

LOS ANGELES

"The City of the Angels."

"The City of the Saints"

SALT LAKE.

PRESIDENT SNOW ON THE HOLY LAND.

THE little country known as Palestine is one of the most remarkable tracts of land in the world, but our special interest is centered upon its most important city—Jerusalem. Perhaps no other city in the world's history has been the object of so many wonderful prophecies as Jerusalem. It became the capital city of the land of promise unto ancient Israel, and it is where many of God's greatest Prophets passed all the years of their mortal existence. From Jerusalem the fame of their prophecies and wisdom went out to astonish all the world, as well as their words of warning against the wickedness of the nations. It is the stage upon which were enacted some of the greatest miracles and works of wonder that have ever been wrought by the power of God. Here also occurred many events that must be numbered among the most important in the history of the world. Jesus and His humble Apostles passed much of their time among the people of this city of the Prophets.

THE ENVY OF NATIONS.

Jerusalem has been a city whose importance and beauty attracted the attention of the whole world, and was even the envy of the proudest nations, and she would have continued to prosper in the blessings of the Lord if her inhabitants had remained faithful to God's commandments, but although many righteous deeds were performed within her walls she was also the scene of some of the greatest wickedness and foulest acts since the world began. It was the people of Jerusalem who crucified the Redeemer, and for their awful transgressions the city and her inhabitants have been severely chastised.

FRUITS OF DISOBEDIENCE.

Whenever God gives a commandment He promises a choice blessing unto him who obeys that commandment, but He also attaches to the commandment a sure penalty upon him who disobeys it. Through the disobedience of the inhabitants of Jerusalem they were driven to the four corners of the earth, their country was laid waste, their city destroyed, and it has been a place of utter desolation for many centuries. However, this favored city of the Lord is not always to remain a waste place, but He has promised that after the end of the world shall be sufficient to chasten the city and the descendants of her former inhabitants shall be the recipients of the glorious blessings pronounced upon the heads of their forefathers.

WILL BE REBUILT.

Those who are carefully following the movements that are being made at the present time will no doubt see the beginning of the fulfillment of this prophecy. The Jewish people have always looked with longing toward their ancient city, but never since its decline have they been so zealous in their efforts to return and rebuild the city and their forefathers. There are movements now on foot and great amounts of wealth being expended with this object in view.

The Gospel of Christ has been re-revived, His Church has again been established upon earth, and His people are now preparing for His second coming. Along with this preparation the time has been ushered in for the fulfillment of the prophecies upon that ancient land of promise.

In 1841-2 while opening missions in Italy and Switzerland, I made the initial steps toward establishing a mission in Palestine to see what could be done there, but the time had not yet arrived for anything to be done in that country, my plans were interrupted, and I was called to return home.

Twenty years later, in the fall of 1872, the Lord made it known that it was now time to remove the curse from the land, and that it should be blessed and delighted through the instrumentalities of His servants, preparatory to the gathering of the Jews in that holy land, for the re-building of Jerusalem and words of the ancient Prophets concerning Jerusalem, and promised land, and its inhabitants.

President George A. Smith was called to select a party to visit Palestine and perform this mission. The following letter was written just prior to the departure of the company:

"Salt Lake City, Utah Territory, 15th of October, 1872.

President George A. Smith—Dear Brother:—As you are about to start on an extensive tour through Europe and Asia Minor, where you will doubtless be brought in contact with men of position and influence in society, we desire that you observe closely what openings now exist, or where they may be effected, for the introduction of the Gospel into the various countries you shall visit.

When you get to the land of Palestine, we wish you to dedicate and consecrate that land to the Lord, that it may be blessed with fruitfulness, preparatory to the return of the Jews, in fulfillment of prophecy and the accomplishment of the purposes of our heavenly Father.

We pray that you may be preserved to travel in peace and safety, that you may be abundantly blessed with words of wisdom and free utterance in all your conversations pertaining to the holy Gospel, dispelling prejudice and sowing seeds of righteousness among the people.

(Signed.) BRIGHAM YOUNG,

DANIEL H. WELLS."

