

Travels from Aleppo,

To the CITY of

JERUSALEM,

A N D

Through the most Remarkable Parts of the
HOLY LAND, in 1776.

Wherein is particularly described

Mount Lebanon, Jerusalem, and all the Curiosities in and about that once most famous City - The River Jordan, its rise and course - The Valley of Salt, and Lake of Sodom. Mount Olivet, Mount Sinai, Mount Moreb, Mount Hermon, Mount-Gilboa, and the Rock Meribah, which supplied the Israelites with Water for Thirty-nine Years: With a minute Description of most of the Places so often mentioned in Scripture - The extent and number of Acres contained in the Holy Land, with an Account of its present Inhabitants. A Description of Bethlehem. and all its ancient Curiosities; with a Description of Molech, &c. &c. &c.

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An English Gentleman.

F A L K I R K:

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Travels from Aleppo,

HAVING been often importuned by several acquaintances since my arrival in England, to publish my travels thro' the Holy Land; and in order both to satisfy them and oblige the public, I have complied with their request: therefore, without any further preface, take them as follow:

On Tuesday, May 3d 1776, we set sail from Scanderon with a N. E. wind, on board the *Margaret*, Thomas Middleton commander, being twenty Englishmen (of the factory of Aleppo) in company; but being forced to return three times by contrary winds, by May 10. we arrived at Tripoli, whose port is guarded by six small castles near the sea, and one great castle upon the land; defended from tempest on the west with islands, and the east with a cape of land; so that only a north wind can prejudice ships in this port. The ground is stoney, which forced the captains to buoy up their cables, the ships riding in six or seven fathom water. The town is about a mile from the marine, situate upon the shell of a hill, and hath one good castle for its defence. The town is ruinate, and there were few people to be seen, it being the time of making white silk, and most of the people in their gardens.

May 15. after three days treatment by the Consuls (English, French, and Dutch) with extraordinary civility, about four in the afternoon we set forward for Mount Lebanon; and two hours riding from Tripoli, pitched our tent at the village of Cofferinne; the inhabitants are Christian, and live in houses of reeds, and covered with bushes. The road to this village is very pleasant through a forest of olive-trees, and in the valleys are gardens of mulberries, with which they feed their silk-worms. May 14. we departed from Cofferinne about four in the morning, passing a good road, and through plains sowed with wheat. About six we passed over several mountains resembling marble, if not really so, from which we had a fine prospect of the fruitfulness of the valleys. Between these mountains, upon the ascent of an hill, we came to a fountain, where we breakfasted: At seven we rose from the fountain, and passed a very dangerous ragged mountain. About nine we came to Eden, a small village, and very pleasantly seated, being surrounded with mulberries, and other sorts of trees; walnuts, especially, we found very common in this mount. We went to the bishop's house, a most miserable ruined cottage, who, coming to bid us welcome, appeared more like a dunghill rather than a bishop. We enquired whence this village had its name; the Maronites who inhabit the mountains, say, this was the place where Adam committed the sin of eating the forbidden fruit; but the bishop told us it was in heaven where were three trees; Adam being forbidden to eat of one of them, which was the fig-tree; but, after having eaten, he fell down from heaven among those cedars,

which are two hours from the bishop's house, and there began to till the ground. But the bishop being very ignorant, we forebore to enquire farther. The bishop has great respect shewed him, every one kissing his hands on their knees bare-headed. In this house he hath a ruined church, with an altar in it; and a little beyond is a small chapel, near the head of a rivulet that feeds his house with water, where were many men with Frank names, which had continued there from the year 1611. Mid-day coming, the bishop made what preparation his house would afford for dinner, killing two kids and 2 goat, and giving us the best wine the mountain could afford, being a well-relished red and white wine. Night coming, after supper we kissed his hand; and next morning, being now but twelve in company, went to take our leave, and made him a present, besides something to the servants, as is usual for pilgrims that take this voyage: two of our company waiting our return to Tripoli. May 15. about five in the morning, we rose from thence, and advanced with our guides to take a view of Lebanon, which, when taken at large, is about 300 miles in circumference, and consists of two large mountains, Lebanon and Antilibanus, and appears at a distance, to resemble the shape of a horse shoe, with its opening towards the north. The mountain is exceeding high, and looks like as it were four mountains rising one above another: the first has a fruitful soil, excellent for vines; the second is barren; the third enjoys an almost perpetual spring; the fourth is often covered with snow. The cedars on the top of it, which were anciently very numerous, are now reduced to a few, but some of them very large. Our guide told us that it was very dangerous to go near the top of the mountain, as there were vast numbers of lions, leopards, and other wild beasts, frequented it; so we could only admire the cedars at a distance. Here Jordan has its rise, and several other great rivers. The tower of Lebanon, which looked towards Damascus, is now inhabited by Popish monks, in circumstances very wretched; but wild Arabs swarm almost every where in it. In the western parts of it dwell the Druses, who are said to be the remains of the European Croisades, that went to these parts, in the 11th, 12th, and 13th centuries, for the recovery of the holy land. They are baptised, and hate, as we were told, the Jews and Mahometans, and have not hitherto submitted to the Turkish yoke; but the bulk of them have little more religion than the wild beasts among whom they dwell, allowing of all manner of lewdness with mothers, sisters, and daughters. In the way as we returned, there came to us a captain of a village called Upshara, he invited us to dinner at his village, which we accepted of, and after dinner made him a present. This man is a Maronite, and takes caffer or toll of the Turks which pass that way with their sheep and oxen; he hath

a hundred soldiers under his command, who are all Christian. About two o'clock we mounted, and, after three hours riding we came to a mighty deep descent, winding in and out, which is the patriarch of the Maronites house, called Aaunibene: is a very good convent, and lies under a rock: they have a bell in the church, as in Europe, and go to their devotions morning and evening. After we had kissed the patriarch's hand we demanded what was to be seen, and the druggerman carried us to see Marrice's Cross, of whom they recount this story.

' That a Venetian, in the time that the Franks had the country, came with his wife and one daughter to live there; and after some years his wife dying, he was resolved to go into the convent and live a religious life, and would therefore have his daughter to leave him, but his persuasions could not prevail with her; but rather than leave her father, she should put on man's apparel, and live a devoted life with him also, which at last (though unwillingly) he assented to. She being young and handsome: there then lived very strictly for several years: afterward her father died. The lay-brothers and fathers going out, as usually, to till the ground, she seldom went with them, the chief of the convent keeping her at home (being much taken with such a handsome young man as he thought) whereupon they began to grumble, that St. Marrenna did not go with them; so that as the Frater he was sent out to work among them near the village Turus presently after, one of the young virgins of that place proving with child, she came to the convent, and laid it to the charge of St. Marrenna, who was thereupon presently excommunicated, and lived a religious life in the grot near the convent for the space of seven years: and being then again admitted into the convent, and still continuing to live a very strict life, he at length died, and the frater coming, according to their custom, to anoint the body, found that it was a woman. whereupon they began to cross themselves, and to beg pardon for excommunicating her, and have built an altar in the grot, and called by the name of St. Marrenna, they have also in several grots thereabouts, in remembrance of the religious relics of those that dwell therein; and when they carry any body to see them they presently fall down in prayer.'

