

passed through the country we sometimes hired a sheik and one or two attendants, to go along with us, paying them for it, so that he need not help himself to our movables without our consent. Our muleteers took down our tents and tent poles, and tied up tents, baggage and everything and put it all on to the backs of the mules. We had to ride out, or spend our time some way, looking at the country or waiting, as we chose, in the evening for these tents all to be pitched; but it was generally so arranged that, in our seeing the country, our muleteers would get on the ground and get the tents pitched and everything ready, so that when we went there we could go right in and sit down to the tables or do anything we pleased.

The second day we had our noon halt on the brook which they told us King David got the stones out of, with one of which he killed the giant of Gath, and that the battle between the Philistines and King Saul took place along the two sides of this stream. It is called a valley, but it was simply a ravine. We saw a considerable number of sheep of various colors there, and some boys tending them, which, of course, reminded us of the fact that King David was tending his father's sheep when Samuel went to his father's house to anoint one of the sons of Jesse to be king. King David, it will be remembered, was the junior of the boys, and he was small of stature compared with the others. He was sent out to look after the sheep. When Samuel came to the house of Jesse and told him that one of his sons had to be king and he wanted to pick the one, Jesse brought in six tall boys, one at a time, to each of which Samuel said, "That is not the one." When the sixth had been refused, said Jesse, "I believe that is all." "Have you not another?" "O yes, little David, he is out with the sheep." They sent for him and he was anointed king, and it was he who slew the giant Goliath; and I suppose if I had enquired of the monks I might have brought home the identical stone with which he did it, but I did not take the trouble. The place where we had our meal was not far from Kirjath-Jearim where the ark is said to have rested, not the ark of Noah, but the ark of the Lord, for a considerable time after it fell into the hands of the Philistines.

We again got into the saddle and started for Jerusalem across the mountain, for that country is one immense limestone quarry. If there ever was any soil it has blown away until very little remains. What there is left is evidently very rich where they can get the water to it, but as we crossed over and got a view of Jerusalem a feeling of disappointment was evident on the countenances of every one of the party, or else I was disappointed and they were not, one or the other. But the whole thing presented itself to us in a different light from what we had anticipated, and I then understood why Dr. Burns, in his "Guide," recommends people to pass round Jerusalem by another route, and come in from the east and get a first view from the eastern side. It is because the view from the Mount of Olives—on the eastern side—is a very great deal better than when you go from the west. It is said that there is a great deal in first impressions.

The Russians have built some monasteries in and about Jerusalem, and the Latins have got some, and within the last few years there have been a number of good new buildings put up. Sir Moses Montefiore has built a block outside, and not far from the wall. The venerable Abraham Askenasi, the chief rabbi of Jerusalem, with the contributions of his friends throughout the world, has erected a considerable number of rooms as a home for widows and orphans. At first view we could pick out the mosque of Omar—the place where Solomon's temple stood; we could also see the church of the Holy Sepulchre—the place where the Saviour was crucified. We pitched our tent in the valley of Hinnom, near the Jaffa gate—the gate at which most of the business in Jerusalem is done. While our tents were pitching we passed in at the gate, and saw a good many beggars, some of them lepers, also quite a number of women dressed in white, some of whom were hired mourners and were wailing. As we passed along we found, not far from the gate, an old man lying in the street, almost naked and moaning piteously. He begged of us to give him something. When we got in we called at the banker's in Jerusalem, and were told that the old man who lay there in the street begging, whom we had probably noticed, owned six hundred olive trees, a garden containing quite a number of fig trees, and an orange grove, that the banker had known him for years, and he came every year to Jerusalem and lay on the street almost naked, howling and moaning piteously, begging from the pilgrims, while he was in reality one of the wealthy men of the country.