THE PALESTINE PARTY.

The following members of our party made the entire journey from Utah to Palestine and return: President George A. Smith, Feramorz Little and his daughter, Clara S. Little, Paul A. Schettler, Thomas Jennings, my sister, Eliza R. Snow, and myself. There were several others who were with the party during only a part of the travels.

A few of the party left Salt Lake City October 15, 1872, the others on the 20th of the same month. I could relate numerous interesting experiences incidental to our travels between here and the Holy Land, but as the object of this writing is to describe our visit to Jerusalem I shall say little of the

journey other than give the line of travel.

Before leaving the United States, President Smith and Elder Little called at the White House in Washington and were kindly received by President U. S. Grant, who wished us all a pleasant journey.

All the members of the party met in New York whence we sailed November 6, 1872, on the steamer Minnesota, of the Gulf line. We arrived in Liverpool Nov. 14th, after a most pleasant voyage of twelve days. Our stay in England was about two weeks, most of this time being spent in London. Our first visit to the continent was at Rotterdam, Holland, and before reaching France we had visited the following places of interest: The Hague, Harlem, Amsterdam, Antwerp, Brussels, and the battlefield of Waterloo.

IN PARIS.

December 15th we arrived in the beautiful city of Paris, and during our stay here, as was usual with us, our time was fully occupied with sight-seeing. We were much pleased with Versailles, but I must pause here a moment and make brief reference to our interview with M.

Thiers, the President of the French Republic.

We highly appreciated this opportunity. It was December 17th, late in the evening, when we were ushered into the presence of this distinguished gentleman. The Hon. George A. Smith, the subject of "Mormonism," and our intended visit to the Holy Land. As we were taking our leave, President Smith addressed M. Thiers in these words: "President Thiers, God bless this blessed country, the president very much, and gave him renewed interest in his 'Mormon' visitors."

The following extract is from an entry of that date in the Paris "American Register."

"On Tuesday last, the Mormon party, now passing through Europe on their way to Palestine, visited Versailles and were received in the evening by M. Thiers. The Hon. George A. Smith, leader of the party, gave the president a curious and interesting account of Mormonism in the United States, and stated that the sect which he represents is already composed of about one hundred and twenty thousand members. Mr. Smith and his party started for Lyons on Thursday, and leave that city today for Marseilles, where, after remaining a couple of days, they will proceed to Nice."

"Although the Mormon party at present in France disclaim any other motive than that of pleasure and instruction for their proposed visit to Palestine, it is asserted by some who profess to be well informed, that they are going there to explore the ground for the foundation of a new Jerusalem."

But we must hurry on to Jerusalem, passing through Lyons, Marseilles, Nice, Genoa and Turin. New Year's day of 1873 found us in the beautiful city of Milan, in sunny Italy; and here I should like to stop and speak of the beautiful cathedral, but I fear my readers are becoming impatient. We must even pass by Venice, the city built in the water, without giving it further notice. Bologna, Florence, and Pisa are all of much interest. From January 15th to January 25th we remained in Rome. Here, too, I could interest you much if I should speak of this great city. We continued on to Naples, visited Vesuvius, then on to Brindisi, Corfu and a three-days' voyage across the beautiful Mediterranean sea to Alexandria, Egypt, where we arrived February 6th. Then we visited Cairo, Suez, Ismailia, and Port Said. From here we sailed to Jaffa, our first stopping place in the land of promise. Our arrival here was on the 23rd of February, just four months from home. The weather was beautiful, our spirits high, we were all of us enjoying the best of health and were only too anxious to hear and see all we could. It was a lovely Sunday morning. We were in the Holy Land. Every foot of ground had been connected with some great event. Not far in the distance could be seen the rough, rocky mountains of Judea, and even nearer was the plain upon which David and Goliath had their conflict.

THE HOUSE OF SIMON.

Among other places of interest, we visited the "House of Simon the Tanner, by the sea side," where Peter had the remarkable vision in which the will of God was revealed concerning the Gentiles, by letting down a sheet containing all manner of beasts, etc., and heard the voice commanding him to "rise, kill and eat."