About a league from the convent, are two Frenchmen that live a hermit's life, having bread and wine allowed them by the patriarch. Night coming on, we went to supper with the patriarch, the bishop of Aleppo, and two other bishops, with what the place afforded. At supper then brought out a glass which held near two English quarts, with which the man soon made himself merry, being their custom to drink freely; he telling us, that that glass had belonged to the convent above a hundred years; and that the Turks coming out

to ransack the convent, seeing this glass, told the Fratres, if he could drink that off full of pure wine, he would save the convent; which one of them doing, the Turks went away, admiring what sort of people they were. May 16. We took our leave of the patriarch, and presented him with some money, also the poor Fratres, and others belonging to the convent, and so took our journey to Tripoli, having had a review of those mountains and the country adjacent, overspread with many fair villages, and fruitful valleys sown with corn, and a great quantity of mulberry gardens; it being the general employment of the inhabitants to make silk.

We returned to Trip li to the Consul's house last night, where, after two days repose, and having been extraordinary well treated, we took our leave of the Consul. May 18. about midnight we set sail for Joppa, with a good wind; in the morning we came in sight of Cape Blanco, where the wind proving contrary, we were forced to beat up and down for two days before we could weather the cape. The wind coming good we weathered it, and came in sight of Cape Carmel; which two capes make the bay of Aeric, on which there is a convent of white friars, and here they shewed us Elisha's tomb. Three or four hours sail further, we came in sight of Cæsarea, now ruinate and inhabited by savage Arabs. May 23. we arrived at Joppa, being about 34 miles N. W. of Jerusalem, which hath no harbour to defend ships from storms, but very good ground to anchor in, about ten fathom water; it is a poor town, and hath one castle to defend those ships that come in close to the shore; the chief trade thereof is pot ashes for soap, cottons, and cotton yarn, which the Franks bring from thence. May 26. we arrived at Ramah, about six miles north from Jerusalem, a pleasant village; the trade of the inhabitants is in Fillado's; the people are poor, and the livelihood of the women is to spin it. We were treated there at the convent, till a messenger was dispatched to the convent at Jerusalem, for our admittance to pass thither, because of some extravagant stories that flew abroad, of the plague raging in the place from whence we came. Our messenger returned back that night.

May 27. In the morning, we mounted to take our journey for Jerusalem, and halted at St. Jerom's church about twelve, to eat what small provision we had with us: and the heat of the day being passed, we proceeded on our journey; and about four in the afternoon, we tarried till the druggermen of the convent went to the cady for licence for us to enter the city; which having obtained, and delivering up our swords, and what other arms we had, to be carried to the convent, we entered the city on foot, and were conducted by the druggermen to the Laines convent, with two or three fathers; we found them at their devotion, and afterwards all went into

the father guardian's chamber, who embraced, and bid us welcome: we were carried to our lodgings, and the father procurator came to us, and passed a complement on us, bringing two or three bottles of the best wine, and desiring us to call for what we wanted: this was our first entertainment; but I should have told you that our druggerman, Mellan Salley, who conducted us from Joppa through the mountains up to Jerusalem, was formerly a robber himself, and could therefore the better carry us through the Arabs, who molest these mountains, and live all upon purchase; he was a Greek by nation and religion. Now to our further entertainment at Jerusalem, the next morning father Tamaso, a lay-brother mighty serious and religious in their way, came to our chamber with milk, wine, and fruit, with a blessing in his mouth; the season being very hot; and about twelve o'clock we went to dinner, two or three lay-brothers attending at the hall-door with a basin and water for us to wash; and then entering the hall, the fathers stood all on one side, near one another, saying a grace in Latin, and then singing the Lord's prayer all together; and afterwards bowing towards the picture of our Saviour at supper with his apostles, which is placed over the guardian's head, adorned with silver crosses about it, &c. The guardian hath his table along in the middle of the room, and two long tables stand on each side, one for the pilgrims, and the other for the fathers; after they had kiss'd the ground with all fat down, and had every one his allotment brought in a little dish, never wanting three or four courses of several sorts of meat. Our wine, water and fruit was set ready; the wine about a quart, the water something less, which was the allowance of two men, and had two glasses belonging to it. About the middle of dinner, the father came and changed our water, that it might drink the fresher. Dinner being ended, the father guardian knocks, and the fratres rise and kneel with their faces towards the picture of our Saviour with his disciples at supper, and then mumbling something to themselves, they kiss the knives, every one having his appointment; and then give thanks in the same manner as before dinner; then washing at the door, they go into the church for a quarter of an hour; this they do daily, rising always early, and in the night also, to go to mass.

At this time there were two or three Christians came from Bethlehem, whose art is to make the figure of our Saviour's sepulchre, or what holy story you please, upon your arm; they make it of a blue colour, and is done by the continual pricking of your arm with two needles. They began presently to go to work on some of us; and having presented us the patterns of abundance of prints, every one took his fancy.

The next day, May 27th, we all agreed to go into the tem-

ple, and about four in the afternoon we went. Ten of twelve fathers live there continually, and have their church there. The door is sealed with the caddy's seal, and when any man goes in, he pays fourteen livres. We being entered the temple, the fathers came and saluted us, and conducted us to their lodgings; where, after we had been about an hour, they prepared to go in procession to all the holy places, presenting us every one a book of holy songs, for every place in Latin.

And so we set out, the fathers being dressed in white surplices, and the chief among them with cloth of silver over his surplice, with two more dressed in the like garb to lead him; there was a great silver crucifix carried before him, and two men going on each side of it, with pots of incense to perfume every holy place that we came to. And so we went to the places following.

1. The pillar to which our Saviour was bound when he was scourged. 2. The prison wherein he was put. 3. The place where the soldiers divided his garments. 4. The place where St. Helena found our Saviour's cross. 5. The pillar to which he was bound when he was crowned with thorns. 6. Mount Calvary, where he was crucified. 7. Where our Saviour was nailed to the cross. 8. Where he was anointed. 9. The sepulchre of Christ. 10. Where our Saviour appeared to Mary Magdalen in the shape of a gardener. 11. The chappel of the Virgin Mary, where our Saviour first appeared to her after his resurrection. I might give you a particular description of the adornment of these places: but, to be short, every one have lamps burning at them, some are paved with marble, others are hung with pictures; the place where our Saviour was laid down to be nailed to the cross, is paved with marble, also; but in the exact place where the cross stood, the marble is covered over with silver, with silver lamps, and wax candles continually burning, and our Saviour crucified standing on it; the sepulchre also is covered with marble, with silver lamps continually burning on it; so hath the anointing stone. You must go into the sepulchre bare-foot, as also on Mount Calvary.