It is not easy to describe that city, nor, so far as I have seen, any of those Asiatic cities. The streets, if they can be called streets, are very narrow, and many of them are so crowded with camels, donkeys and pack-horses that they can only pass each other at certain places. The houses are rudely built, of a kind of concrete, or of rock and mortar. They are low and small and the roof flat, generally covered with cement. There are many buildings in Jerusalem that go to show it off—mosques and churches, with their minarets, towers and rotundas. The principal business street in Jerusalem is Christian street, which is fifteen feet wide. It leads up from the street that we enter from Jaffa's gate, and has an avenue that leads off to the entrance of the church of the Holy Sepulchre. In front of that church is a little open space filled with beggars, and men with articles for sale—beads, photographs, jewelry of different kinds, and relics of all kinds. We could get almost anything in the way of relics we wanted there, and be assured that they were genuine.

President Carrington remained at Jerusalem while we went to the Dead Sea. He wanted to do some business connected with the Liverpool office; and he is not very fond of horseback riding. As you are aware he has been afflicted with rheumatism considerably, so he remained in the Mediterranean Hotel while we went to the Dead Sea and the Jordan. That gave him more time to pass around, and through and over Jerusalem than any of us. He had several days, and he declared that he could never make up his mind as to what induced King David to locate his capital there. The chief rabbi told me that, anciently, Jerusalem was well supplied with water; but at the present time there was really no living water there. The pool of Hezekiah and other pools were filled in the rainy season, but in a month from the time we were there a quart bottle of water would cost a farthing, and sometimes pretty hard to get. If the aqueducts from the pools of Solomon were repaired they would not bring in sufficient water to supply the city, but in the days of Israel's prosperity there was abundance of water there, and he believed there would be again.

I had a letter of introduction, procured by Mr. James Linforth, from the Rabbi of the Jewish congregation at San Francisco, to Rabbi Askenasi. He is a very venerable looking man—tall, heavy set and a good supply of beard, like the apostles in the picture. He seemed very much pleased with my visit, treated me with courtesy, showed me their synagogue and the building they were erecting, and returned the visit, accompanied by several of the Jewish elders, at my tent, where we had a very pleasant interview. But there is no infidel on the face of the earth who can disbelieve the mission of the Saviour more than they do. He says the condition of the Jews is much improved of late years. Now they can purchase and if they have only the money to do it with, and the amount they can buy is only limited by their want of money. They have also a title from the Turkish government for the ground upon which they are erecting their home for widows and orphans. This gentleman told me that no Jew had been inside the enclosure of the Mosque of Omar, although he believed it stands on the site of Solomon's temple, though not in the centre of it.

In looking around Jerusalem I did not regard it in the same light as President Carrington did. Kingdoms, in those days, were small and densely populated, and it was necessary for a ruler, in locating a capital to have it so that it could be easily defended; and until the time when modern arms were invented Jerusalem could be easily defended. Its siege and capture by the Romans proved, to all intents and purposes, that it was a very difficult city to take, for though it was surrounded by several walls, fortified with strong towers, and naturally defended by its mountainous position and the ravines around it, each one of these walls was occupied by rival parties, for it will be remembered by readers of the destruction of Jerusalem that there were three separate leaders, and that when the Jews were not fighting the Romans they were fighting each other; and it is even doubtful to this day that, if either John or Simon had had absolute command in their city and the confidence of the people, whether the Romans could have taken the place at all or not. An old proverb says that whom the Gods would destroy they first make mad. It was so with these Jews. They had slain the Saviour, they had violated the commands of God, and they had brought upon their heads the curses pronounced upon them in the 24th chapter of Deuteronomy and in a great many other places, if they did not abide in the law of the Lord; and notwithstanding their strong city and their numbers, they were so divided among themselves that they could not make a successful defence. Speaking of this destruction of Jerusalem carries me back to Rome and the Arch of Titus, erected to commemorate his victories, on which is engraved a representation of the seven-branched candlestick and a great variety of the treasures brought by him from Jerusalem.

King David had learned the strength of Jerusalem by the difficulty he encountered in taking it from the Jebusites; and it is more than probable that God commanded him to locate the city there.

