

Grand dukes and grand duchesses, cabinet ministers and ambassadors, occupy the stalls and boxes, and enthusiastically applaud the great musician, while telegrams pour in upon him from all parts of the world and monarchs and celebrities wish him life and happiness for many years to come.

The reception of the German Emperor by the city of Frankfort on the 9th instant terminates in a significant manner the round of visits which the German Emperor has made during the year. It is difficult to say whether his excursions to distant capitals, such as Rome, Athens and Constantinople, or to the important cities of the German "Federation," such as Worms, Darmstadt and Frankfort, are the more suggestive. Partly, no doubt, in consequence of the powerful and responsible position he occupies, but still more because of his strong and sharply defined characteristics, the movements of the German Emperor are followed by the public gaze with extreme interest and curiosity.

There is perhaps no city in the world so rich in proportion to its size and population as Frankfort, the former capital of the old Germanic Confederation. It is the home of the Rothschilds, the Mums, the Erlangers and others, who in reality control the money markets of the world. And when we read that these great money princes lent their richest tapestries and finest plate to adorn the banquet hall we may form some conception of the brilliancy of the reception. But to understand the political significance of this visit we should call to mind that Berlin, the present capital, is the city that has at length deprived Frankfort of the proud position it held for a thousand years. Ever since the days of Frederick Barbarossa it was the spot where the election of the emperors of Germany took place. There stands the Wahlzimmer or hall in which the electors met to deliberate, and the Kaisersaal where the new-made emperors gave their first banquet. Here, too, in 1848 and 1865 met the Constituent assembly to reorganize the ancient Confederation, and strange as it may now appear, at that assembly both the grandfather of this present Emperor and Prince Bismarck voted against German Unity. Here also the old Emperor William I was crowned in 1871, and the treaty of peace was signed between France and Germany, which gave the provinces of Alsace and Lorraine to Germany. It should not be forgotten that for ages Frankfort and Berlin were hostile to each other. Neither is it true that the present Emperor's ancestors were favorable to German Unity until it became evident that Prussia could become the controlling factor in the German Confederation. Possibly William I does well to seek to conciliate such powerful cities as Frankfort and turn his attention to the consolidation of the Empire.

The return of Stanley is the one great "topic" of the present hour; the most remarkable feature is his reverent acknowledgment of a

higher power, which has guided his footsteps in Central Africa. He says, "I am in perfect health, and feel like a laborer of a Saturday evening returning with his week's work done, his week's wages in his pocket, and glad that tomorrow is the Sabbath." Then he proceeds: "This has certainly been the most extraordinary expedition that I have led into Africa. A veritable divinity seems to have hedged us while we journeyed. I say it with all reverence." After describing some marvelous interpositions of Providence, Mr. Stanley concludes: "The vulgar will call it luck, unbelievers will call it chance, but deep down in each heart remains a feeling, that of a verity there are more things in heaven and earth than are dreamed of in common philosophy. I began to see that I was only carrying out higher plans than mine. I endeavored to steer my course as direct as possible, but I have been conscious that the issues of every effort were in other hands." We thus find in the heart of man, who has constantly faced death by day and by night, for three years, a deep conviction of the omnipotence of God. It is the outpourings of a spirit tried in the hour of peril and adversity—a grand witness for God in these days of skepticism and materialism.

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#### LETTER FROM JERUSALEM.

The city of Jerusalem is named El Kuds by the Mohammedans, which means "the Holy." The Jews simply call it Jerusalem; Christians sometimes call it the Holy City. It is the shrine of Judaism, Islam and Christianity. In scriptural sophistry, and as a "wondermoung" place, it is a veritable Sodom. Viewed through the Israelitish, Ismaelitish or Gentile unauthenticated traditions which attach to it, it is nothing less than a Babel; but despite this, and the insignificance of its ruins, from the standpoint of grand architecture, it is yet, as it ever has been, to sage, philosopher, historian or prophet—saintly or profane—the greatest wonder of authentic chronology, a pyramid of history, a curious instrument upon which both wise and ignorant and makers of tradition and history have for ages harped in discord together; and from remote times, even unto our day, have prophets, true and false, drawn from it the themes of their most powerful, pathetic and soul-stirring strains. Even the Son of Man, seeing from the beginning to the end, reached a soul of pathos hardly surpassed in holy writ, when he said: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wing and ye would not! Behold, your house is left unto you desolate."

Jerusalem was deserted after cruel internecine wars, factional dissensions and gentile arms had ruined

or killed its inhabitants, destroyed its monuments, burned and razed its temple to the ground. Thenceforth it was delivered to the heathen to be trodden under foot, and they have treated it brutally, caring for naught more than robbers care for a desolate mansion which they inhabit, but which is not their property. All has gone to decay. Each barbarian horde that captured the city demolished as it liked. Fourteen times or more have its battlements, ramparts, towers, palaces and quarters been overthrown. Occasionally one finds an ancient building of vaulted stone, masonry, brick, or marble, which was formerly above the level of that street, which in days of yore was in front of its gate; but today so numerous are the debris that that same former beautiful building is now a damp cellar full of sewer gas, ancient bones, or garbage. Under this house comes another stratum of houses, more ancient still, with a distinct set of cellars, vaults and cisterns. Farther down we find evidences of a more remote period. Many of the streets of Jerusalem are built upon hidden ruins, one below another.

Eight distinct strata of houses and debris, marking eight well known epochs, have been found within the present city limits by scientific explorers and antiquaries, who have busied themselves in the matter of ruins. Under all this network of ruins are extensive catacombs, caves, passages, cisterns and subterranean canals.

Here goes an old *Khakham* or Rabbi; there an old Arab with a large turban; in his hand a cane, on the end of which is a heavy iron prod, the visible sign of a Mussulman *Sheikh* (or Elder); with him, a dancing Dervish, one of those who dance themselves into a frenzy. On the *Minaret* (tower) the *Muezzim* is languidly chanting the *Aden*, inviting the "faithful" to come and seek rest in God through prayer.

From an antique portal to the right emerges a detachment of the "Company of Jesus." These highly cultured men of the Order of Ignatius Loxola are educating youths of all nations and instilling in their minds at the same time the debasing tenets of Romanism. Now that they are driven from Germany, France, etc., they have literally "pounced" upon Syria. To their credit be it said they are instructing thousands of Orientals not only in the lower branches, but in philology, art, natural sciences, didactics, philosophy, and so forth, demonstratively proving thereby that the Orientals are extraordinarily susceptible to intellectual redemption, activity and practical education if properly handled and instructed. In other parts of the city one meets Orthodox Greek, Armenian, Coptic, Abyssinian and other patriarchs, bishops, priests, etc. Monks of Greek and Latin orders—Anchroites, Dominican Friars, Capucins in sandals, Carmelites in Turkish fez, bareheaded Franciscans, Christian Brothers, mulatto ascetics, negroes, nuns, Sisters of the Sacred Heart, of the Rosary, of the