The arrangements for the traveling expedition were all completed—two sleeping tents, a separate one for the ladies, a kitchen tent with cook stove, a saloon or dining tent, iron beds, mattresses, clean white sheets, abundance of bedding, carpets and camp stools. We were provided with good horses, saddles, an efficient dragman,

plenty of servants and preparations to serve three meals per day under the supervision of an experienced cook.

TENTS STRUCK.

The next morning, Feb. 24th, our tents were struck and we mounted our horses, following our dragman in single file along the winding streets of Jaffa, lined with crowds of gazing Arabs and Mussulmen. After leaving the town we passed through extensive and lovely orange and lemon groves loaded with golden fruit, and presently reached the flowery Plains of Sharon. The atmosphere was sweet and balmy, the gorgeous sun spreading its enlivening rays upon the beautiful country around, the morning lovely as ever dawns upon the holy land of Palestine. We felt that we were passing over the land once occupied by the children of Abraham, the plains once trod by the kings of Israel with their motley hosts, the land of the apostles and prophets. We were in Palestine! The Holy Land! The consciousness of the fact was inspiring. Hour after hour we rode onward in silent and solemn meditation.

About 4 o'clock p. m. we pitched our tents in the valley of Aialon, where we spent the night. On the following morning we moved forward, and soon commenced ascending into a more elevated region of country. About 12 we stopped to lunch.

VIEW OF THE HOLY CITY.

One hour's ride from our lunching place will bring us to Jerusalem. We move on and at length ascend an eminence, and gaze on the "Holy City." Away to the right is Mount Zion, the city of David. Off to our left that lofty eminence, with an aspect so barren, is the Mount of Olives, once the favorite resort of our Savior, and the spot last pressed by his sacred feet before He ascended into the presence of His Father. These interesting historic scenes, with all their sacred associations, inspire thoughts and reflections impressive and solemn. Yes, there is

plenty of servants and preparations to serve three meals per day under the supervision of an experienced cook.

As we approached Jerusalem again, we descended a steep hill, down a rocky, winding, shelvy path, past an immense cemetery and the garden of Gethsemane, with its ornamental trees, gravel walks, flowers and shrubbery, then around the towering battlements of Jerusalem, and soon reached our encampment, well pleased with our three days' excursion. I was much interested in the topographical appearance of the country around about Jerusalem. The city is situated on a broad mountainous ridge, between the two valleys of Hinnom and Kedron. All around, from one to three miles distant, are lofty summits, consisting of irregular broken ridges, varying from fifty to two hundred feet above the buildings of the city. They slope down, forming into

small plains, low valleys, and steep, rugged ravines, presenting a panoramic view, beautiful and sublime. Along the western horizon runs a long range of hills, about the same height as that on which the city stands.

MOUNT OF OLIVES.

The summit of the Mount of Olives rises several hundred feet above the city, afforded one of the most commanding views of Jerusalem and its surroundings. Here I spent a happy hour surveying the "Holy City," its environs, and the endless objects of rare and sacred interest, which formed the magnificent scenery around.

The high walls around the city were prominent with their square towers; the Mosque of Omar, with its magnificent dome, Solomon's Temple, and the strong square tower of the church of the Sepulchre, the massive towers of the citadel standing on the Hill of Zion; then in the distance a long line of larger hills, and low broken ranges of mountains, with intervening valleys, plateaus and wild ravines—the whole forming a marvelous picture of varied beauty and magnificence. The city is almost surrounded with terraces, it seems there is a different one for every sect.

CHURCH OF THE NATIVITY.

The Church of the Nativity is about the only attraction. We entered it and followed a winding staircase to the Grotto of the Nativity, which is brilliantly lighted with about thirty silver lamps, kept continually burning. The floor is laid with precious marbles. A white marble slab, placed in the pavement, set around with jasper, in the center of which is a silver sun, is encircled with the following words: "He de Virgine Maria Jesus Christus Natus Est." Here Jesus Christ was born of the Virgin Mary. Though we had scruples respecting this being the identical spot it represented, still these words, in connection with the peculiar circumstances around, produced impressions never to be forgotten. Near by was pointed out the place where the wise men stood while presenting the Royal Infant: myrrh and frankincense, a little distant from this we were shown an altar, which is said to indicate the place where twenty thousand children, murdered by Herod's order, were buried; now called, on this account, "The Altar of the Innocents." A painting directly over it represents the massacre.