Rabbi Askenasi, speaking of the ten tribes, said he had no idea where they were, but he believed they were preserved and that their posterity would return, and the time would come when God would bless Israel and when water would be abundant in Jerusalem. We read in the 47th of Ezekiel, that living waters were to come out from Jerusalem and that they should run toward the east; and that the prophet saw a man with a measuring line in his hand. He measured a thousand cubits, and the water was to his ancles; he measured another thousand and it was to his knees; another thousand and it was to his loins; another thousand and it was a river with waters to swim in, that could not be passed over. He goes on and describes this as something that should take place at Jerusalem. I could not reflect, when standing on the Mount of Olives, on the saying concerning it in the last chapter of Zechariah, where, in speaking of the coming of the Saviour, it says his feet shall stand on the Mount of Olives, which is before Jerusalem to the east, and the mount shall cleave in the midst thereof, half going toward the north, and half toward the south. There shall be a very great valley, and the land shall be turned into a plain from Geba to Hinnom, south of Jerusalem, and shall be lifted up, and men shall dwell on it. The same prophet tells us that living waters shall come out of Jerusalem; half towards the former sea, and half towards the hinder sea, and that in summer and in winter shall it be.

The convent at Mar Saba is situated on the canon, which is the outlet of the brook Kedron; but it was perfectly dry when we were there, not a drop of water running in it. There are seasons of the year, I suppose, when waters run there, but these prophecies declare that living waters shall run out of Jerusalem in summer and winter, and I am foolish enough to believe that they will be literally fulfilled. I agreed with Rabbi Askenasi in the belief that God would restore that land to Israel and that Jerusalem would again be supplied with abundance of water and be a glorious and happy city. I saw many Christians of different denominations there who had no such faith. One man came into our tent, and assured us that baptism by immersion was impossible, there never had been water enough in that country to immerse people. He had believed in immersion, he said, but since he had travelled through the country and had seen so little water, he was satisfied that they would all have to go to Jordan to be baptiz-

ed. This is the way people look at it. The country is dry and barren, the rains have ceased upon it for many generations, though they have had occasional rains.

In going to the Dead Sea from Jerusalem we visited a number of points of interest. One was the tomb of Rachel, another the pools of Solomon—three immense pools constructed to receive the waters of a spring and hold them in reserve, and the old aqueduct is still in repair almost to Bethlehem. We visited Bethlehem and were shown the caves—called stables—in which the Saviour was born, and the churches and ornaments. There was a great variety of people there, many begging and many trying to sell you relics. The country is without fences. There are a good many spots where there is an opportunity for the Bedouins to come along and scratch the ground with a kind of shovel plough they have, hitch some calves or very small cattle and raise some barley. We purchased barley all the time for feeding our animals.

At the place which we supposed is called in Scripture the wilderness, or the border of the wilderness next to the Dead Sea, where John the Baptist commenced his preaching, is an immense convent. It was founded by a man named Saba. "Mar" in the Syrian language means saint, and when we speak of Mar Saba, it means saint Saba. This is the name of the convent. This man lived to be some ninety-four years old. He concealed himself from his enemies a considerable time in caves, but his power increased with the number of his friends, for he gathered around him a good many thousand monks, and they built this immense convent, which was strongly fortified for those times. They allow no women to enter, and no person can go into their building without a permit from the Greek Patriarch at Jerusalem. We had a permit to enter that convent, but sister Snow and Sister Little of course, had to go to the camp. It would probably have been considered an outrage for them to have come in sight of the gates. Having sent up our permit we were admitted and passed through the building. There were sixty-five monks there, some of whom had been there thirty-seven years. A man has to be exceedingly holy to be permitted to go there. I looked at them and wondered what could induce them to adopt such a life. They showed us one room filled with skulls. They said there were fifteen hundred of them, and they were the skulls of their brethren who had been killed by the Saracens at different times. They had taken great pains to preserve the skulls, with their names and registers. They have a spring of water which has a miraculous history, and they have one palm tree growing, which they say was planted by Saint Saba himself. They seem to have an eye to business. They had canes for sale, made from willows which they get the Arabs to bring from the Jordan. None of them are allowed to go out, and they are compelled to have everything brought to them. They had a number of fancy articles of their own manufacture for sale. I bought a small string of shells, which they said were brought from the Dead Sea. They gather a few francs from every party of travelers in this way. There, as another party of Americans near by who wanted to visit the monastery, but they had no permit; and a message was sent to us by them saying that if we would delay a little while we could all pass in with our permit. We had met the party and knew them to be nice, intelligent gentlemen. We stayed about an hour to accommodate these friends, and they passed in with us, otherwise they would have had to go clear back to Jerusalem for a permit. These persons—four gentlemen and two ladies—finding that we were going down to the Dead Sea, went along with us, and made the journey safe and pleasant. We went down to the Dead Sea the day following our visit to the monastery. I have seen a good many rough roads in Utah in the mountains, but of all the rough horseback riding I ever did see, I think that Palestine has the premium. Being pretty heavy it was difficult for me to get on off my horse, but because of the rough roads in some places I dismounted and led my animal. I found, however, that he could stand better than I could, so I rode him, and I believe that some of the saints here at home must have had faith to hold that animal up or he would have stumbled. I rode him for a hundred miles, three hundred of which there was no road with any right to the name, and he never slipped or stumbled.