Here all sorts of Christians have their churches, the Greeks have best; but the Latins, the Arminians, the Coptes and the Syrians, have each of them churches here. The Greeks and Latins are the two powerful religions in the temple, and with great sums of money, and the credit they have at Stambul or Constantinople, buy these holy places out of one another's hands. The other parties are poor, and squeezed into a small part of the temple. The Latins once offered ten thousand livres for a piece of the cross, which the Greeks bought out of their hands. These religious people bear little respect one to another, speaking very basely of each other. After our procession we went to view all the places and churches again. The Greeks have a place in the middle of their church, which

they say is the middle of the world. They have another place by the prison of Christ with two holes to put the feet in; and also a narrow passage between two pillars, in imitation of the straitness of the path to heaven, which the Greek creep through. In the church of the Syrians is the intended sepulchre of Joseph of Arimathea and Nicodemus; and near the anointing stone is a tomb where Godfrey and Baldwin kings of Jerusalem are buried. In the same place is the rent of the rock, which begins above, near the place where our Saviour was crucified; and in that rent they say Adam's head was found when our Saviour gave up the ghost. Thus having seen the temple we returned to the convent.

May 28. we went out of the city at Damascus gate, and turning on the right came to one of the fish-ponds of the old city, and a quarter of a mile further to the grot where Jeremiah lived when he wrote his lamentations: on the left hand in the entrance, is a lodge in the rock, about a story high, where they say Jeremiah slept; and below, over against the door, is a hole intended for his sepulchre; passing through a ruinate door, you come into the yard where his well is, being a very good spring of sweet water, and there you pay one livre. Afterwards passing along the side of a mountain that lies level with the city, a little beyond Jeremiah's tomb, we came to the sepulchre of the kings; the entrance into the first room is so small and low, that we were forced to creep, in which there were seven sepulchres cut out of the rock: in the second room there are eight, and in the third twenty six, and many more in several others. One of the rooms hath a door of stone cut out of the rock, and shuts and opens as a door with hinges: This door belongs to the room wherein Jehosaphat was buried, his coffin is of stone, with a cover to it, very neatly wrought on the sides with flowers, as severals are also in the first room; but they know not what kings they are. There is also another chamber into which we crept; so that there is in all forty-two burning places under ground, to which there is but one door to enter, all adorned with admirable workmanship, which I being unskill'd in, am unfit to express in proper terms; and so we return'd to the convent, entering the city at the same gate. May 29. we reposed, some of our company being a marking themselves. May 30. we took horse to go for Bethlehem, about six miles south of Jerusalem, and went out at the west gate, and turning on the left hand, and taking the lower path, we passed along the road that the Virgin Mary brought our Saviour when she came to offer him at the temple; and half a mile from the city is the place where the tree Tirabinta grew, which the Virgin Mary sat under to give him suck; but the tree being cut down the place is encompassed with a wall: On the left hand you see David's house, whence he 'spied Bethsheba washing herself; on the right, a little of

the road, is old Siméon's and Elias's house; and a quarter of a mile further is the well, where the wise men first saw the star. A little further is the ground where the reapers were at work, when Habbakkuk coming to bring them meat, the angel took him up by the hair of the head, and carried him into Babylon, to Daniel in the lion's den: Afterwards we saw Jacob's house, and a hill like a sugar loaf, where the Franks remained forty years after they were driven out of Jerusalem; Next is a monastery of monks of the order of St. Tavoia Paula Romana, who, when they die, are buried at a convent in Bethlehem. A mile further, is the place where the angel appeared to the shepherds, and cried, 'Gloria in Excelsis, &c.' when our Saviour was born, where there hath been a convent, but here only is an arched vault; we paid money to the Arabs, who, when they espy any Franks going thither, ride post before to take possession of the place, and get something from them. A quarter of a mile hence, in the way to Solomon's cisterns, is the village of the shepherds, on the back part whereof is a well, of which the Virgin Mary desired to drink; but the inhabitants denying to draw her any water, it presently overflowed for her to drink. A little way from this village is Joseph's house, and a while after we came to Solomon's gardens, lying shelving. At the bottom of them is the road from Grand Cairo, and round the top passes an aqueduct which feeds Jerusalem with water, (from thence we saw Tekoa standing on a high hill) the waters come from the fountains which feed Solomon's cisterns. Passing a mile along by the aqueduct, we came to Solomon's cisterns, which are three; the first had no water in it, and might be about 150 yards long, 60 broad, and of a great depth; the second had a little water, something less in compass; the third was full, and as big as the first; They run one into another, and are fed by the springs that feed the city. The fathers say that they were made to swim in, being built with steps for a man to go down; but seem rather intended for a reserve of water for the city or gardens, having a passage to both. Near the garden is an ill-contrived castle, where a few villains inhabit, to whom we paid one livre per man, for leave to go into the grot where the springs are that feed the city and the cisterns; it is large, and hath three springs, and a large passage cut through the rock towards the cisterns, passable by a man, but we went not to the end of it.

We mounted our horses, leaving the castle on the right-hand; at a distance we saw St. George's church, where the fathers say the chains remain wherewith St. George was bound, which will presently cure a madman, if bound therewith. After an hour and a half's riding we came near Bethlehem, where passing through a narrow lane, the guard, consisting of four or five musqueteers, received five livres of every one of us, and the draggermen that went with us received three; when

arriving at the convent we paid one for our entrance. After being welcomed by the fathers we took our repose till five in the evening, and then prepared to go in procession to the holy places, in the same manner as we did at the temple in Jerusalem. The places we visited were these :

1. The place where our Saviour was born. 2. The tomb of St. Joseph, to whom the Virgin Mary was espoused. 3. St. Innocent's tomb. 4. The place where St. Jerom lived, when he translated the Bible into Latin. 5. St. Jerom's praying place. 6. St. Jerom's tomb. 7. St. Paul's tomb. 8. St. Eustachias her daughters. 9. The sepulchre of St. Eusebius, Abbot of Bethlehem. 10. We return to the chappel of St. Catharina, built by St. Peula. Next is the great church without the convent, which hath forty-eight pillars of marble, about three yards long, all in one piece. At evening we went to visit the place of our Saviour's birth, formerly belonging to the Latines, till the Greeks bought it out of their hands ; so that now the Latins, when they go to their procession, pray at that door by which they formerly entered. The precipio has two doors, one over against the other, well lined with carved iron, and strengthened with iron spikes : we went in barefoot. On the right-hand, in the entrance, is the place they say where our Saviour was born, which is lined with marble ; and in the middle of the room there is a plate covered with silver, by which they set a dish to receive your charity : On the left-hand is the manger where the Virgin Mary laid our Saviour, lined with marble ; and at the end of the manger on the right-hand, is the picture of St. Jerom naturally in the marble, which the fathers esteem as a miracle ; over against this manger is the place where the three wise men stood when they came to worship our Saviour. At the end of this place, in a corner, is a hole made up with marble, wherein they say the Virgin Mary put the water when she had washed her hands ; over which a lamp burns continually, and a great many in other places. Over this precipio, in the great church, is the altar of circumcision, where our Saviour was circumcised.