NEAR BETHLEHEM.

We stopped to lunch in an olive orchard a short distance from Bethlehem, an enclosure called "The Shepherd's Field," where the shepherds watched their flocks by night, when the angels appeared to them and announced the grand and glorious event.

From here the whole country is barren and rocky, herbage here and there sufficient only for the sustenance of sheep and goats. The mountain scenery, however, was beautiful and sublime. The following day our path extended over high, barren, rocky ridges, through a wild, desolate region, skirting fearful

ravines, and passing along frightful chasms and precipices, occasionally catching a glimpse of the Dead sea. At length we beheld the sacred Plains of Jordan, and farther on the Dead sea, with its waters sparkling beneath the bright and burning sun. We soon reached the shore and stopped near the mouth of the Jordan. But little else appeared except sterility, dreariness, and deathlike solitude. There is no life on its shores. After a bath in the waters of the Dead sea we continued our journey and next visited the place where it is supposed our Savior was baptized.

FOUNTAIN OF ELISHA.

Our next encampment was at the Fountain of Elisha, near the ruins of Jericho. Formerly the Plains of Jericho were considered the garden of Paradise; their aspect now is strangely different, nothing is seen but small fields of grain intermixed with thorny bushes.

The next day we reached Bethany, only about two miles from Jerusalem, where a most miserable village with narrow, filthy streets. Here dwelt the sisters Mary and Martha, with Lazarus, their brother, whom Christ raised from the tomb.

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In 1873 the city was supplied with water, chiefly by means of its cisterns, one for every house of any importance. In olden times these were of immense capacity, and many were excavated in solid rock. It is still a mystery how so many were supplied with water.

SPRINGS WERE DRY.

The Jewish rabbi, with whom we conversed, stated that many springs and fountains, which formerly supplied the inhabitants of Jerusalem, had long since ceased to flow, but he expected the time was near when they would be revived into living waters.

The population of Jerusalem at that time was about 18,000. Jews, Mohammedans and Christians.

The political and financial condition of the Jewish population was not very flattering or prosperous at that time. The people were generally poor and oppressed, without means or opportunity of improving their circumstances. They receive large contributions from Europe and America, to aid in objects of charity, and in making small improvements in the way of public buildings.

In our interview with the chief rabbi, we learned that foreign influence is operating, in a small measure, in their favor towards softening the feelings and moderating the rules of the Turkish authorities; that they are allowed to purchase and hold title to real estate; but they have no money to ex-

pend in this direction, and if they had it would be discouraging under the present system of taxation. All kinds of property are heavily taxed, and all private and public enterprises are discouraged. A direct tax is levied on persons, cattle, land and fruit trees; tobacco and silk pay about forty-two cents per pound, and all other articles eight per cent, either in kind or money.

THE WALLING PLACE.

Near where the temple formerly stood, is a small paved area where the Jews have been permitted, during many centuries, to approach the precincts of the site of the temple of their forefathers, and lament and wall over the ruins, and the desolation of their nation and sanctuary. In this retired locality, each Friday Jews of both sexes, of all ages, and from every quarter of the world, are seen weeping, bemoaning the fate of their nation, and lifting up their voices in long lamentations. No one can witness this scene without being touched with feelings of the deepest sympathy, and the poet may well say:

"Oh, weep for those that wept by Babylon's stream."

Where shores are desolate, where land a dream; Weep for the harp of Judah's broken spell.

Mourn—where their God had dwelt, the rock long dwelt.

