purposes, and in looking for various geological specimens, I was determined I would have them back; so I ordered the guide to take me to the sheikh's, that I might lodge a complaint; but ere we reached his house, both hammer and chisel were restored. The rogues knew that the sheikh would have every one of them bastinadoed unless they produced the thief and goods. If every traveller would be equally firm, a reformation in these lawless Ishmaelites might in some degree be accomplished.

A man from whom I bought a coffin lid ran away without giving me the change out of a dollar. As the nazir of the district was then at Luxor, and as I had been introduced to him the evening before, I expressed my determination of making him acquainted with the robbery. Our consular agent, however, begged of me not to do so, as the man would be sent to Alexandria, to work in irons for life, and all his family be imprisoned. He paid me the money out of his own pocket, and said he would make the thief work for a month at the wheelbarrow,* besides refunding the cash.

On one occasion, a man brought his donkey, and sent his boy with me to Karnak. On my return, the father met us, and I paid him. In about half an hour he came again and asked for his money, declaring that I had not paid him. I at first endeavored by argument to convince him that he must have forgotten himself; but he shed tears almost as large as horsebeans, and protested I was cheating him. I thereupon suggested that we should go and state the case to the sheikh, and let him decide; but the mere suggestion was quite enough. Off the scoundrel ran, as though the koorbaj were already suspended over him. These fellows are up to all sorts of knavery, and they ought to be firmly met.

On crossing the plain, when returning to the boat from the ruins, we passed two gigantic statues. One of these (Memnon) will, on being struck, ring like a bell.† It is a singular fact,

* In 1852, I found that the pasha was causing the temple at Luxor to be excavated; but nothing of importance had yet been discovered. The work was superintended by M. Maunier, a Frenchman, with whom we exchanged civilities. The men were using barrows, but it was amusing to see them. They waddled like ducks, and did not have more than a small basketful of rubbish in the barrow at a time. The labor is forced. The men have to work 15 days without pay, and then their place is supplied by others in like manner. This was the punishment which the thief above mentioned was to endure for a month.

† In my previous editions I stated that it would not ring; but in 1860, on being struck in a particular place, it rang like brass. (Vol. II.)



THE MEMNONIUM STATUES.

also, that I have seen many large blocks of stone in Upper Egypt which, on being struck, really do ring like bells. It is also said that this statue used to sound like a harp-string at the rising of the sun; but I do not believe it.

I feel almost ashamed to notice these ruins in so cursory a manner; but I console myself with the reflection that, as even the best descriptions of them must fall infinitely short of the reality, I may well be excused if I do not fill my pages with details still more inadequate. I cannot say I was a superficial *observer*, but I must rest content as a superficial *describer*. Volumes have been written; but though a man may read all, he will still have only a faint idea of the ruins of Thebes.

On two occasions I visited the Tombs of the Kings. These are excavations in the hills, in a valley several miles from the river. Of these, 19 have been discovered; but it is said there are still 27 which have never been opened. I shall not attempt to describe these tombs any more than the ruins of the temples; but will just give a brief outline of one, called Belzoni's, it having been discovered by that eminent traveller.

Passing through a doorway, cut in the rock, we descend about 30 steps, then go down a decline for about 18 yards, then 25 steps more, then another decline for about 20 yards, and then we enter a spacious chamber about 30 ft. square, sup-

ported by four pillars. We next go down four steps, and then enter another hall, about the same size; then 17 steps; then an incline for 16 yards; then seven steps; then a passage 15 yards long, which leads us to another chamber; and then we reach the hall, in which the king was buried. The sarcophagus, which was of alabaster, was removed by Belzoni, and is now in the Soanean Museum, London. On both sides of the passages are other chambers, but they were too numerous for me to count them. The walls are all covered with frescoes, in beautiful preservation.

A Roman emperor once declined going under ground so long as he could keep above; and I confess that, though I could seldom resist the temptation of penetrating into these dark recesses throughout Egypt, my love of antiquities was never so much inflamed, so enthusiastic, as to keep me from being glad when I saw daylight again. They always left upon my mind a sort of inexplicable melancholy, a kind of shuddering sensation, and often made my heart sink. Still they possessed a degree of magnetic influence and irresistible power over my will, that, though I was always the worse for it, yet I persisted in exploring them, and was invariably, as it were, awe-stricken.



THE TOMBS OF THE KINGS.