Having seen what was rare at Bethlehem, May 31. early in the morning we proceeded in our journey, in which we saw these places following :—1. The grot where the Virgin Mary hid herself when she was warned to flee into Egypt. In this time of her fear, say they, the milk left her blessed breasts, so that the babe was almost like to be starved ; but she praying to the Almighty, there came forthwith abundance, which overflowing her breast, and falling to the ground, left ever since, as they alledge, this consequent virtue to this cave. The earth of the cave is as white as snow, and hath this miraculous operation, that a little of it, drunk in any liquor, to a woman that after her child-birth is barren of milk, shall forthwith give her abundance, which is not only available to Christians,

but likewise to Turkish, Moorish, and Arabic women, who will come from far countries to fetch of this earth, 2. David's cisterns. 3. The grot wherein the Virgin Mary and Joseph lived before they could get a house. 4. The tomb of Rachel, Jacob's wife, which the Turks do also much esteem. 5. The field of Sennacherib, where the angel of the Lord slew in one night 185,00 of the Syrians. In this place is a village called Botechelle, where the fathers affirm no Turk can live. 6. The place where the pillars of the convent of Ramah were made. 7. The vineyard whence the spies of the land of Canaan took the cluster of grapes, to shew the fruitfulness of it; also the fountain where Philip baptized the queen of Sheba's eunuch. 8. The desert of John Baptist; and after an hour's riding, we came to John Baptist's fountain, where was his chamber, and a rock, wherein there was a place cut like a bench for his head. To break off a bit of this rock is worthy excommunication. 9. Zechariah's house, where the Virgin Mary came to salute her cousin Elizabeth; for the angel that told her she should conceive, told her also, that her cousin was with child; and upon her salutation, the child leaped in her womb. Near this house is a fountain with two cisterns, which is called Elizabeth's fountain. 10. A stone where John Baptist preached, which the Fathers say, the Turks have endeavoured to break in pieces, but could not. 11. Where John Baptist was born, now a stable, but formerly a church: The fathers upon John Baptist's day, carry an organ thither, and adorn the place for their prayers. 12. The tombs of the Macabees, which we saw at a distance, and being ruinous, appear as so many arches. 13. We passed by a village, where the men are all Turks, and the women Christians; for the people being poor, the Turks were very severe with them for their Harach, who not being able to pay all at once, turned Turks, &c. 14. We came to the mountain of Crupil, where part of the wood whereof our Saviour's cross was made, was cut down, and over the place where they say the tree stood, is a stately church, in the possession of the Greeks: the place just where the tree grew is inlaid with silver, by which they set a dish for charity. The floor of this church is well wrought with Mosaic work, and painted with scripture stories: and instead of a bell, they knock upon a board that hangs up, which sounds somewhat like a bell.

And now we go forward to the convent at Jerusalem, passing by mount Githon, where Solomon was anointed king, and about night came to our lodgings, having made two days journey to see the holy places, and traverse the mountains of Judea; we slept well that night, but still have more pilgrimages. June 1. We lay still to recover ourselves of our Bethlehem journey; but father Tomás, out of his zeal, is very importunate with us, to be walking to see other places, which is very meritorious in the Roman church, and had we been o

their religion, it had been impossible to have mis'd heaven; for we had received indulgences for all our lives; which fancy I wish do not deceive too many. June 2. We began to search for the holy places, which are these following: 1. The immolation of Isaac near the temple called Mount Moriah, inlaid with silver, and a dish set by for your offering. 2. Peter's prison, still made a prison by the Turks; at the end of which, is a hole in the wall, where they say the chain was fastened with which St. Peter was chained; little remembering how oft Jerusalem hath been destroyed, and the stones of that old wall are now probably as far under ground as those are above. 3. The monastery of the knights of Malta; a very fair building, one room hath several partitions for beds, with a hole in the middle, that if any of them are sick or fluxitive, they are laid there, to which the water being bad, and the air unwholsome, doth very much incline them. 4. Solomon's temple, which if any Christian go into, or but up the stairs, he must turn Turk, or be burnt; the rarity of which, I shall give you an account of when I come to a prospect. 5. St. Helena's hospital, where there are seven great caldrons, in which she used to have provisions dressed for the poor, where we pay one livre for entrance. 6. The judgment gate at which our Saviour was brought in; and near the gate is the place where he was condemned. 7. The dolorous way which Christ went to be crucified; and in the way is the house of Veronica, who gave our Saviour a napkin to wipe his face, as he passed by; there is also Lazarus's house, and the house of the rich glutton, and the place where our Saviour fainted (as they say) and Simon took up the cross; and near that is the church where the Virgin Mary stood to see him pass by, and fainted with grief, now called the Virgin Mary's church. 8. Herod's palace, now in ruins, and is now the Bassa's Seraglio; in one room is the place where they clothed our Saviour with purple. 9. Pilate's house, here they shew the place where our Saviour was crowned with thorns, and the pillar to which he was bound, which was brought from thence and put into the temple; next we enter the hall where pilate washed his hands, and declared himself innocent of our Saviour's blood; out of which we had a fair prospect of Solomon's temple, it is built within the middle of a spacious yard, of about 500 paces long, and 370 broad, very well paved, and there are several arches, good walks, and buildings about it. The temple is wrought with Mosaic work, and by the Turks report, is very rich within, it being one of their temples or Mosques; and tho' they have a half moon upon all their Mosques, yet this only hath a cross thro' the middle, the fathers reporting it would not stand till the cross was made. But this Mosque or temple is a considerable way to the south-east, where Solomon's temple stood; for Julian the Roman emperor, in concurrence with the Jews, to give the lie to our