Among the variety of objects which claimed our attention while at Jerusalem, was the Church of the Holy Sepulchre. It is an extensive building, with a host of sacred relics and holy places, grouped together within a few yards of one another; among others, the place of the Savior's crucifixion; the spot where his body was anointed for burial; where the Virgin stood, and witnessed the crucifixion; the place where his body was draped in linen clothes; the rent in the rock produced by the earthquake; the place where the soldiers cast lots for his raiment; the column to which he was

bound when scourged; the place where he was stripped by the soldiers; and the prison in which he was incarcerated previous to being led to the place of crucifixion.

In front of this building is a small area, occupied by a sort of bazaar for the sale of sacred relics, and used also as a place of gathering of all classes of pilgrims. Within this building, near the door, surrounded by a low railing, is the Stone of Unction, which consists of a marble slab, on which the body of the Savior is said to have been anointed for the burial. This, we were told, however, is not the real stone, as that was concealed underneath to prevent devout pilgrims from carrying it off, or wearing it away by constant kissing, as was the case with the bronze toe at St. Peter's, at Rome. Several lamps are suspended over this sacred spot, and kept constantly burning.

THE HOLY SEPULCHRE.

We proceeded to the apartment appropriated to the Holy Sepulchre, twenty-six feet long, by eighteen broad, ornamented by a dome. We entered, first a small apartment, called the Chapel of the Angel, where it is said he sat upon the stone which had been rolled away from the door of the sepulchre. A portion of this stone stands upon a low pedestal, though it is asserted that the real stone was stolen by the Armenians, and is now exhibited in their chapel. From this apartment, a low narrow door opens into the vault of the sepulchre. It has a dome roof sustained by short marble columns. The place where the Savior's body is said to have lain, is covered by a marble slab, considerably worn at the edges by the continued kissing of pilgrims. A large number of gold and silver lamps are suspended over it, and kept constantly burning. It is fitted up as an altar; above it are costly gifts, thickly set with precious stones, presented by different sovereigns of Europe.

A Greek priest was officiating when we entered, who signified his recognition of our presence by scattering sweet perfumery in great abundance over our persons. All pilgrims were sprinkled in like manner, who were constantly crowding in upon their hands and knees, kissing the cold marble, sobbing and bathing it with their tears. This is said to have been hewn in the rock, but we could see no rock—only the floor, tomb, and walls are all marble.

HILL OF CALVARY.

We ascended a flight of steps to an apartment or small chapel, which is said to cover the Hill of Calvary.

Here was shown a rent or hole in the rock, as that in which stood the cross while the Savior hung upon it. Many other places were shown, which it is needless to mention. After leaving this building, we went to the House of Pilate, which is said to occupy the same locality as that of the Roman governor; we saw but little, however, to satisfy us of the identity of the Judgment hall. We came to a building said to cover the place where Jesus came forth wearing the purple robe and crown of thorns, when Pilate exclaimed to the people, "Behold the man." The place was pointed out where the Savior sank under the weight of the cross, when Simon the Cyrenian was compelled to take it up, and bear it after him; also the spot where Veronica appeared with a napkin to wipe the sweat off the Savior's brow, when his portrait was miraculously impressed upon it. This pretended relic is preserved as one of the chief in the Basilica of St. Peter's at Rome.

CONFUSING DISPUTATIONS.

Considerable mystery, contradictions and disputations exist in reference to the identity of these sacred relics and holy places. In regard to those embraced within the Holy Sepulchre, it is maintained by some intelligent writers that none of them are genuine. Doubtless some of them, if not many, are strangely misplaced.

Religious enthusiasts of opposite sects, vied with each other in searching out relics, and places to be revered and adored by people of their respective persuasions, performing pilgrimages to the Holy Land, the zeal, in some instances, carrying them beyond the bounds of honesty, to practicing deceit and imposition. Many of these places had been remaining for centuries beneath the gradual accumulations of debris, and could not be identified, either by history or tradition; consequently, divine intimations were sought, miraculous tests applied, and other methods resorted to in order to establish their claims to genuineness.

