

veritable storehouse of information. It is not a mere list of mines and quarries, granite and marble. On the other hand, the historical reminiscences are to many the most interesting part of the work. For example, take the marble quarries of Carrara and we find that the sides and lintel of the great door of the Pantheon at Rome, as well as the vast marble carvings of the baths of Baraccalla, were all taken from this place. But the most stupendous monument of Carrara marble that has come down to us from ancient times is the Column of Trojan at Rome. This was composed of thirty-four pieces, and without the statue was no less than one hundred and twenty-six feet in height. It must have been an imposing sight when the ancient Romans looked upon this lofty shaft with its two thousand five hundred sculptured human figures, besides horses, boats, fortresses, etc. This column was originally surmounted by the colossal statue of Trojan holding the gilded globe which contained his ashes.

The quarries of Carrara formed a spot frequently visited by Michael Angelo. There he lived for days among the quarries, till he had selected the particular stones which suited his fancy, and which his genius and his chisel afterwards rendered historic. By the aid of this work the traveler can trace the history of Italian art for twenty centuries past. J. H. WARD.

EUROPE, Feb. 18th, 1889.

LETTERS FROM PALESTINE

A voyage from Port Said, Egypt, to this place does not possess much interest beyond the fact that you are travelling along the coast of a land sacred to Jew, Christian and Mohammedan alike—the Holy Land. I left Port Said about four p.m. on the 22d instant, on board the Austrian steamer *Austria*, and next morning about six o'clock the anchor was dropped at Jaffa, the ancient Joppa. It happened to be a tolerably calm sea this morning, so that one could land in a boat for a trifle; but it is not always so. The harbor is in a very bad condition, filled with rocks, so that no larger vessels can therein find shelter. It therefore happens sometimes that a boatman requires up to twenty francs for taking one on shore; and sometimes, when the sea is very unruly, the ship cannot stop at all, and the passengers must, for good or evil, go to the next harbor. Viewed from the seaside, Jaffa offers a very agreeable appearance. It is built on the top of an isolated hill, which stands prominent on the low coast landscape. Round about are considerable gardens, and the horizon behind it is limited by the mountains of Judea.

Our steamer had goods to load in and out, enough to keep the hands busy for the whole day, until 7 o'clock in the evening. Among the articles sent on shore I noticed particularly "beer" and matches, the former from Germany and the latter from Jonköping, in Sweden. I had

not before known that the cold north had to supply the sunny south with these fiery articles. I hope on another occasion to be able to give a more particular view of this well known place from the sacred writings.

From Jaffa the ship follows the somewhat low coast of Sharon, until after a few hours' voyage the mountain of Carmel becomes visible. After seven hours the ship has rounded the Carmel and dropped her anchor in the bay, where at the foot of the mountain the little city of Haifa, with the German colony appended to it is situated.

Haifa is the Sycaminum of the ancients, and has still some ruins to show of an old pier and other buildings. These ruins are situated a few minutes' walk northwest of the German colony. This city has about 7,000 inhabitants, most of whom are Arabs. There are also not a few Jews, who keep the trade going in their usual way. Of the Arabs the greater part are Mohammedans, and the rest Greek Catholics of the so-called Melchitish rite. Haifa seems to be in a flourishing condition, and has gained considerably in importance since the Austrian line of steamers has added it to its list of stopping places. Of course, its whole color is Oriental, which means narrow, dirty streets, and houses built in a style of architecture common to American packing boxes; but notwithstanding this the place is comparatively nice, and is always well spoken of in Palestine. In the city are two Mohammedan mosques, several "Christian" churches, an American monastery, and other similar institutions. There is therefore no lack of religious influences here; but "Christianity" seems to progress very slowly, if any at all, among Mohammedans. The missionaries have a hard job. I cannot help thinking of a friend of mine, an earnest man and one very well educated. He had spent some five years in this country, laboring as a missionary at somebody else's expense. I met him some years ago in Copenhagen. "Well," I said, "how many years have you been laboring in Palestine?" "Five years," he said. "Did you make any converts while there?" "Oh, no, but I thank God the Arabs did not convert me." And so I think the Protestant and Catholic missionaries do very well as long as the Arabs do not convert them.

The German colony gives one a very good impression. Its houses are mostly surrounded by gardens, and everything is clean and neat. The colony has now some four hundred inhabitants, and these live mostly by agriculture. They have also some industrial enterprises. A soap factory makes a very pure soap and has found a market for this chiefly on the American continent. They have also a windmill and a steam mill, both in good condition. Prominent is the culture of the vine. Most of the settlers have their vine—"bergs," and also seem to be very fond of their wine. It is well understood by the colonists that the temporal prospects of the colony are not great. It

seems to be difficult for the growing generation to find employment here, and they have to look to foreign countries for a livelihood. A feeling is prevalent that the founding of the colonies here, although done with the best of intentions, was a planless undertaking, with no definite purpose in view. I hope that an acknowledgment of this will lead to prepare the colonists for the acceptance of the Gospel of Jesus Christ. Morally the colony stands on a very high level. I am told that in all the years it has existed here not more than two cases of unlawful intercourse have been known. No drunkenness is to be seen in the streets. No swearing is heard, no fighting, no gambling. When you enter a house, the first thing that attracts your attention is a verse from the Bible put as a motto over the door. Inside everything bears a religious stamp of the old pietistic color. The people (even the young girls) are dressed plainly, with no regard for the requirements of an ever-changing fashion, not even for the tasteful. The meals are good, but simple, and it appears that no one is too busy to find time after each meal to pray to God, or to read a few verses from the Bible and a Psalm, all arranged in a little book to be used, one piece each day in the year. All this is good and commendable. Were there more intelligence, more spiritual life, more understanding of the Word of God, the Servian colony in Haifa would be an admirable place, not often found on this sinful globe of ours.

More interesting to me than the city and the colony is Mount Carmel, to the top of which one can walk in forty-five minutes on a tolerably good road. The word Carmel means "Vine-mountain" (*Weinberg*). The Arabs call it *Kermel* or *Dehebel Mar-Elias* (the mountain of Saint Elijah). It is connected through a row of hills with the mountains of Samaria, and separates thereby Jezreel from Sharon. It is about nine miles long and 570 metres at its highest point. The greater part of the mountain is luxuriantly clothed with oak, walnut, olive and other tropical trees. It is said that bears are found in some parts of it. In ancient times Carmel was the southern border of the country allotted to the tribes of Asher and Manasseh. Last Sunday afternoon I took a walk up the mountain in order to see the monastery. This is a large building with iron-barred windows, like a jail, whether for the sake of keeping the monks in or the thieves out I could not tell. The brotherhood that flourishes here on the mountain top was formed in the 12th century, and has had several trials to pass through. In 1821 the Pasha who resided in Akka (Abdallah) had the monastery and church utterly demolished; but in 1828 they were again rebuilt, larger and more elegant. This was essentially through the efforts of the brothers Giovanni Battista von Frascati. This new building, Italian style, is situated 180 metres above the sea, where the mountain falls almost perpendicularly into the sea. The church is