Saviour, who had said, 'One stone of it should not be left above another,' twice attempted to rebuild it about the year 360, but earthquakes and flames of fire dispersed their materials, and killed a vast number of their workmen. 10. The place where Christ was scourged, now a shop for linen cloth. 11. The house of Annas, where our Saviour being hurled with violence down a steep place, to prevent falling, he laid hold of the corner of a wall, where there is a place in one of the stones fit for a man's hand, which the fathers account a great miracle. 12. Simon, the Pharisee's house, where there is a stone, with the print of a foot, which they said our Saviour made, when he stood to pardon Mary Magdalen's sins. The fathers say, the Turks have oftentimes endeavoured to remove this stone, but still it comes to the same place again. 13. The house of Joakim and Anna, a fair high building; and in an under room, cut out of the rock, is the place where they say the Virgin Mary was born. 14. The pool of Bethesda, where the sick lay to be healed, on the angel coming to trouble the water; and he that entered in first was healed; it is about 120 paces long, 50 broad, and 8 deep, but it is now dry, and half filled with earth. 15. St. Stephen's gate, and a little out of the city is the place where Stephen was stoned, and the fathers fancy that there is the print of his hands, face and knees, when he fell down. 16. The valley of Jehosaphat, at the bottom of the hill, between the mountain on which Jerusalem stands and Mount Olivet. 17. The place where the Virgin Mary is buried; whence going down a great many stone steps, you come into a large vault, where all the Christians have their altars apart, all being of several opinions, and the Turks and Christians both burn lamps over her grave: Here we pay one livre for entrance, and 48 stone steps upward is Joseph's tomb, and against that, the tomb of Joakim and Anna. 18. The place where Christ sweat blood, and the angel appeared to comfort him, is near the bottom of Mount Olivet. 19. The place where our Saviour prayed that this cup might pass from him; and near that is the rock on which his disciples sat, when he went to prayer, between which two places he was taken; it is now bordering on the garden of Gethsemane, but might formerly be part of the garden, and is on the ascent of Mount Olivet: Where the multitude going to carry our Saviour away, Peter smote off Malchus's ear. Mount Olivet is now about 600 paces east of Jerusalem, and separated from it by the valley of Jehosaphat, and brook Kidron; it has three tops, the most northern is the highest, and the southern the lowest. 20. The place where they say the Virgin Mary prayed for St. Stephen, while he was a stoning. 21. Where Christ wept over Jerusalem, it is almost at the top of Mount Olivet. 22. The place where our Saviour ascended into heaven, having, as they say, left the print of his foot on a stone, it hath now a chapel built

over it, and a little way off is the place where the men of Galilee stood, when the angel asked them, 'Why stand ye gazing up, &c.' 23. Where the angel told the Virgin he should be raised in three days. 24. Pelagius's grove, whence we saw Bethpage, where the asses colt was tied. 25. The tree under which our Saviour stood when he preached the judgment sermon. 26. The place where he made the Lord's prayer. 27. Where the apostles made the creed, being a group of 12 arches. 28. The sepulchre of the prophets, 47 in number, cut out of the rock, and entering in at a door, we came into a large grove, where are several places cut out, fit to contain a coffin, and here we paid one livre. 29. The tree where Judas hanged himself. 30. The sepulchre which Jehosaphat intended for himself, but being a king, he was buried in the sepulchre of the kings. 31. Absalom's pillar or sepulchre, cut out of the rock, and about the bigness of a small chamber, with pillars round about like a room built for one single person; it is of a good height, and hath some carving about it. 32. They say, near by is the print of Christ's feet; for, when he was carried to Jerusalem he stopped at the brook Kidron, and desired to drink. This brook runs along the east side of Jerusalem, and the west side of Mount Olivet, thro' the valley of Jehosaphat, and tho' it receives all the rivulets about Jerusalem, it is but small and sometimes dry; but upon sudden rains it swells much, and runs with great violence, and carries off the filth of the city, which by the common sewers is carried into it. 33. The place where St. James hid himself three days and three nights; it is cut out of the rock. 34. On the side of the hill on which Solomon worshipped Molech, are chambers cut out of the rock, which they say was the place wherein the 300 wives and 700 concubines of Solomon were kept, when he gave himself up to that abominable idolatry. Molech, which literally signifies king, was an idol of the Ammonites; this idol was of brass, and placed on a throne of the same metal; his head, which resembled that of a calf or ox, was adorned with a royal crown, and his arms were extended, as if to embrace any that approached him. He was hollow within, where fire was placed to heat the idol, that it might burn the offerings. There were seven different apartments for receiving the different oblations of meal, turtles, ewes, rams, calves, oxen, and children. It is said the unhappy parent, who offered his child to Molech, put him into the burning arms of the idol, where he expired amidst terrible pain, while drums, &c. were beat to drown his cries, and that the sacrificed child was burnt, in order to obtain a blessing on the rest of the family. 35. The fountains of the Virgin Mary, which you go down by stone steps: the water whereof is so sweet, that were a man blindfolded, he could not think it to be any thing but milk and water. 36. The place where the prophet Isaiah was sawn asunder; his sepul-

chre is under a rock near the same. 37. The fountain of Siloa, by which is a cistern, wherein formerly the pilgrims used to wash, but now ruin'd and filled with mud, yet is its water still accounted good for the eye-sight; and near this is Golgotha; they say Adam was buried here, but it is certain that Jesus was crucified. 38. Near the bottom is a well, wherein they say Nehemiah hid the holy fire, when the children of Israel were carried captive, and when they returned forty years after, they say they found the same fire in the well. 39. Ascending up the mount, we came to the tombs of Annas and Caiaphas, who were high priests. 40. And near is the place where the apostles hid themselves; entering a streight passage we came into a room under ground, out of which there go several holes, wherein they say the apostles lay. 41. We then came to Acceldema a grot, now held by the Armenians for a burying place; it is said to be the potter's field, which was bought with the thirty pieces of silver, which was given by the Jews to Judas to betray our Saviour; and it is said the earth thereof will consume the body of a man in forty eight hours; there are several vents on the top to set out the smell. We went down under a rock, to a place where we could look into it, and there saw the form of a man entire, he being only new laid in, but not covered with earth. 42. We came to the fountains of Beersheba, at the bottom of mount Sion, in which there is little water, we being forced to tarry a quarter of an hour for one draught.

Having seen all that was remarkable in these parts, we made towards the convent, having got a great deal of credit with father Tomaso, that we should be such zealous pilgrims, as to walk from five in the morning till mid-day; but to encourage us would still go foremost, and told us always there was some place more worth our seeing than any before; and tho' he was old, and the weather hot, yet at the going up of a hill he would run, that he might be foremost, and gave all the good words that could be, to encourage us Protestants, who never hop'd or thought that we merited any thing by it; but at length we came to the convent again well wearied, every one retiring to his lodgings.