Some of the party went into the Dead Sea and had a swim. I did not. Some of them inquired for Lot's wife—the "pillar of salt." I expect she was at the other end of the sea, for we did not see her. The Dead Sea is a remarkable body of water. According to scientific observations, as read in the report of Lieutenant Lynch and others, it is 1350 feet lower than the Mediterranean. It is probably one of the deepest holes in the world. It is perhaps eight or ten miles wide and about forty long. It occupies the site of the cities of the plain—Sodom and Gomorrah and Admah and Zeboim, upon which, in consequence of their wickedness, we are told that God rained fire and brimstone and destroyed them. The probability is that they were buried by a volcanic eruption and that they and most of the valley of the Jordan were sunk at the same time. The probability is that the Jordan ran through these cities, and that this deep basin being formed, the Jordan forms the Dead Sea, which has no outlet, much like our Salt Lake. There is a wonderful similarity between that country and this, only this, of course, is on a grander scale. Our Salt Lake answers very well to the Dead Sea; our Utah Lake answers very well to the Sea of Galilee, and some of the streams that run in our Utah Lake answer very well to the upper streams of the Jordan. It hardly seems credible to me, but all the guide books assert that the Sea of Galilee is 650 feet below the level of the Mediterranean. The country is subject to earthquakes and bears the evident marks of many of them. In 1837, Tiberias, the Tiberias of ancient times, was very severely damaged by an earthquake, the effects of which are visible to any one who visits it. I have wondered how the Lord would restore that country. I thought he had got to have some kind of a process to hoist the waters of the Dead Sea above the level of the ocean, so that a stream could run out of it in order for it to be healed. Prophecy says that the waters that should run out of Jerusalem should run down to the east sea, and the waters of the east sea were to be healed, and there was to be a multitude of fishes, but now no living thing can exist in the Dead Sea. But if these prophecies are fulfilled, and I have not any doubt that they will be, these waters are to be healed and I believe that the Lord will use natural means to bring it about.

