

encountered the Jesuit fathers, and, having found an interpreter, pushed towards the frontier. They found the first village they came to in a state of epidemic. A sort of jungle fever was playing sad havoc with the natives. By means of the quinine which the travelers had brought with them, the sickness was allayed and the new arrivals were looked upon as beneficent sorcerers. M. de Mayrena was elected as chief in recognition of his services, and an escort conducted him further into the country. Here he found war was progressing among the various tribes who off and on had been fighting each other for many generations. Mayrena and his volunteers added their forces to the combatants and led their side to victory, once more greatly extending his popularity. He then began to work in connection with the Jesuit fathers for the civilizing of the natives. He persuaded them to lay down their arms and live in peace with each other. Having assured his position, he married the only child of a great chief, and with the assistance of his father-in-law called together a vast assemblage of the chief men of the tribes to a national discussion. At this assemblage some of the Jesuit fathers were present, and they as well as Mayrena lectured the natives on the advantages of peace and commerce. He unfolded to the natives his plans and they retired to think over his counsel. Soon afterwards they returned and with one accord elected him chief of the chiefs, or king of the Sedangs.

Meanwhile, reports of his doings and likewise of the richness of the country had reached Siam, and the result was that a party of Germans, full of their new colonization craze, set out for Sedangs. But they soon found that the natives under their new king were prepared to repel them and so accordingly they returned whence they came. The king aided by the Jesuit fathers and the other chiefs then proceeded to draw up a constitutional code which would give equal privileges to the various tribes and give protection to life and property not merely to the natives but likewise to travelers and traders frequenting the country. Having thus settled the affairs of the country the new king left his father-in-law and wife as regents, and proceeded to Hong-Kong, where he was received with honor by the governor and entertained by the officers. A syndicate of merchants have purchased the privilege to trade with the Sedangs, and with the money thus obtained the king sailed for Europe, arriving in Paris in the latter part of February. The government of France welcomed him and recognized his services in a scientific point of view but refused to extend a protectorate over the country of the Sedangs.

Lord Randolph Churchill, who was then in Paris, made the acquaintance of King Marie I. and gave him a dinner at the Cafe Auglais. His lordship has promised to present him to Lord Salisbury in London and has invited him to stay

as his guest in Connaught Place. The king has accepted this valuable mentorship and will go to London soon.

In personal appearance the king is a fine, tall man, over six feet in height; his age is forty-six, though he appears much younger; he has a heavy beard slightly tinged with grey, and never drinks anything but water. In his buttonhole he wears a light green decoration, the emblem of a new Order instituted by himself. Only five persons have received the grand cross of this Order, and none of them are in Europe. Hundreds of invitations have been sent to King Marie from various dignitaries; still he goes very little in society. He is dignified and courteous in manner, and in appearance much resembles the King of the Belgians. In five months he will return to the country which has adopted him.

As fast as the strange history of this adventurer becomes known, he is literally besieged by a throng who are eager to try their fortunes in strange lands.

It is not merely the soldier and the sailor, but physicians, scientists and moral reformers as well. Journalists and speculators are ready to hear all he has to say; photographers wish to place his "photo." in their galleries, and traders are anxious to supply his savages with trinkets. Nearly 500 persons are said to have asked to receive the decoration of his Order. An enterprising wine merchant forwards him a cask of champagne labeled *Royal Sedang*, 1888, and a dentist sends him several gross of packages of tooth powder for the use of himself and his dusky subjects. One youth is said to have made application to be taken to Sedangs, because he has all the instincts of a savage and a horror of intellectual work.

It seems that while America and Germany are disputing about the Samoan difficulty, the Lord of Hosts, or what the infidel calls the "Forces of Nature," has read mankind a lesson. The fleets of the two great nations, in hostile array, were ready to fight each other for the supremacy over a cluster of volcanic rocks inhabited by a few savages. One morning a tidal wave swept across the ocean, and after it had passed nothing worth mentioning was left of either fleet.

"The sea has grown calm again, the wreckage of six men-of-war strew the Samoan shore, 400 brave men have perished, there is mourning in many German and American homes, but will the nations learn the lesson?" Even a Parisian journal asks the question. J. H. WARD.

EUROPE, April 22, 1889.

## OFF FOR JERUSALEM.

On February 19th, of this year, our little party broke up from Djennin early in the morning. Our road led through a narrow canyon and right up among the mountains of Samaria. At Djerba we lost our way. A strong wind was blowing right against us and made the riding all but pleasant. The road was fear-

fully bad—up and down, up and down; rocks, rocks, rocks. The horses stumbled at every step, and a fall would in many places have been a sure road into eternity. Our Arab guide was quite useless. He had lost all track of the directions we were to follow, and we had to find our way as well as we could. For several hours we rode about at random among the mountains, and when we finally found the right road again we were not far from Sebastine, the ancient Samaria, the capital of the kingdom of the ten tribes.

This city, built by King Omri, was once an important place; but when the Assyrians conquered Samaria the city was destroyed. It was partly rebuilt later, but again in the second century was destroyed by John Hyrcanus. From that time it has never been able to rise to any prominence. According to Isaiah xxviii, 1-4, Samaria is called "the crown of pride," and her glory is compared "to the fading flower of the drunkard. Woe to the crown of pride, to the drunkards of Ephraim. The crown of pride, the drunkards of Ephraim shall be trodden under feet, and the glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty fruit before the summer."

Samaria is built on the top of a hill, and it might very appropriately, by the prophet, be compared to a "crown," or wreath, such as was often worn on the head in times of festivity. But she was the wreath "on the head of a drunkard," for the people had fallen away from God and given up to their carnal desires. She was therefore hastily destroyed, and today what was once "the crown of pride" is a miserable village, proving by its very wretchedness the truth of the word of God as spoken by His servants.

From Samaria we hastened on to Nabulus, which place we reached a little before sunset. We had been without food almost all day, and found it necessary to visit an Arabian eating house, but I frankly admit that the surroundings in this house and the smell of the food were such that, had it not been for hunger, I should probably not have been able to eat at all.

Nabulus is the ancient Sichem. It is situated in a valley between the mountains of Ebal and Gauzim and has 12,000 inhabitants, of whom some are Catholics, some Protestants, some Jews and some Mahomedans, while about 150 belong to the so-called Samaritans. This sect deserves a few lines. Their origin dates from the time when the Assyrian King, Sargon II, conquered Samaria and carried many of the Israelites into captivity. This king sent many of his own subjects into the conquered land as colonists, and they accepted the religion of the Israelites who were left, and engrafted on the Jehovah-cultus many of their own heathenish ideas. Against this mixture of religion we find the Jews on their return from Babylon in strong opposition. The Samaritans offered to lend their assistance