June 3. We reposed at the convent; after dinner one of the fathers came and told us, that the father guardian would wash our feet; which honour we accounted too great for us, and desired to be excused; but we were forced to comply with the orders of the convent; the basin, which was as big as a tub, was placed by a chair, there were rose leaves and herbs put into the water; the fathers stood in a row, singing godly hymns. We sat down, and the father guardian wrapt a towel about our knees, to save our cloths; then they began to scrub our legs and feet, being masters of their art; there were two fratres attending, one on one leg, and another on the other;

Having first dried the left foot, the father kisses it, and puts on our slipper; then he dries the right foot, and wraps the towel about the sole of the foot, and setting it on his knee, covers the toes with his hand, and then come all the fratres and kiss it; he then gives us a little candle, in taking which, we kiss his hand, and so rise and stand by, till all our company are washed in like manner. Then went we in procession round their chapel, they saying several prayers at three altars, and so we returned to our chambers. June 4. After dinner we went into the kitchen, where we found all the fathers, with napkins before them, washing the dishes, every one taking his part, even to the father guardian himself; some were cleansing, some handing away; but all the while, with one consent, they say some prayer, it seeming to be their endeavour, that all that they do, may be to the glory of God. This being done, they go all to prayers, and you shall never see the chapel without some of them; yea, and two or three times in the night they rise to prayers. On Whitsunday the chapel was adorned something extraordinarily, a very rich canopy being set on the right-hand of the high altar, for the father guardian to sit under; when the prayers began, the father guardian came into the chapel, and sat under this canopy. There were three or four fathers drest in cloth of silver like heralds, two whereof attend on each side of the guardian, and two stood over against him. Then they begin to dress the father guardian in his festival robes, and having read two or three lines, put a piece of linen laced about his neck, and then his surplice, reading still between every robe that was put on. Then they cover him with a garment of rich sattin, and cloth of silver; the two that stood over against him, bowing at some words. His body being thus drest, the two fathers put a mitre on his head with all the respect imaginable; and after a short prayer, they take the father guardian by the hand, and lead him to the altar, he standing in the middle of the four fathers, adorn'd as aforesaid. The other fathers have their surplices on, and the organs go: then making a short prayer at the altar, they lead the guardian to his place again; and after a little reading they take off his mitre, and he sits bare till the prayer be done; then they put on another mitre; the first was of cloth of silver, and the second was of cloth of gold, set full of rubies, diamonds, and other stones; they took off that also, and put on a third mitre of cloth of gold, differing in shape from the others. The guardian being led to and from the altar a great while, at length when they came to read where the Holy Ghost came down upon the apostles assembled together, a father upon the terrass was appointed to throw down a white pigeon, drest up with ribbons, in imitation of the Holy Ghost; but he met with some difficulty, for the window was so fast that that he could not open it for a great while; so that we had like to

have gone away without their Holy Ghost; but this difficulty being overcome, he made the Dove descend among us, which being done, after a prayer, they began to undress the father guardian again, reading all the while his robes were taking off; and so this days service was done.

Now we began to think of going to the Dead Sea, and the river Jordan, demanding what our expence would be the fathers say 25 livres, but we all agreed not to give above 20. The fathers sent our resolution to the Bassa, and he returned an answer that if we would go, we should pay 22 livres, and if we would not, he would have 10 livres a man. We thinking ourselves under his command, were not willing to embroil the convent, who bear all damages, as they have done to severals; but thanks to God, none happened in our time. We all resolved to go, except Mr. T. H. one Englishman more, and a Dutchman, not thinking the Bassa had been in earnest; but because they went not, they were forced to pay 10 livres for nothing. We then came to Bethany, two miles east from Jerusalem, now a small village, where entering into a grot under ground, we saw a tomb, from whence they say our Saviour raised Lazarus, after he had been dead so many days. A little further, they show you the house of Mary Magdalen, and the well which the apostles used to drink. Here we had the Bassa's guard to wait upon us, for fear of the Arabs, who are on the other side of the land of Moab, and often make incursions, and have sharp disputes at the end of the lance, with those that live on this side, in the land of promise. The Bassa pretended he must send fifty men with us, but it proved but fifteen or sixteen. Having reposed a little on the ground, about nine at night we mounted our horses, and passing through the turning and winding of the mountains, came in the morning to the foot of the Quarantine mountain, where we dismounted, and making the cold earth our bed, slept two or three hours, having our horses made fast to our hands; and at the sun rising we rose also, and walked to Elisha's fountain, a stones throw off, and before the sun was too hot, we mounted our horses at the foot of the mountain, and so began to ascend it, being very steep; having ascended a great height, we came to the place where they say our Saviour slept, when he fasted forty days, and from that the mountains received its name. This place is near the height of the mountain; but the passage to the top is only known to the Arabs: there is a church over it, where some fathers have lived, till they were murdered by the Arabs. Below are several cisterns of water, and frontispieces of chapels, but the passage to them is cut off. As we were going up, the thoughts of the danger of descending enters into our heads, and the emperor of Germany's druggeman or interpreter, for these country languages being fearful, got two Turks to conduct him down, and so, having

all had a safe descent, we rode chearfully back to Elisha's fountain, formerly bitter, but he throwing down a handful of salt, the waters became sweet. Here we lay till four o'clock, and the heat of the sun being over, made for Jericho, and arrived about five, where there are now only a few poor cottages; we pitched by Zaccheus's tree. The inhabitants are most Arabians, and some few Greeks. Here the captain of the village came to welcome our Bassa and his people, mounted upon a mare valued at a thousand livres, mares being only in esteem among them; Here we reposed under a rotten hedge, till about four next morning, having a little pleasure in our companions, the gnats and other stinging creatures.

We proceeded then for the river Jordan. We observed before, that the uppermost spring of this noted river is in mount Lebanon, about 12 miles north of Cæsarea Philippi. After it has run about 13 miles north to the south, it receives a considerable branch, which under ground proceeds to the lake Philala. About 16 miles farther south, it forms the waters of Merom, or lake of Samechon, which is near four miles broad, and 7 long. After running about 29 miles farther south, it forms the lake of Genesareth, which is about 23 miles in length, and 5 in breadth. From thence it runs southward through a long valley, whose air is unwholsome, and most of it desert, till it loses itself in the Dead Sea. Its whole course is about 160 miles. It anciently overflowed its banks in March or April, by means of the melting of the snow on Lebanon and Hermon; but as we were told, does not so now to any degree: the reason assigned is, that its channel is now sunk very deep. Before it enters the Dead Sea, its ordinary course is not above 30 yards in breadth, but is exceeding deep, even at the very edge of its inner bank, and the stream is strong and rapid. It has an outer bank, about the eighth part of a mile distance from the other; such, it seems, was its breadth when it was swelled. The banks of a great part of it are so covered with thickets, that in many places one cannot see it till at the very brink of it; and in those thickets lions were wont to lodge, but were driven thence by the overflowing of the river, at which seasons they wandered about, and were dangerous to such as dwelt near the river. After we had satisfied our curiosity by swimming, &c. our guard advised us to be gone, in case the Arabs should come upon them; therefore we all made ready, and set forward for the Dead Sea. About two hours after, in our way to the sea, we passed through a most cursed barren place, not having so much as a green herb, or a pile of grass, and the face of the earth covered with salt, and tho' dry, yet our horses sunk up to the knees. I am persuaded that this is the Valley of Salt, mentioned in 2 Kings xiv. 7. We came now to the Dead Sea, being about 50 miles in length and about 15 over. There is not a place from whence the wa-

ter which comes into it runs out again, except it be under the earth; neither doth it seem to encrease with the river Jordan, and several other waters that do run into it. It was once a fruitful valley, and compared for delight to paradise, and called Pentapolia, of her five cities, but afterwards destroyed from heaven, and turned into this filthy lake, and barren desolation which doth encompass it. And to try the virtue that is reported to be in the water, wherein they say a man cannot sink, some of our company went into the lake, and found it impossible to get their bodies under water, yea, could hardly keep their legs under. The water is sulphury, and the extremity of saltness not to be expressed. When they came out there was a perfect oil upon their bodies. Our eyes being satisfied with curiosities and rarities, we made haste back to Jerusalem. The ruins of one of the cities that were destroyed for Sodomy, now lies a good part out of the water, and is supposed to be Zeboim. Now the sun gets strength, and by reflection on the ground, makes the heat so violent, that our faces look'd as if the skin were fled off, by riding from morning till four afternoon; but the fathers being accustomed to meet with tender-faced travellers, soon provided something to mitigate our pain, which was much increased by the saltness of the water of the Dead Sea. This night we took little pleasure in eating, but more in sleeping, having had but little in this voyage.