We returned by way of Jordan. The stream is not so large as our Jordan here, but quite a nice river. The Arabs were very much afraid when we went into it that we would go beyond our depth. It was safe to go as far as certain rapids, but it was not safe to go beyond them. They said that some zealous fellows got in so far that they could not get out, and one or two were lost, and they had some difficulty to fish the others out. Some willows and different kinds of timber grow along its banks. We were supposed to be at the place where the Saviour was baptized, and also at the place where Elijah smote the waters with his mantle and he and Elisha crossed over dryshod, and Elijah then went to heaven in a chariot of fire, after which Elisha passed back in the same manner. We saw the place where it is supposed the children of Israel under Joshua crossed over the river dryshod. There is good reason to suppose that they crossed in harvest time, and that the waters were high. They say the waters of the Jordan are highest in harvest time. We had a ride across the plain probably seven or eight miles. That plain could be watered by irrigation. I was often asked if we were going to settle in Palestine. I replied that we were not, but I could take a thousand "Mormons," go up the Jordan, put in a dam to take out the water, and irrigate several thousand acres. But there is little however at present inviting about the country, but it would no doubt be productive if irrigated. The valleys near the source of the Jordan would be much the best for cultivation, and the climate would be more agreeable. Jericho, or rather the old site of that city, has a good many mounds. Men have dug into many of them, but we were told that no valuables had been found. We camped that night at Ain-es-Sultain, generally called the fountain of Elisha; because tradition says that, on his return after Elijah had ascended to heaven, he healed the waters of this fountain. Before then they were salt, but by a miracle he made them sweet. They are now delicious, and after our hard day's ride in the heat and dust, we found the waters of the fountain of Elisha very palatable. That night there was a company of Bedouins came and danced and sang for us. They had a sham fight, and I think it requires a man of pretty good nerve to sit and look at them and not be afraid that they would whip some of their crooked scimiters through his body. Each one of our party paid them something like two francs, which satisfied them. I believe a ticket at our theatre here in Salt Lake would cost more than that, and take it as a whole their performance was not very expensive. They went off in a very fine humor. I could not understand their songs, but our dragoman interpreted the chorus of one of them to be, "May the ladies' eyes be like the moon." From that place to Jerusalem the route is very rough. Some years ago a Russian lady, a very pious woman, went on a pilgrimage to the Jordan, and while riding over some of these rough ways she was thrown from her horse and had her arm broken and was badly hurt. She expended her money in improving a portion of the way, and on this account one of the canyons was much easier to go through than before that time. We passed by other ancient sites, spoken of in the Bible as having been large cities, and no doubt they were; but we must bear always in mind that that was an age when Israel paid their tithes and offerings and God blessed the land. At noon we stopped at a place called Christ's Hotel, all of us very much fatigued. Our luggage train went ahead. In the afternoon we passed by Bethany where Christ raised Lazarus, and saw what was pointed out to us as the house of Mary and Martha; and also the tomb of Lazarus. In the evening we camped again at Jaffa's gate at Jerusalem, finding our tents pitched and everything comfortable. We used to sing about the flowery banks of Jordan, but it takes off the romance to go and see them; yet when irrigation and industry and the blessing of the Lord prevailed along them I have no doubt they were as beautiful as any places in the world.

I made two careful visits to the Church of the Holy Sepulchre, and one to the Mosque of Omar and the grounds connected with it. I also visited many other places of interest about Jerusalem, but in giving you a detailed account of what we saw and passed through, in such a scattering way, I cannot communicate to so large an audience, to any extent, the impressions I felt at the time. I had no doubt that I passed over the grounds where the Saviour and his apostles, and the prophets, kings and nobles of Israel had lived, although I did not believe a great deal about the identical spots set down by the monks, yet I was satisfied that I was in the localities in which the great events recorded in Scripture took place. But now little remains on the top of the ground that can be identified beyond the period of the occupation of the Crusaders or the Romans. We certainly saw the top of Mount Moriah, on which stands the Mosque of Omar. There are the rocks and the caves in them. The rocks have not been made by men. The Valley of Jehoshaphat is there. Learned men have dug deeply under Jerusalem in search of evidence to determine its original site, but an alarm was created that the monastery of the place might be spoiled by determining that certain localities were not where they are now represented, and the Turkish government was moved, so I was informed by some gentleman, to stop the investigations and to close up the excavations, and we were not permitted to enter them.

President Lorenzo Snow's correspondence to the DESERT NEWS, Elder Paul A. Schettler's correspondence to the Salt Lake Herald, and Miss E. H. Snow's communications and poems to the Woman's Exponent, with other published letters, all composed under circumstances of great labor and fatigue, give a very correct idea of our visit to Jerusalem and journeyings generally. Elder Paul A. Schettler speaks six languages, and in attending to the financial business of the party, he had to make exchanges and was compelled to keep accounts in the currency of a dozen different nations, and even among the Arabs he could generally find some one who could speak in some one of the languages with which he was acquainted. God has preserved me. Our party of eight went through the entire journey without an accident. We never missed a connection that amounted to any difficulty. We were in no manner injured, we had no sickness, except peradventure a little cold or a pinch of rheumatism now and again for a day or two. Our minds were clear, we saw more, I believe, in the eight months than ordinary travelers see in two years. We visited a number of places in Holland, Belgium and France. We crossed three times over Italy. We visited the Ionian Isles, Egypt, Palestine and Syria, Turkey in Europe, Greece, Bavaria, Austria and Prussia and other parts of Germany. We spent eleven days in examining the mysteries of Rome. I paid four Italians to carry me to the crater of Mount Vesuvius. I think they earned their money, at any rate I was well satisfied with them. I had an idea in my

own mind of how the crater looked, but I am now satisfied that I could form no correct opinion without seeing it. To reach the crater you have to mount about 1,500 feet perpendicular in height above where we could ride on horseback, in loose volcanic sand, and every time a man's foot was placed in it it would slip back about twice the length of his foot. I could not stand the walk, these Italians wanted the contract and I gave it to them.