Helena, the mother of Constantine, when about eighty years old, in the fourth century, is said to have been divinely impressed to proceed to Jerusalem and make sacred discoveries to search out the true cross, the holy sepulchre, and other relics and localities connected with the crucifixion of the Savior. Accordingly, she went to Jerusalem, and, enlisting the services of the inhabitants, instituted a search for the cross of the Savior. Digging through the debris, some twenty feet or more, at length three crosses were discovered, together with the tablet, the nails and crown of thorns. The tablet or inscription, "This is Jesus the King of the Jews," being separated from the crosses, therefore the true cross could not be identified. At last a remedy was discovered. A lady of quality was confined upon her bed in Jerusalem, of a fatal disease. The three crosses were successively presented to her; the two first without effect, but on the approach of the third, she sprang from her dying couch perfectly restored. Thus the identity of the true cross was established. The pillar to which Christ is said to have

THE TURKISH GOVERNMENT.

The Turkish government is obliged to keep a guard constantly watching at the Church of the Holy Sepulchre, to prevent these contentions and fightings between the rival Christian churches. These contentions, contentions, in positions by the rival Christian sects, in Jerusalem, render the Christian religion a subject of scorn and contempt, both to the Jews and Mohammedans, and it is certainly a matter of serious regret that, in this enlightened age of Christianity, such things should exist in this sacred locality where our holy religion was established, and our Savior martyred.

Leaving Jerusalem, we ascended a steep, rocky, winding path to the commanding heights of Mount Scopus, where, turning backward, we took a long, lingering look at the "Holy City," its noble domes, its high, tapering minarets, and its surrounding mountains.

THE HOMEWARD JOURNEY.

Once more we turned our faces toward home. I might say as much more of our return journey, but this article

illustrated in the following description of scenes enacted in the Church of the Holy Sepulchre. On Easter eve, each successive year, it is pretended that holy fire descends from heaven, lighting up all the lamps in the Holy Sepulchre. On this occasion multitudes of enthusiastic pilgrims are assembled from every quarter of the globe, awaiting with burning anxiety to participate in its benefits, and to receive its holy influences. Just before the prescribed moment for this miraculous descent, the Greek patriarch enters the tomb, alone, and presently gives out through a hole in the wall, the holy fire, to the eager and excited multitude.

In former years all the churches participated in the performance of these rites, but latterly have desisted, one after another. At present, this practice is continued only by the Greek church. At these extraordinary scenes, very serious accidents frequently occur—old men and women crushed and trampled to pieces, or perhaps quarrels arise between rival sects, resulting in shooting and killing one another. In eighteen hundred and thirty-four, deplorable and fearful scenes were enacted in that sacred building. While the church was crowded with Christian pilgrims, a contention arose, in which the Turkish guards engaged; the confusion soon became general, and directly grew into a terrible battle. The scene of horror and carnage was dreadful. Numbers were bayoneted or knocked down with the butt ends of muskets, and their blood and brains scattered upon the wall and pavement, each seeking with intent to destroy his fellow, or save himself from immediate destruction. Many were pulled down and trampled to death while endeavoring to escape from the building. When order was restored, the dead were lying in heaps around, and even upon the Stone of Unction the bodies of the dead were piled up, and in some places the wounded and dead were thrown together promiscuously, one upon another, five feet high or more.

JEW'S WALLING PLACE IN JERUSALEM.

been shown when he was scourged, is carefully secured, that it may not be stolen by pilgrims, who are only permitted to touch it with a small, round, some four feet long or more, kept for this purpose. This stick, after having been kissed by the multitude, is then kissed by the pilgrims with great fervor and vehemence. While present we witnessed many instances of this fervent and striking devotion.

GARDEN OF GETHSEMANE.

We visited the reputed Garden of Gethsemane, which belongs to the Latin church. An opposition one has recently been established by the Greek church. As soon as the trees have sufficiently grown, and other fixtures remained long enough to impart an ancient and venerable appearance it will then be exhibited to devout pilgrims as the real genuine Garden of Gethsemane.