Having now visited all the places worthy of notice in the Holy Land, which travellers usually do, we now began to think of leaving Jerusalem; but father Tomaso, being still wanting to entertain us as far as in his power, showed us a very exact map of the boundaries of ancient Canaan, or the Land of Promise. It was, according to the highest calculation, about 180 miles in length, from Dan on the north, to Beersheba on the south, and from east to west, about 80; and so comprehends in all, much about 9,333,000 acres of ground; of which, each of the 601,730 Hebrew warriors who conquered it, might have about 12 or 13 acres allotted for his share. It lies in the 32, 33, and 34 degrees of north latitude, and in the 36, and 37 of east longitude from London. It has the Mediterranean sea on the west; Lebanon and Syria on the north; Arabia the Desert, and the land of the Ammonites, Moabites and Midianites on the east; the land of Edom, and wilderness of Paran on the south, and Egypt on the south west. No more than this was wont to be called Canaan, and this only was promised to the Hebrews in possession; but David extended them much farther, to Syria, Ammon, Moab and Edom, &c.

Though this country in general is now almost uncultivated, and in course appears very barren, it being now under a curse, and being pestered with the wild and savage Arabs; yet anciently it was undoubtedly a most beautiful and fertile

country, Jordan running southward through it, and forming several pleasant and agreeable lakes, and a vast multitude of brooks and rivulets crossing the country on both sides of the Jordan, and a vast multitude of valleys and hills pleasantly diversified; and when the Almighty, by his seasonable warmth and rains blessed the laborious improvers of the soil, it is not in the least incredible how it supported the numerous thousands that once dwelt therein; but the now inhabitants of this once most blessed country, are for the most part wild Arabs, said to be the descendants of Ishmael; and if we shall consider the ancient predictions of Scripture, we will find them literally fulfilled concerning them for upwards of three thousand years past; for it was prophesied, that the Ishmaelites should be wild free men; should have their hand against every man, and every man's hand against them; and yet should dwell in the presence of all their brethren, and multiply into twelve tribes, and become a great nation; or, that however they should be pressed, they should never be utterly subdued. See Gen. xvi. 11, 12. and xvii. 20. and xxi. from 10, to 13, &c. Ishmael had twelve sons, fathers each of a tribe: they dwelt next to their relations, the offspring of Lot, and of Abraham by Keturah, and of Esau the father of Edom; they gradually increased till they swallow up their neighbours on either side; and numbers of them began early to trade with Egypt and Tyre. Vast numbers of them roved from places with their cattle, dwelling in tents without any settled abode, and became very troublesome to their neighbours; it became, therefore, the interest of every conqueror to subdue them, or root them out, and they were very often pushed, and hard put to it, yet to this day never subdued. Trojan the Roman Emperor, thought to have conquered them, and besieged Petra their capital; but his troops was so terrified with thunder, lightning and hail, and swarms of flies, &c. that they were repulsed upon every attack. And several hundred years after, we find the Arabs sometimes allied with the Persians, and other times with the Romans, but in subjection to none of these grand empires. In the year of our Lord 700, Mahomet, an Arab, became a great impostor, and his countrymen, under the name of Saracens, to propagate his religion, subdued all Arabia, the western Asia, and a great part of Africa, Spain, and several other places in Europe, they constituted an empire of about 7000 miles in length: And though by divisions among themselves, and the growing power of the Turks, and the terrible ravages of the Tartars, &c. between the year of our Lord 960 and 1260, their wide extended empire was greatly reduced; and in the next 300 years after, the Turks and Spaniards reduced almost the rest; yet the original of the Ishmaelites were never subdued. And to this day the Turkish Sultans pay them an annual tribute of a very considerable sum for a safe passage to their holy

cities of Macca and Medina; and if payment is neglected, the Arabs are sure to pay themselves, by falling upon the caravans, or pilgrims; or by ravaging Mesopotamia or Syria, of which there have happened several instances not long ago; for they have always been famed for their lust, robbery, ravage, revenge, and murders. Such are the inhabitants that now possess the most of the ancient, and once most famous and renowned kingdom of Israel.

Father Tonasso, who seems to be a very judicious man, told us, that he had been at mount Sinai, which stands on the south corner of the bosom of the Red Sea, about 260 miles eastward of Grand Cairo in Egypt. The desert on the south and west of it, is a pretty high ground for about twelve miles, and is distinguished with a variety of lesser hills. The mountain is of no great extent, but very high, and hath two tops, the western of which is called Horeb; and the eastern, which he supposes to be about a third higher, is properly called Sinai. He says that there are some springs and fruit trees on Horeb, but nothing but rain water on the top of Sinai. The ascent of both is very steep, and can only be ascended by steps, which the Empress Helena, the mother of Constantine the Great, caused to be cut out in the marble rock. At the top of Sinai, he says, there is an uneven and rugged place, which would hold about sixty persons. Here stands a chapel, dedicated to St. Catharine, and near to it, on the brow of the barren rock, is a fountain of fresh water. The monks that dwell here, have with ashers, &c. made a sort of a soil for a garden. From the top of this mount, God proclaimed his law to the Hebrews, from amidst terrible flames of fire. He told us likewise, that he viewed the rock R. paddim, which seems to have been a cliff fallen off from the side of Sinai, and lies like a large loose stone in the midst of the valley. It is of a red garnet colour, the hardness of flint, and is high about six yards square; and there is twelve openings in it, whence the water gushed out for the 39 years supply of the Hebrews, and the stone is worn where the water had run down.

Herman, is a mountain on the north east of the Holy Land, beyond Jordan, a little southward of Lebanon. The dew that falls on it is beautiful and fine: In a summer evening it will wet one to the skin, and yet is in no danger of sleeping at night, as we are told, in the open field. The inowues on it most part of the summer, and was anciently carried from thence to Tyre, that the people there might drink their wine in Fesca. — Gilboa, the mountain noted for the defeat of the Hebrews, and the slaughter of Saul and his three sons, lies about sixty miles north of Jerusalem: and though David in his elegy, wished its wretched fertility turned into barrenness and drought, yet we are assured, that dew falls on it, as well as on other places.