My time is exhausted. I thank God for the privilege of seeing you. When on the Mount of Olives, with our faces bowed towards Jerusalem, we lifted our prayers to God that he would preserve you and confound your enemies. We felt in our hearts that Zion was onward and upward, and that no power could stay her progress; that the day was not far distant when Israel would gather and those lands would begin to teem with a people who would worship God and keep his commandments; that plenty and the blessings of eternity would be poured out bounteously upon that desert land, and that all the prophecies concerning the restoration of the house of Israel would be fulfilled. God has commenced his work by revealing the everlasting gospel to the Latter-day Saints, and may we all be faithful and fulfil our part in my prayer in the name of Jesus, Amen.

BY TELEGRAPH.

AMERICAN.

SAN FRANCISCO, 25.—During the performance at the circus last night, while Miss Rosa was being lifted by the rope to the trapeze, and when about twenty feet from the ground, the rope gave way and she fell. The netting had not been raised and the girl struck the ground with great force, receiving serious injuries. She was quickly carried from the ring. The accident caused great excitement in the audience.

The coroner's jury accuse Capt. Lewis, of the ship *Crusader*, and his mates, of manslaughter, in hastening the death of the sailor Nelson by barbarous and unusual punishment on the voyage to this port from New York.

YREKA, 25.—Col. Elliott, of the First Cavalry, and Major Curtis, Judge Advocate, arrived here last night, and will proceed to Fort Klamath this evening. Col. Elliott will be the senior officer in the military commission to try the Modocs. The commissioners will probably not get to work until after the 4th of July. It is thought it will take about six weeks to conclude their labors. Hashbrouck's light battery and two companies of the 12th infantry will remain at Klamath until the Modocs are disposed of.

LOS ANGELES, 25; Prescott, A. T., April 26.—Judge Hogden and party are all safe. They went up Salt River a distance of about 200 miles, visited Camp Apache, and met many Indians, who tried to scare them by howling merely. The Indians had passes. Crops on the river are 15 per cent. heavier than last year. Lieut. Thomas and men are on the way from the Colorado River Indian reservation to Camp Verde, with Tumaspie and his Indians, who surrendered. They are the Indians who recently ran away from the camp on Date Creek.

CHICAGO, 26.—A Washington special says it is stated that the Secretary of War, under the advice of the Attorney General, has decided to commence suit against Gen. O. O. Howard, for a certain amount of money, for which he failed to account as Commissioner of the Freedman's Bureau. When the report of Gen. Vincent on the accounts was given to the Secretary of War, showing that Howard's accounts were at odds and ends, the matter was referred to the Attorney General for his opinion as to whether Howard should be proceeded against and court martialled, he being an officer of the army, or by civil process. It is understood that the Attorney General has decided the latter to be the proper method.

NEW YORK, 26.—Prince Azuma of Japan, who resigned from the Annapolis naval academy a short time ago, owing to ill health, is now in this city, suffering from a pulmonary complaint. He desires to return to Japan, but his physicians advise him not to undertake the journey yet awhile.

ST. LOUIS, 26.—A fire this morning entirely destroyed the extensive pork packing house of Fogin McQueen on O'Fallon street. Loss on the building and machinery \$100,000; on the stock, including about three millions of pounds of meats, \$300,000. The total insurance is said to be about \$250,000.

WASHINGTON, 26.—Lt. Col. Carlin, with the Northern Pacific surveying expedition, reports a second attack by the Sioux, June 19, on the Beaver Dam Creek. His loss was one scout wounded; Sioux loss, two killed and scalped, two killed and carried off, several wounded.