The low, sunken condition of Christianity in Jerusalem, is pretty clearly illustrated in the following description of scenes enacted in the Church of the Holy Sepulchre. On Easter eve, each successive year, it is pretended that holy fire descends from heaven, lighting up all the lamps in the Holy Sepulchre. On this occasion multitudes of enthusiastic pilgrims are assembled from every quarter of the globe, awaiting with burning anxiety to participate in its benefits, and to receive its holy influences. Just before the prescribed moment for this miraculous descent, the Greek patriarch enters the tomb, alone, and presently gives out through a hole in the wall, the holy fire, to the eager and excited multitude.

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illustrated in the following description of scenes enacted in the Church of the Holy Sepulchre. On Easter eve, each successive year, it is pretended that holy fire descends from heaven, lighting up all the lamps in the Holy Sepulchre. On this occasion multitudes of enthusiastic pilgrims are assembled from every quarter of the globe, awaiting with burning anxiety to participate in its benefits, and to receive its holy influences. Just before the prescribed moment for this miraculous descent, the Greek patriarch enters the tomb, alone, and presently gives out through a hole in the wall, the holy fire, to the eager and excited multitude.

In former years all the churches participated in the performance of these rites, but latterly have desisted, one after another. At present, this practice is continued only by the Greek church. At these extraordinary scenes, very serious accidents frequently occur—old men and women crushed and trampled to pieces, or perhaps quarrels arise between rival sects, resulting in shooting and killing one another. In eighteen hundred and thirty-four, deplorable and fearful scenes were enacted in that sacred building. While the church was crowded with Christian pilgrims, a contention arose, in which the Turkish guards engaged; the confusion soon became general, and directly grew into a terrible battle. The scene of horror and carnage was dreadful. Numbers were bayoneted or knocked down with the butt ends of muskets, and their blood and brains scattered upon the wall and pavement, each seeking with intent to destroy his fellow, or save himself from immediate destruction. Many were pulled down and trampled to death while endeavoring to escape from the building. When order was restored, the dead were lying in heaps around, and even upon the Stone of Unction the bodies of the dead were piled up, and in some places the wounded and dead were thrown together promiscuously, one upon another, five feet high or more.

pend in this direction, and if they had it would be discouraging under the present system of taxation. All kinds of property are heavily taxed, and all private and public enterprises are discouraged. A direct tax is levied on persons, cattle, land and fruit trees; tobacco and silk pay about forty-two cents per pound, and all other articles eight per cent, either in kind or money.

THE WALLING PLACE.

Near where the temple formerly stood, is a small paved area where the Jews have been permitted, during many centuries, to approach the precincts of the site of the temple of their forefathers, and lament and wall over the ruins, and the desolation of their nation and sanctuary. In this retired locality, each Friday Jews of both sexes, of all ages, and from every quarter of the world, are seen weeping, bemoaning the fate of their nation, and lifting up their voices in long lamentations. No one can witness this scene without being touched with feelings of the deepest sympathy, and the poet may well say:

"Oh, weep for those that wept by Babylon's stream."

Where shores are desolate, where land a dream; Weep for the harp of Judah's broken spell.

Mourn—where their God had dwelt, the rock long dwelt.

Among the variety of objects which claimed our attention while at Jerusalem, was the Church of the Holy Sepulchre. It is an extensive building, with a host of sacred relics and holy places, grouped together within a few yards of one another; among others, the place of the Savior's crucifixion; the spot where his body was anointed for burial; where the Virgin stood, and witnessed the crucifixion; the place where his body was draped in linen clothes; the rent in the rock produced by the earthquake; the place where the soldiers cast lots for his raiment; the column to which he was

bound when scourged; the place where he was stripped by the soldiers; and the prison in which he was incarcerated previous to being led to the place of crucifixion.

In front of this building is a small area, occupied by a sort of bazaar for the sale of sacred relics, and used also as a place of gathering of all classes of pilgrims. Within this building, near the door, surrounded by a low railing, is the Stone of Unction, which consists of a marble slab, on which the body of the Savior is said to have been anointed for the burial. This, we were told, however, is not the real stone, as that was concealed underneath to prevent devout pilgrims from carrying it off, or wearing it away by constant kissing, as was the case with the bronze toe at St. Peter's, at Rome. Several lamps are suspended over this sacred spot, and kept constantly burning.