Jerusalem lies about 25 miles westward of Jordan, and about 42 east of the Mediterranean Sea. 90 miles south of Damascus. 300 miles south of Aleppo, and 230 miles north east of Grand Cairo in Egypt. It stands on a high rock, with steep ascents on every side, except on the north. It is surrounded with a deep valley, which is again encompassed with hills. The city at present is about three miles in circumference: The walls and fortifications seem to be very ancient: but the private buildings are mostly very mean, and thinly inhabited. The resort of pilgrims hither, only renders it considerable; and the accommodating them with lodgings and provisions the chief business of the inhabitants. For the protection of the pilgrims against the Arabs, and to receive the tribute exacted of them, a Basha always resides here with a guard of Janizaries. As to the particular places in and about Jerusalem, we have already described.

June 13. We being resolved to set forward in the morning, the father guardian came and gave us his blessing, and sprinkled us with holy water desiring us to excuse our bad treatment, and that, if any time, we had been dissatisfied we would pass it over; but we knew it was a compliment, for we had the civilest entertainment imaginable, and very far from disgusting us; for they were not only ready to be our servants but our slaves; yea, our honest father Torso never ceased, almost from morning to night, from bringing us either victuals or drink, or asking whether we wanted any thing. And now for this his fourteen days service, we were no way capable to recompence him, for they would take no money but for our victuals, and some other small services; we therefore presented to the convent thirty livres a-piece, and some that had servants more. The father procurator receiving it, they entered all our names in a book, and the sums we gave. The book where the names only were written we had a view of, and took a copy of all the Englishmen that were in it, from the year 1601 to this day, being 158 in number.

Now taking our leave, the fathers shewed great affection to us, weeping, and expressing their desires to enjoy our company longer; and our desires were as much to be nearer home, to have an account of our friends.

June 14. We departed, our muleters having provided horses, intending to take Emmans in our journey, but night coming on, we made St. Jerom's church our sleeping place; formerly fathers lived in it, but the Arabs came upon them in the night, and cut all their throats. The church is well built, and hath been adorned with pictures on the walls, of which some remain to this day. About two hours riding from Jerusalem we pass'd over the brook; out of which they say, David gathered the pebble stones to slay Goliath. June 15. We arrived at the convent in Ramah about 10 in the morning, where

we tarried till midnight, at which time there was a ship to depart, and some of us intended to embark: and the rest took a boat like a Gravesend barge. We put our provisions of bread and wine aboard, and so put to sea, keeping always near the shore for fear of a storm. After three days sail we arrived at Acrica, formerly Ptolemais, once a famous city of Galilee, on the coast of the Mediterranean Sea, about 52 miles south of Tyre. Two days after, we arrived at Tripoli, capital city of the kingdom of that name, situate on the Mediterranean Sea, 300 miles south east of Yunis, surrounded by a wall and fortifications. We lodged here again at the consul's house for a great many days, who treated us like princes; but the plague being raging in Aleppo another gentleman and myself, took it in our heads to go and visit Loretto, a city of Italy, in the Pope's territories, 15 miles south of Acona, three miles west of the gulph of Venice, and 145 miles east of Rome. We met with nothing uncommon by the way, but shall here give as particular a description of this magnificent place as I can. Loretto is a small fortified town, consisting of one street within the gate, and another without, but the richest in the world. For, according to Catholic tradition, the chamber of the Blessed Virgin (in which she was born, and was saluted by the angel, and brought up her son Jesus till he was twelve years of age) was brought by angels into Dalmatia, on the east side of the gulph of Venice, in the year 1921, or thereabouts, but the people of that country not expressing a due veneration for it, it was three or four years afterwards transported over the gulph into Italy, and at length fixed at Loretto, and a magnificent church, the present cathedral, built over it, in the middle whereof it now remains, under the cupola. They also have erected four walls of white Parian marble to surround the holy chamber, half a foot distant from it. The chamber is 40 feet long, 20 broad, and 20 in height, without any roof or covering. In it is an image of the blessed Virgin, with a little Jesus in her arms, and a triple crown on her head; her whole person almost covered with diamonds and pearls, and round the statue is a kind of rainbow of precious stones, of various colours, the ornaments, altars, and utensils in this place, being inexpressibly rich. The gallery, in which the treasures are lodged, is filled with gold, jewels, and vessels and ornaments more precious than gold, the votive donations of emperors, kings, popes, and princes, &c. for many hundred years past. Silver work are not thought worthy to be admitted here. To this holy house, some years there have resorted five hundred thousand pilgrims, between Easter and Whitsuntide, and during the two days in September when they celebrate the feast of the Virgin's nativity, no less than two hundred thousand have been here, and none of those come empty handed, but contribute something to encrease the

treasure. Pope Sixtus V first made Loretto a city and a bishoprick, and it is esteemed the most sacred place under heaven, by all good Catholics.

Having now satisfied our curiosity at Loretto, we returned for Aleppo. When we arrived again at Scanderoon, the plague was abated, but we found a great many of our friends were dead, we soon set out for Aleppo. I shall give a description of that city, and so here put an end to my journey. Aleppo, lies in east longitude 37—40. north latitude 36—30. It is the capital of the government or Belgerbelle of Aleppo, in Asia the Great, situated 90 miles east of the Levant Sea, and port of Scanderoon, and about 300 miles west of the river Euphrates. It stands upon four hills, in the middle of a pleasant fruitful plain, being of an oval figure, and about 3 miles in circumference, the castle being on the highest hill in middle of the city. The buildings of the town are better than in most cities in Turkey, and they have a great many stately mosques. It is well furnished with fountains and reservoirs of water, and their gardens and vineyards well planted with grapes, oranges, apples, cherries, and other excellent fruits. The Christians have their houses and churches in the suburbs. There is a very considerable trade here for silks, camblets, and Turkey leather. Every European nation almost has its factors here: The English factors are about forty in number, and live in a quadrangle, resembling a college, having their chaplain and chapel, wherein they perform their devotions regularly as in Christendom; and at leisure hours they hunt, and use other sports, with all imaginable freedom. About twelve miles east of Aleppo, is a salt lake, seven or eight miles over, having a dy crust of salt on the surface, which sounds like frozen snow when horses trample on it; and magazines of this salt is laid up in the neighbourhood of Aleppo. The Beglerbeg of Aleppo, commands all the country between the Levant Sea and the Euphrates; but the castle has a governor independent of him.

After our travels through this extensive country, we took shipping, and arrived safe in Old England, to the great joy of our friends and the great pleasure we had of coming to our native country.

This History of our records, we hope, will be both entertaining and agreeable, as they are founded on facts, agreeable to the Holy Scriptures.

F I N I S.